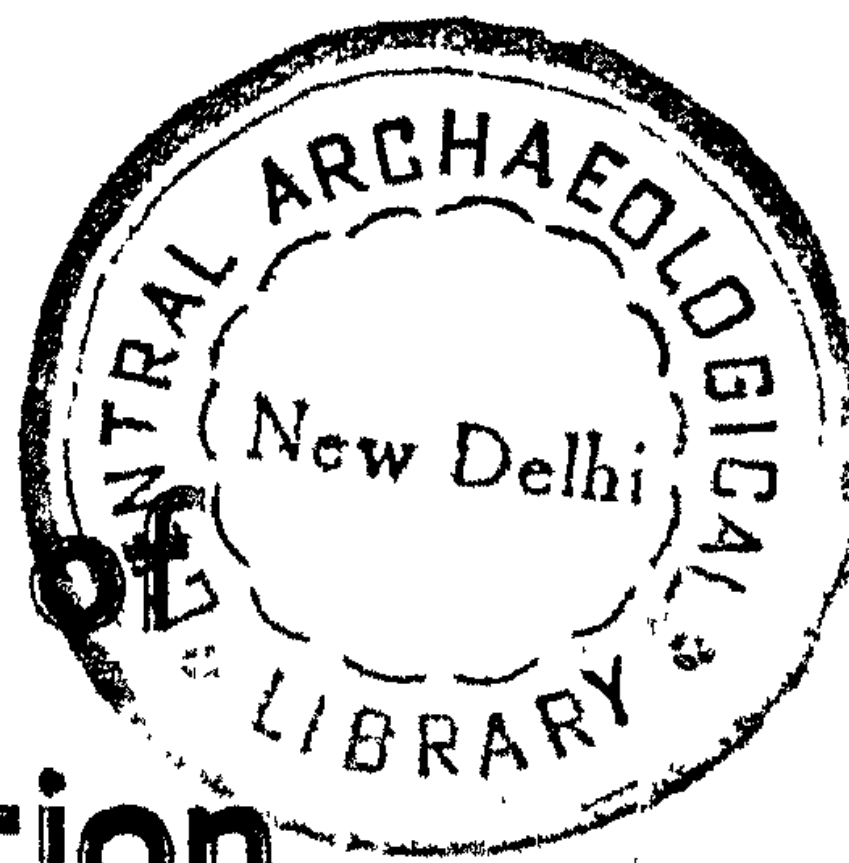


In Woods of God-Realization



OR

Complete Works of Swami Rama Tirtha

VOLUME I.

THE POLE STAR WITHIN

Seventh Edition:—AUGUST, 1946.

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A WORD ABOUT THE Rama Tirtha Publication League.

The Rama Tirtha Publication League was started in the end of year 1919 by lovers and admirers of Swami Rama Tirtha in his sacred memory. Its aims and objects are to publish in different languages particularly the writings, lectures and life of Swami Rama Tirtha and generally such other works, as are allied to his teachings in decent style and handsome get up, preserving the purity and originality of the subjects and sell them at the least possible price.

It consists of patrons (who subscribe Rs. 1,000 each), members (who subscribe Rs. 200 each) and associates (who subscribe Rs. 25 each) to the League; and these donors are entitled to receive the publications of the League to the value of 5 per cent, per annum for life, on the amount of their respective donations, free of charge, a part or whole of which they can also transfer to the charity section of the League.

The books that it has so far published in different languages during the decade, are :—

IN ENGLISH

- (1) Complete Works of Swami Rama, in 8 volumes.
- (2) Heart of Rama.
- (3) Poems of Rama.
- (4) Life sketch of Rama with an essay on Mathematics.
- (5) Note-Books.
- (6) Life & Legacy of Swami Rama.
- (7) Parables of Rama.
- (8) Story of Swami Rama.

IN HINDI.

- (1) Sri Rama Tirtha Granthawali in 28 parts, containing all the writings and teachings of Swami Rama.
- (2) Rama Varsha, complete (Songs and Poems).
- (3) Lectures and writings of Rama (revised and enlarged edition of first 18 Parts of Granthawali) into 6 volumes.
- (4) Dashadesha (ten commandments) of Rama.
- (5) Detailed Life sketch of Swami Rama.
- (6) An exhaustive commentary on Bhagvat Gita in 3 volumes.
- (7) Vedanuvachan.
- (8) Atma-sakshatkar ki kasauti.
- 6) Bhagvad Gyana ke Vichitra Rahasya.

IN URDU.

- (1) Kulliyat-i-Rama volume I, II, III,
- (2) Rama Patra.
- (3) Rama Varsha.
- (4) Brief sketch of Rama's Life.
- (5) Vedanuvachan.
- (6) Miyarul Makashifa.
- (7) Risala Ajaibul ilm.
- (8) Jagjit Pragya.

Full particulars about the working of the League and its publications can be known from the last twenty-seven annual reports (from 1919 to 1946), the rules of the League and the catalogue which can be had from—

The Manager,
The Rama Tirtha Publication League,
LUCKNOW (India).

RAMA'S MESSAGE.

Whether working through many souls or alone, I seriously promise to infuse true life and dispel darkness and weakness from India within ten years ; and within the first half of the twentieth century, India will be restored to more than its original glory. Let these words be recorded.

SWAMI RAMA

1st January 1900

SAYINGS OF RAMA.

A person can never realize his unity with God, the All, except when unity with the whole Nation throbs in every fibre of his frame.

One's personal and local Dharma must never be placed higher than the National Dharma. The keeping of right proportions only secures felicity.

Doing anything to promote the well-being of the Nation is serving the cosmic powers, devas or Gods.

SHRI SWAMI RAMA TIRTHA



RAMA TIRTHA PRATISTHAN LUCKNOW

RAMA TIRTHA ASHRAMA, SARNATH, BANARAS

PREFACE

TO THE SIXTH EDITION.

We are glad to place before the lovers and admirers of Swami Rama the 6th edition of "In Woods of God-Realization," Volume I, of Rama's lectures, in a revised and improved form. Before giving the new edition to the press the subject matter was compared with the first edition and in cases of doubt with the original manuscript. Special care has been taken not to make any addition to or alteration in the original text. Such interpolations, although born in the love for improvement, are unpardonable in so far as they in course of time either change the whole text or else so shroud it as to be indistinguishable.

Unlike the previous edition, we have removed the portion of note-books given at the end. They have been composed in separate book-form. It has been done, as note-books do not form any logical connection with the lectures. Their place at the end of the volume

is rather redundant. Previous editions and public demand both were in favour of this change.

It would not be, we believe, out of place to mention here that we have also commenced to reduce eight volumes into four, as it was previously done. Each such volume would cost Rs. 2/-. This has been done with a view to help greater circulation among those deserving and poor admirers, for whom the question of money stands in the way. So far we have brought the first three volumes of existing edition into one volume also and hope, the public would not be slow to recognise our good will.

It is hoped that the new edition will be appreciated much by those persons who need solace and peace and thus encourage the League to do greater service in the spirit of total dedication, love and joy.

Secretary,

RAMA TIRTHA PUBLICATION LEAGUE,

June 1937.

LUCKNOW.

PREFACE

TO THE FIFTH EDITION.

The Rama Tirtha Publication League, Lucknow, is glad to be able to bring out the present fifth edition of "In Woods of God-Realization" or the Complete Works of Swami Rama Tirtha, M. A. in a thoroughly revised and much improved form for the benefit of the public.

The lectures, delivered by Swami Rama in America in 1902 and 1903, were taken down in short hand notes by his American admirers and lovers. These notes were found in Rama's own boxes, which after his passing away, were handed over by the Tehri Durbar to his chief disciple, Shri R. S. Narayana Swami. These along with other lectures and writings, delivered and penned by Swami Rama in Japan and elsewhere, were collected and thereafter revised by his disciples, Swami Narayana and Mr. Puran.

These were arranged according to the

subject matter and published in the form of a book under the title 'In Woods of God-Realization' in three volumes. The matter from Rama's private note-books and letters were also arranged by them and published as the fourth volume. These volumes contain mostly the spoken lectures and talks, taken down verbatim, hence their language is not exactly what it ought to have been for a written or published work, and has sometimes repetitions of words and phrases which Rama liked most to impress on the mind of his audience. Care has again been taken, just as in the previous editions, to rectify only the errors and faults of short-hand notes; keeping the language untouched and pure as far as possible, inspite of the repetitions already mentioned.

We are deeply indebted to the late Master Amir Chand of Delhi for the stupendous sacrifice which he made in undertaking the enterprise of publishing these Works before the formation of the League.

In bringing out the present edition, a careful revision of the matter has been made with the help of a few lovers and admirers of

Swami Rama, to whom our hearty thanks are due.

In order to make the whole work more handy and less costly, the size has been reduced; and the old four volumes, costing Rs. 2 each, have now been divided into seven at Re. 1 each. The fourth volume consisting of the subject matter of Rama's note-books etc. has been apportioned at the end of each volume.

The matter of these note-books is also going to be published in a separate volume for those who want it as such.

Care has been taken to select better and more distinct type to print the present edition.

All these volumes together with Urdu speeches and writings of Swami Rama, which have already been translated and published in Hindi in the Rama Tirtha Granthawali series by the League, are also under revision and three volumes have so far been published. It is also contemplated to translate and publish these English speeches and writings in Urdu as well. The original Urdu Works of Rama, published as "Risala-Alif", have also

been revised and published as Khum Khana-i-Rama, of which only the first part is yet out.

I hope the present edition of English Works will meet the approval of the public, and any suggestions for further improvement will be gratefully received.

Secretary,

The R. T. P. League,

Lucknow.

September 5, 1930.

PREFACE

TO THE FOURTH EDITION.

The stock of this volume was exhausted some time ago, but circumstances did not permit us to place this new edition into the hands of the readers earlier, for which we apologise to them.

For the publication of Rama's writings and teachings which command universal admiration, we have started a registered society known as the Rama Tirtha Publication League in 1919, which has published the complete Works of Swami Rama in Hindi in 28 parts, besides other minor Works in English and Urdu. It has taken up the work which so far was being performed by individuals. We hope now no delay will take place in the publications of Rama's Works.

In the beginning of the year 1924, the League brought out the third edition of third volume of Rama's Works, and it is satisfying to note that within a short period of five

months it has published the fourth edition of the first volume. The aim of the League is to publish Rama's Works in original, as well as their translations and also Works on Vedantic thought, allied to Rama's teachings. But in order to fulfil the aim, the League requires funds. We hope every lover and admirer of Rama's teachings will try his best to support the League by donations or by enlisting himself and others as Patron, Member or Associate of the League.

A copy of the rules of the League can be had on application to the

Secretary,

The R. T. P. League,

Lucknow.

1924.

PREFACE

TO THE THIRD EDITION.

We have much pleasure in placing before the public the third edition of the Complete Works of Swami Rama Tirtha, M. A., Volume I, revised and improved.

Originally the publication of the Work was undertaken by our revered sire the late Lala Amir Chand in 1908; and the undertaking was so successful that second editions of the first three volumes were soon brought out and sold very largely. Second editions of Volumes II and III are also nearly exhausted and the third editions will be brought out as soon as possible. The intrinsic merit of the Work has been the chief factor in its sale, as very little has been done as yet towards advertising it.

The new edition would have been brought out earlier, had not the high cost of labour and material kept us from beginning the work for a long time. We have tried our

admirers of Rama or students of Vedanta. We are glad to learn that in one College at least, the book has been accepted as suitable for prize. Societies or Reading classes have been established in several places for the study of Vedanta and specially Rama's Works.

A few months after the running out of the first edition, it was clear that there was a great demand for the book, as orders daily poured in from all quarters, and this, in spite of the fact that it was not sent to the press for review nor advertised at all. This edition is brought out to meet this great demand; and I am alone responsible this time for all the alterations and improvement that I have ventured to introduce in the language and wording, though not without great hesitation.

The intrinsic merit of the book has indeed been the chief factor of this unexpected success, but I believe that the rapid sale is also due to the remarkably low price at which it has been deliberately offered to the public. This has been rendered possible only by the fact, that the whole enterprise has not been undertaken from any monetary consideration

or with the motive of profits. Our labour is labour of love and the net profits, if any, are meant to serve as the nucleus of a fund to be devoted to some object near and dear to beloved Rama's spirit or to perpetuate in some way or other his sacred memory.

Rama's body (seven photos of which have been printed separately) has disappeared, it is invisible, I never saw Rama in his body. But dear Rama lives. He cannot be dead to us. I feel his presence. I have often felt him speaking or addressing me. He alone (coupled with the hearty guidance, active co-operation and infinite pains of Mr. Puran and Swami Narayana) has inspired and encouraged me to persevere with the undertaking which has now developed beyond my expectations and is not likely to be finished before several years, and to face sometimes disappointments and difficulties specially of financial nature and it is to his own help behind the scenes or to the influence of his teachings that I attribute the prompt solution and disappearance of all difficulties and obstacles. What better tribute, however unworthy and humble it may be,

could I pay, what more suitable homage could I render, what better acknowledgment and expression of my gratitude for the spiritual good I have gained from him could I make than to take a humble part in preserving and giving to the world the priceless legacy of the message bequeathed by him to the world. How grateful shall I always feel to Swami Narayana for thus introducing me to Rama and affording me this valuable opportunity.

It was intended at first to finish the whole work in three volumes, but it appears now that another volume must be issued to publish the most valuable treasure of the contents of his thirteen note-books. These will contain in addition to his own spiritual and highly intellectual reflections and musings, gems of quotations and observations of other great thinkers, philosophers, scientists and writers of the world which struck Rama during his studies.

It is also proposed to publish soon an abridged edition of these works specially for the students. This will contain mostly his spiritual and moral teachings and will be a

work of immense value to the rising generation of our beloved fallen Motherland. The Vernacular translations of these lectures, or at least of some of them, may also follow. The harvest is rich and the whole work is great. Men and money are both required to carry it on. It is earnestly hoped that all impediments and difficulties will disappear through the encouragement and the possible help of all lovers of truth and well-wishers of Bharat Varsh. May Rama's own spirit guide and help us !

Om.

Delhi,
13. 11. 1911. }

Amir.

PREFACE

TO THE FIRST EDITION.

These volumes are presented to the public in the name and memory of Swami Rama. In these volumes it is proposed to bring together all his writings and speeches. A short collection of his articles and essays published in his lifetime has already been reprinted and put before the public in a nice form by Messrs. Ganesh and Co., Publishers, Madras. Besides these his other manuscripts, mostly the lecture-notes of his American speeches, taken down by some American friends, were found in his box when he left us for ever. Excepting the articles referred to above, that were published in his lifetime and which also have been included in the present collection, all other lectures have not had the advantage of his revision. So much that he might have eliminated is still there and so much more that he might have added is absent. He had intended to thoroughly recast, in fact to write

anew all the valuable portions of the subject matter of these manuscripts, with much more that was in his mind, into a systematic exposition of his teachings, a work that must have been a fresh and novel contribution on the philosophy of Vedanta advancing the latter systematically as the individual and social religion of the coming generations. But his wishes remained unfulfilled mainly for two reasons, first because about two years before his death, he seriously and earnestly undertook a thorough and complete study of the Vedas in original as preparation for his proposed work, and thus, I think the time which he could have perhaps more profitably devoted to the systematisation of his own writings was spent in the efforts of making his final work grand and monumental in every way; secondly, living in his beloved solitude of the Himalayas, out of touch with people whose hopes and aspirations might have stimulated his intellect to work for their fulfilment, his mind soared higher and higher till it lost its foothold by his daily increasing absorption in the Infinite. When the writer was for the last

time with him, he kept silent for most of the time. He had ceased taking interest in reading and writing. When questioned, he would expound to us the secrets of his state of consciousness, his supreme silence he called then by the name of Death-in-Life. He would tell us, the more one dies in Life, the greater is the good that naturally and spontaneously comes out of such a man for the benefit of others. "I may not seem to finish the task in hand, but I know it will some time be done all the better when I am gone. The ideas that saturate my mind and have guided my life, will gradually in the fulness of time filter down to society and can work their destiny properly when I lose myself now in the Divine, foregoing all plans, wishes and aims."

He had taken to this idea so ardently that no entreaties could prevail upon him to commence writing his work.

Thus, though deprived of the systematic exposition of his teachings by himself, it is a matter of consolation that we still have with us some of the subject-matter of his thought, however scattered and fragmentary it may be.

It has, therefore, been decided, not without some hesitation, that this subject-matter of his thought and the reflections of his consciousness in his extempore speeches, with his essays and note-books, should be put before the public in a printed form, almost in the same form, as he left them. Those that have met Rama personally will recognise him in many and perhaps all of the speeches and will feel as if they were still listening to his wonderfully eloquent character. They will feel enchanted once again by the spell of his personality supplementing as they would all that may be lacking in the printed form by the affectionate and reverent associations of him in their minds. Those that have had no occasion to see him will be able to realize the state of that supremely blissful consciousness which is at the back of these utterances and gives them their charm and meaning, provided they may have the patience to read them through. They may not be able to follow him in some of his ideas at one place but at another place they will find those ideas expressed much more clearly and with greater force. Men of differ-

ent shades of opinion and thought, on reading through these pages, will find ample food for their thought and spirit, and much that they will surely recognise to be their own.

In these volumes, he appears before us by no means as a literary man and has no desire to be judged as an author, but he comes before us with the majesty of a teacher of the spiritual laws of life. One great feature of his speech is that he speaks to us directly from his heart and never endeavours to give us a lecture-room demonstration of Vedantic doctrines, not because he was unable to do so—for those who know him know him to be the master of the subject he is handling but, because he is trying to lay before us only those ideas which he practically carried into his own life and which, he thinks, would, if followed by others, guide, as they did in his case, the life of man to the pinnacle of glory, of happiness and success. He therefore does not lay before us the intellectual side of his mind, but tries to give us some of his own experiences and speaks out clearly with an inspired enthusiasm of the effects that certain thoughts

produce on life when carried into actual practice. As such these speeches are only aid and suggestions to the realization of truth that he believed in, rather than the philosophical and closely reasoned expositions of that truth. Are we not already sick of works overloaded with intellect? It is indeed refreshing to see a masterly mind coming home to us in simpler and clearer and commoner accents of life. Instead of an argument, Swami Rama gives us a story, believing that the actual life of a man sympathises more with the life of another and weighs it more than all the abstract architecture of mental reasoning. There is that airiness and freedom in his expression which characterises the speech of a poet only. Poet-philosopher as he was, the suggestiveness of thought and speech is marvellous, pointing as it does to Infinity. He is the philosopher of that deep music of life which is audible to those only who go deep enough.

A few lines may be appropriately devoted here to give an idea of what Rama was in himself and to us. Born in a very poor Brahman family in the Punjab, he was the patient

architect of himself from childhood to manhood. He built himself little by little, moment by moment, and day by day. It may be said that perhaps the whole career of his future life was sketched already before his mind's eye, because even as a boy he was working so gravely, so silently and so consciously for a definite mission. There was the resolution of a riper mind in the steps of the poor Brahman boy who faltered not under any circumstances, and who was never daunted by any difficulties. Under that extremely humble and winsome appearance, touched with resignation and purity almost like that of a shy and modest maid, there was concealed in this thin frame of the Brahman boy an iron will which nothing could shake. He was a typical student who loved to study not with any hope of gaining worldly ends, but for satisfying the ever-growing thirst for knowledge which was firing his soul anew with every new sun. His daily studies were sanctified oblations on the altar of this *havan kund*.

He would forego an extra suit to himself, and an extra loaf or even a day's meal for the

sake of oil for his midnight lamp to read his books. It was not unoften in his student life that he kept absorbed in his studies from sunset to sunrise. There was that love of knowledge which pulled strongly at his heart so much that the ordinary comforts and physical needs of a student life were entirely forgotten. Hunger and thirst, cold and heat, could not tell upon this supreme passion that he felt towards knowledge. There are witnesses of his student life still living at Gujranwala and Lahore, who say that the pure-minded Goswami toiled unarmed and alone day and night, fighting with life without the sinews of war, and they remember the occasions when even in this country of boasted charity, the poor Brahman boy had for many a day little or nothing to eat, though every muscle of his face always exhibited an ineffable joy and satisfaction.

The knowledge therefore that Swami Rama brings to bear upon his teachings in after life was gathered grain by grain with the greatest penance and hardest labour and is full of intense pathos for us, remembering as we do

the extreme penury and thorny life in which he managed to bloom up as a poet, philosopher, scholar, and mathematician. When the Principal of the Government College, Lahore, offered to send up his name for the Provincial Civil Service, Rama expressed himself with a bent head and a moist eye that he had not toiled so much for selling his harvest but for distributing it. He would therefore prefer being a teacher to being an executive official.

A student so absorbed and so amorously fond of knowledge naturally grows into a pure and sincere man.

Enjoying perfect intellectual isolation from his surroundings even as a student, Rama lived by himself keeping company only with the greatest of men through his books. He looked neither to the right nor to the left being wholly absorbed in his own high pursuits. He set his life early in tune with his ideals. All who knew him in his student days reverently acknowledged the transparent purity of his character and the high moral purpose of his life. In his student life

Swami Rama was growing inwardly. He was melting and casting and melting and casting his life again and again into moulds of perfection. He went on chiselling day and night to shape out the curve-lines of his model and to finish its beauty. From good to better, he stood daily self-surpassed. When he became a professor of Mathematics, the very first pamphlet he wrote was, "How to study Mathematics." The lesson he teaches there is that overloading the stomach with greasy and rich stuffs makes even an intelligent student unfit and dull, while on the other hand light food always gives free and uncongested brain which forms the secret of a successful student life. He says purity of mind is another essential condition for securing proper attention to work, and devoid of this one element no methods would be able to keep the mind in the proper mood of the student. Thus he condenses the experiences of his student life in such simple pieces of advice as we find in the said pamphlet.

He does not write for writing's sake, nor speak for speaking's sake, but he takes his

pen or opens his lips only when he has something to give. "I try hard for gathering facts, but when they are mine, I stand on a rock proclaiming my message of truth for all time." The pieces of advice referred to above are mentioned here to indicate his method of getting at a lesson and then of teaching it. He would observe the effects of things and thoughts on himself and then form his independent and unbiassed opinions, which he would put to crucial tests for years in his own life before taking them to be true or otherwise for himself, and he would take still longer time for maturing them before working them out for others. As said above, he had made up his mind not to open his lips and pose as a teacher before he had mastered as a student and disciple for himself the lessons that he had to teach. This is one of the secret keys to his character. Swami Rama, whether as a student or as a professor, had always been secretly toiling for a higher knowledge than that of Literature and Science and patiently building up his convictions and thoughts on the higher laws of life exactly after the manner of Dar-

win, before he went out as a Swami to proclaim his truth in the world. We always find him working with the solemn consciousness of a great moral responsibility of his life to mankind. This toiling for the higher knowledge of Self has therefore been all the more arduous and keener struggle, considering that he was fully weighing in his mind the responsibility of his mission of life to accomplish which he knew he had to leave the chair in the college for a platform from where his words would be addressed to the whole of humanity and to posterity. He slowly and resolutely began floating his life on the 'divine bosom on the wings of Love and Faith, and daily winged higher and higher till he was lost in the Infinite, the Brahma, God, or as he called it, the *Atmadeva*. The history of the yearnings of his soul, spiritual privations, emotional difficulties and mental miseries is hidden from our eyes. But it is the harvest of the hard-earned experiences of this part of his life that we find in his teachings as a Swami. Many a night he wept and wept, and his godly wife alone saw his bed-sheet literally drenched in his tears in

the morning. What ailed him? What made him so sorrowful? Whatever it be, it is these tears of that intense spiritual yearning of his soul for the highest love which fertilise his thoughts. On the banks of rivers, in the dark solitudes of forests, he passed many a sleepless night in watching the shifting scenes of nature and in contemplation of the *Atman*, sometimes chanting songs of his own composition in the dolorous tone of a lovelorn bird separated from his mate, and at others, fainting away in the intensity of his devotion divine, and reviving bathed in the holy waters of the Ganga of his eyes. His moods of love shall for ever remain private, for he has chosen to keep his own personal life hidden from us and none knows except himself the details of the development of his consciousness. But he was undoubtedly in the company of a galaxy of saints and prophets and poets before he came to be a poet and an apostle himself. He was a constant companion of the Sufis of Persia, notably of Hafiz, Attar, Maulana Rumi and Shams Tabriz. The saints of India with centuries of their religious culture informed his spirit. Tulsi Das

and Sur Das were undoubtedly his inspirers, The love-ecstasy of Chaitanya, the sweetness of Tuka Ram and Nanak, the meditations of Kabir and Farid, of Hasan and Boo Ali Kalander, the faith of Prahlad and Dhruva, the intense spirituality of Mira Bai, Bullashah and Gopal Singh, the mystery of Krishna, the consciousness of Shiva and Shankar, the thought of Emerson, Kant, Goethe and Carlyle, the free chants of Walt Whitman and Thoreau of the West reacting on the dreamy Vedanta of the East, the scientific candour and truthfulness of Clifford, Huxley and Tyndal, of Mill, Darwin and Spencer reacting upon the superstitious theologies and religious dogmas of both the East and the West, liberalising the human heart and emancipating the human mind from centuries of mental slavery, all these and many more influences individually and collectively went to idealise his mind. As a Swami, we see him always living in the divine, and we do not recognise in him the humble and shy student boy that he was. His voice has grown powerful, his character eloquent, his realization inspiring and his flesh magnetic

over and over. His presence charmed the very atmosphere around him. In his company, the seasons of one's mind shifted in a beautiful panoramic rotation. Now the spell of his sincerity moved the audience to tears and then to smiles of supreme satisfaction. He succeeded like a poet to exalt in our eyes the commonest things into the highest *Avataras* of Divinity. Some people by his touch got tastes of a poet, others of a painter, some of a mystic and some of a soldier. Many common minds felt inspired to such an extent that they felt a distinct increase in their mental power.

One of his American friends addressed the writer the following letter on his death. It describes him literally as he was to all of us, and may therefore be appropriately quoted here.

"Words fail me when I attempt to express what is so difficult to make apparent in the cold narrow words of language."

Rama's language was that of the sweet innocent child, the birds, the flowers, the flowing stream, the waving tree branches, that of the sun, moon and stars. His was the

language running under the outer shows of the world and of people.

Under the oceans, continents, under the fields and the roots of the grasses and trees, his life passed deep into nature, nay, was the very life of nature. His language penetrated far under the little thoughts and dreams of men. How few are the ears which hear that wondrous melody. He heard it, lived it, breathed it, taught it, and his whole soul was imbued with it. He was the messenger full of joy.

O freed soul!! Soul that has completed its relation to the body!! O soaring, happy beyond words, into other worlds passing, salutations to you, freed, redeemed Soul!!

* * * * *

He was so gentle, unaffected, childlike, pure and noble, sincere, earnest and unassuming that all who came in contact with him, with a heart yearning for the truth, could not but receive inestimable benefit. After each lecture or class-lesson, questions were put which were always answered so clearly and concisely, sweetly and lovingly. He was ever filled with bliss and peace and was constantly

humming *Om*, when not employed in talking, writing, or reading. He saw Divinity in each and all, and every one was addressed by him as "Blessed Divinity".

* * * * *

Rama was a continual bubbling spring of happiness. In God he lived, moved and had his being—nay he was the very self of God. He once wrote to me, "Those who have a mind to enjoy can enjoy the diamonds shining in the brilliant starlit skies, can derive abundance of pleasure from the smiling forest and dancing rivers, can reap inexhaustible joy from the cool breeze, warm sunshine and balmy moonlights, freely placed at the service of each and all by nature. Those who believe their happiness depends upon particular conditions will find the day of enjoyment ever recede from them and run away constantly like will-o'-the-wisp. The so-called health of the world instead of being a source of happiness only serves as an artificial screen to shut out the glory and aroma of all nature, heavens and free scenery."

* * * * *

Rama lived in a tent on the hill side and took his meals at the Ranchi house. It was a beautiful place, rugged wild scenery, high mountains on either side draped with evergreen trees and thick tangled underbrush. The Sacramento river flowed turbulently down this valley and here it was that Rama read many, many books, wrote his sublime poetry, and meditated hours at a time. He sat on a large boulder in the river where the current was very strong day after day and week after week, only coming to the house at meal times when he always gave us beautiful talks. Numerous visitors from Shasta Springs would come to see him and they were always welcomed gladly. His sublime thoughts left a deep and lasting impression on all. Those who came out of curiosity went away with their curiosity satisfied, and the seed of truth planted for ever in their hearts, may be for a time being unconsciously to them but bound to sprout and develop into a strong and sturdy tree whose branches will twine together from all parts of the earth in a bond of brotherhood and love divine. Seeds of

truth always grow.

He took long walks. Thus he lived while there in Shasta Springs a busy, simple, free, and joyous life. He was so happy. His laughter came spontaneously and could be heard plainly at the house when he was at the riverside. Free, free was he like a child and a saint. He would remain in God-consciousness for days together. His unfaltering devotion to India and his desire to raise her benighted people was indeed perfect self-abnegation.

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After I left there, I received a letter from him which, I afterwards learnt, was written during a period of severe illness. "The degree of concentration and pure divine feeling is wonderfully high these days and God-consciousness is possessing with a marvellous sweep. As the body is subject to fickle whims and constant change, I will never, never, identify myself with this naughty will-o'-the-wisp. In sickness, concentration and inner peace is supremely intense. He or she must be a poor stingy miser whose close-fistedness grudges to accord due hospitality to passing

guests of bodily ailment and the like."

Always he would tell us to 'feel, feel all the time that the power supreme that manifests itself in the sun and the stars, the same, the same I am, the same, the same is yourself. Take up this real Self, this glory of thine, contemplate this Life eternal, meditate on this your real beauty and forget clean all thoughts of little body and ties as if you never had anything to do with these false, seeming realities (nay, shadows). No death, no sickness, no sorrow. Be perfectly happy, thoroughly blissful, saturated with peace. Keep yourself thoroughly collected above the body or little self." Thus he taught each and all.

* * * *

What a brave, true, loyal and God-intoxicated soul it is who ventures to a foreign country without money on behalf of his country.

* * * *

To think that it has been my privilege to have met and conversed with and aided such a holy man as Rama is wonderful. He was a child of Aurora and emitted his music from sunrise till evening. It mattered not to him what the

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clocks said or the attitudes or labours of men. His elastic and vigorous thoughts kept pace with the sun and so the day was the perpetual morning. "The millions are awake enough for physical labour, but only one in a hundred millions for a poetic and divine life," so says Thoreau. Rama was one of those rare souls who occasionally visit this earth.

" 'They say the sun is but His photo,
They say that man is in His image,
They say He twinkles in the stars,
They say He smiles in fragrant flowers,
They say He sings in nightingales,
They say He breathes in cosmic air,
They say He weeps in raining clouds,
They say He sleeps in winter nights,
They say He runs in prattling streams,
They say He swings in rainbow arches,
In floods of light, they say, He marches."

So Rama told us and it is so.

He may be said, spiritually speaking, to be a man of only one idea. That great idea which runs as an under-current in all his discourses is the *renunciation of body-consciousness* or *ahankar* and the *realisation of self to be the Self of the universe*. It is the realization

of that higher life where the local "I" is forgotten and the universe grows to be the "I" of man. "All that thou seest, that thou art." Man is divine. The false ego is the cause of all limitations. Eliminate it and the spirit of man is the universal spirit pervading everywhere and everything. This higher life is to be realized, and Rama sanctions all means by which it may be attained. /The bed of thorns or the bed of roses whichever induces the state of realization in us is to be blessed! Total self-abnegation is the essential prelude to this realization, and it may be effected by different individuals in different ways. Rama does not at all insist upon the methods and peculiar private association of thought and belief which may be requisite for the growth of an individual but tries to lay before us the general outlines of his main conclusions and sketches the methods which were most helpful to him. The intellect, when it questioned his ideal, was satisfied by him through a systematic study of the monistic philosophy of the East and the West, and was thus made to bow

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before his truth. He similarly referred all those who came to discuss with him his philosophic position to a systematic study of philosophy and declined all controversy on the ground that not through controversy but through real, earnest, serious thought can truth be discovered.

When the heart questioned his ideal, then he saturated the former with the highest love through different emotions and made it realize that all is one and love never knows any twos. The heart was made to emotionalise the intellect and the latter was made to intellectualise the former. Truth however stood supreme in his consciousness and above both. This process he not only adopted to agree with his own head and heart but with those of others as well. When any one differed from him intellectually, he gave up the discussion for the love of him and thus secured the agreement or oneness with him, an agreement which to him symbolised truth and which he would not sacrifice for anything. When the heart of any man disagreed with him, he would give up the regions of heart

meet the man in the intellect. He was one with whom none could disagree. If his thoughts did not appeal to you, then his Purity and his Love did. Even without talking to him you would feel that you could not help loving him. All controversies were thus hushed in his presence and I believe the writings of such a man are open to no lower criticism, for he means to essentially agree with you and to be at one with you. Whoever you may be, he would readily concede what you may yourself be thinking of asking him to concede to you.

In conclusion, I wish to explain the meaning of the word "*Vedanta*" that so often occurs in his writings. With Swami Rama, the word Vedanta which he so lovingly uses is a comprehensive term. He does not restrict its sense by applying it to any particular system of philosophy or religion. He somehow fell in love with this word and was always willing to exchange the name but not the sense that he attached to it. The mere name of rose mattered not to this *realist*, only he would have the rose and its perfume. In order to

understand and appreciate his teachings, we need not get into the labyrinthine mazes of metaphysical subtleties, for Swami Rama as he walks along with us in the white, broad-day light on the paths of life takes us by surprise and teaches us Vedanta in the aurora of the rising sun, in the blushes of the rose and in the dimples of pearly dew. As we walk along with him, the echoes of his teachings we catch in the warblings of the merry birds, in the liquid music of the falling rain, and the life throbs of 'both man, bird and beast.' In the morning bloom of flowers opens his Bible. In the evening sparkle of stars flashes his Veda. His Alkoran is writ large in the living characters of myriad-hued life.

"Time and thought were my surveyors,
They laid their courses well,
They poured the sea and baked the layers,
Of granite, marl and shell."

The lotus Petals of the human heart were the pages of his reference and he found that every man and woman embodied in their self the meanings of Vedanta. Every rising race vindicated its truth and every dying one

showed the lack of its realization. Every hero beacons its light. Every saint did shed its lustre. Every poet tasted its glory. Every artist rolled it down from his eyes in his ecstatic tears. Never did a happy and satisfied face greet Rama without being entitled by him a Vedantic face. Never did a victor come across him whom he did not call a practical Vedantin. He observed the daily life of Japs and called them the followers of his Vedanta. The daring adventures of the American people in their scalings of the Alps and the Rocky mountains and in their swimmings across the Niagara rapids, he spoke of as manifestations of the Vedantic spirit. When he read the news of some noble offers by some persons of their own bodies for the purpose of scientific research by vivisection, he saw the practical realization of his philosophy. On such occasions, his face glowed and his eyes became moist, and he said, "This is indeed the service of Truth." In modern ideals of true democracy and true socialism, Swami Rama saw the final triumph of the Oriental Vedanta.

Standing on the truth of the fundamental

unity of the inner man and the inner nature, he says that those alone live who realize the universal harmony of love. Those alone have the real joys of life who recognise the blood in the veins of the lily and the violet to be their own. To see all things in one's own self, and to see one's own self in all things is to have a real eye, without which there can be no love nor the beauty attracting it, and without love or attraction he asks what is life? In this spirit, whenever he sees an individual life rising into spheres above body and mind, he sees a rainbow in the sky and leaps with an infinite joy. Vedanta is to him by no means a mere intellectual assent but a most solemn and sacred offering of body and mind at the holy altar of love. Intellectual assent can feed upon philosophies and logics, books and quotations, learning and rhetoric, and thus grow big, but not such the means by which one can realize Rama's Vedanta. The body and mind can be actually and practically renounced only when the hearth fire of love is lit in the soul. Mental renunciation of the body and every muscle of it in love, and the dedication of mind in loving

service opens the portals of the paradise within man. Rama's Vedanta is the beautiful calm of that superconsciousness which transcends the limits of body and mind, where all sound dies, where the sun and moon get dissolved, where the whole Cosmos ripples like a dream and is eddied into the Infinite. It is from here that he throws the ladder for us to reach him and see the sights of the world below. Perennial peace is diffused there and the man is entirely lost in God. All discussion ceases there. And those who are there simply look around and smile and say to every object, "thou art good," "thou art pure," "thou art holy," "thou art That".

Neither the Sun shines there, nor sparkles the

Moon,

Pranas and Sound are hushed into Silence.

"All life reposes in Soul's Sweet Slumber,"

No God, no man, no cosmos there, no soul,

Naught but golden Calm and Peace and

Splendour.

Dehra Dun }
1909 A. D. }

PURAN.

INTRODUCTION.

I have great pleasure in complying with the request of the friends of the late Swami Rama Tirtha and writing a brief introduction to the series of lectures contained in this book. The name of swami Rama is one which I have learnt to honour through residence in the Punjab where his chief influence was felt. Again and again I have seen faces light up at the mention of his name, and men have told me how much they owed to him. He came at a time when a deep unsettlement was taking place in the minds of educated Indian students with regard to religious truth, and when the claims of the material world were becoming too absorbing. The training in Western Sciences, divorced as it is in Government institutions from religious culture, inevitably led to an indifference to religion altogether. After college days, the struggle for existence in the world has only too often left little or no opportunity for the cultivation of the inner

nature, and a reputation for worldliness has gathered round educated life in the Punjab. The reputation is not altogether justified, for there have been most notable exceptions; but the dangers of the time of transition have been very great and the results serious.

Into such an atmosphere of getting and spending, Swami Rama's unworldly spirit came with a message that commanded attention by its very contrast. No one could be long in his presence without feeling that the highest happiness in life was to be found, not in the things of the body, but in the things of the soul. It was not so much that anyone had taught him the truths he held so dear (though he would have been the first to acknowledge how much he owed to the kindly influences of the Forman Christian College where he was both a student and a Professor), but he seemed from his earliest childhood, as the Preface will have shown, to have grown up with an intense realization of spiritual realities and every instinct in his nature pressed him forward to the devout religious life. Many of those with whom I have conversed

about him have told me of the innate power which he possessed, a power which moved them profoundly whenever they met and talked with him, a power which took their thoughts away from material things and made them feel, if only for moment, the reality of spiritual experience.

The Lectures and Conversation which are now published for the first time, will show more clearly than any words of mine the secret of his great influence. There is a child-like simplicity in what he writes, and an overflowing joy and happiness, won through great self-discipline and suffering, which reveals a soul that is at peace within itself and has found a priceless gift that it desires to impart to others. There is a striking personality which makes itself manifest in his very language and mode of address. At the same time there is on every page a definite refusal to appeal to those lower motives that are ordinarily urged as making for success in life, and a determination to find in the soul itself, apart from outward circumstances, the secret of all true and lasting joy.

The Lectures unfortunately have not had the revision of the author himself. He would undoubtedly have altered much, and possibly abbreviated much. He would have corrected also the metrical form of some of his poems, which have clearly been put down on paper as the inspiration to write came to him, without any laboured correction. But while there is considerable loss to the reader on this account, there is also considerable gain; for what is lost in finish and correctness is gained in freshness and vitality. I cannot doubt that the friends of the author were right in tenderly and piously preserving every word of the manuscript before them. The readers will gladly make allowance for repetition and lack of finish, when the individuality of the Swami himself is brought so vividly before them by his manuscript notes. We seem to be talking with him, as we read, and he seems to be talking with us. We feel the Swami himself still present in his words, and can almost picture him speaking.

If I were asked to point out what I considered to be the special qualities that appear

in these writings, I should mention first and foremost the point I have already emphasised, namely, the unworldliness that is apparent on every page. Wealth, riches, wordly ambitions, luxuries,—these are all laid aside without a murmur. The Swami's own life had reached a calm haven, into which the stormy passions, that are roused by the acquisition of wealth and wordly honours, had never come. His inner life had been free from such things. He cannot even understand them. The child nature seems to come out in him as he speaks of them. He smiles at them with an almost boyish laughter from his own retreat, or mocks at them with a gentle raillery. The laughter appears most of all in his poems.

In the second place I would mention his overflowing charity, his kindliness of spirit, which seems incapable of bitterness or malice. He is always trying to win men, not to drive them; to make the best of them, not to blame or scold them; to attract them by the power of his ideals, not to argue with them in useless and unsatisfying controversy. The bitter and

rancorous spirit is absent and the kindly tolerant spirit prevails. This is especially noticeable when he is dealing with beliefs other than his own. Here he is always courteous and sympathetic. If he has any objection to make, he does it with an apology. Usually his attempt is to absorb and assimilate all that he can accept, especially when he is speaking of Christianity, and mould it into his own system of religious thought. In this respect he shows the truly catholic spirit, which is the opposite of bigotry. He has a large share of that charity which 'thinketh no evil' and 'rejoiceth with the truth'. I would like to add how deeply I feel that it was in accordance with this characteristic of Swami Rama, that his friends, in bringing out his works, have so kindly offered to me, a Christian missionary, the privilege of writing an introduction and have given me, while doing so, such liberty of self-expression and freedom of comment. It is my wish that I may fulfil this duty in the same catholic spirit.

The third feature that I should wish to notice in the life and writings of the Swami

was his abounding joy. He was not in the least one of those gloomy ascetics, who, in choosing the path of renunciation, seem to have left behind them all joy and happiness. He knew what physical hardship and endurance meant in a way that few can have experienced. But this did not embitter him, or make his message one of harshness. On the contrary the very titles of his lectures are sufficient to give a picture of the character of his own mind. "Happiness within", "How to make your homes happy", such are the subjects that appeal to him, and his heart goes out in every word as he tries to make his message clear; it is the message of his own experience, not that of another's. He is full of happiness himself which he wishes to give to the world, and he is never so happy as when happiness is his subject. It is this also which bubbles over in his poems, waking in others an echo of his own laughter. The outward setting of these poems, as I have already said, may often be crude and even grotesque, but the inner spirit may be caught by the sympathetic reader beneath the imper-

fect vehicle of expression. The message of this gay spirit, laughing at hardship and smiling at pain, is one that sad India sorely needs amid the despondency of so much of her present modern life.

This mention of his poems leads me on to the last feature of his life and writings which I would wish to mention. I do so with considerable diffidence, as it is quite possible that others may take a different view to my own. But what I could venture to say is briefly this, that I find in Swami Rama Tirtha's *poetic* spirit, which lies behind his philosophy, the highest value of his written work. In this seems to lie freshness, its originality, its contribution to the world of thought. His romantic love of Nature, strong in his life as in his death; his passion for sacrifice and renunciation; his eager thirst for reality and self-abandonment in search of truth; his joy and laughter of the soul in the victory he had won;—all these, and other qualities such as these, which make him break out into song, reveal the true poet behind the philosopher. It is to these qualities that my own heart goes

out so warmly in response, and it is on these sides that I find by far the strongest attraction to the writer himself.

With the philosophy of the Advaita Vedanta, as it is often stated in the writings of Swami Rama, I confess I have only a faint and distant sympathy. Rightly or wrongly it seems to me an illegitimate short cut to the simplification of the problem of existence,—a solution which has overlooked certain persistent facts of human experience. I am always conscious of obstinate and irreducible elements in the equation of God, the soul, and the universe which the Advaita system itself does not seem seriously to take into account. I would refer for an instance in this book to the chapter on the 'Prognosis and Diagnosis of Sin'. While containing some valuable thoughts, these chapters appear to me to be altogether unsatisfying in their conclusions, intended as they are to form a final answer to the problems of the origin of evil and its elimination from the heart of man.

But on the other hand with the poetic spirit of Swami Rama, where his thought

is still in solution and not crystallized into a formal logical system, I have a sympathy which is not faint but deep. Here I feel again on common ground, and my whole heart goes out to writer in his beautiful passages on renunciation as 'the law of life eternal'; or again in his intense and vivid appreciation of beauty in nature; or again, to mention only one more instance, in his ideal of married life. I experience in a measure the same sympathy when I read some of the poetry of the Upanishads, or certain passages from that greatest of all Hindu poems, the *Bhagavad Gita*. There also the note is struck, which is heard many times in Swami Rama's writings, that only in the unruffled silence of the soul can the divine harmony of the universe be heard.

That blessed mood

In which the burthen of the mystery,
In which the heavy and the weary weight
Of all this unintelligible world,
Is lightened:—that serene and blessed mood,
In which the affections gently lead us on,
Until the breath of this corporeal frame
And even the motion of our human blood
Almost suspended, we are laid asleep

In body, and become a living soul:
While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things.

I have quoted this passage of Wordsworth, as it appears to me very near akin to the heart of Swami Rama; and in his fervent love of Nature I can well imagine the author of these lectures during his later days of wandering among the Himalayan mountains echoing those still more famous lines which follow:—

I have learned

To look on Nature, not as in the hour
Of thoughtless youth; but hearing often times
The still, and music of humanity
Not harsh nor grating, though of ample power
To chasten and subdue. And I have felt
A presence that disturbs me with the joy
Of elevated thoughts a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things. Therefore am I still
A lover of the meadows and the woods,

And mountains; and of all that we behold
From this green earth : of all the mighty world
Of eye and ear, both what they half-create,
And what perceive.

I have not been afraid to quote such passages at full length, for it is, I believe, the poetry of the West rather than its philosophy or science,—especially the poetry of that wonderful Revolution Period in English Literature, which gave birth to Wordsworth and Coleridge, Shelly and Keats,—which comes nearest to the heart of India. In the same way, I venture to believe, it will be the poets of Modern India, who are seeking to bring their deeply inherited spiritual instincts of the past into living touch with the new movements of the present. who will come nearest to the heart of the West. Among these poets of modern India I would reckon that remarkable company of religious leaders, who have appeared in different parts of the country during last century, among whom Swami Rama's tender spirit once showed such early promise of fulfilment. From another side of Indian life I would mention, with a sense

of personal gratitude and appreciation, that singularly delicate and beautiful flower, which blossoms in its season,—the poetry of Mrs. Sarojini Naidu, whose life of gentle sympathy with the poor has been itself a poem.

In this approximation between India and the West there will remain much that Christian thought cannot finally accept. But there will be much, on the other hand, that will throw light on cherished Christian truths and give them a new setting. I cannot refrain, in this connection, from quoting a passage from Swami Rama's Lectures, which may illustrate my meaning:—

“In the Lord's Prayer”, writes Swami Rama, “we say ‘Give us this day our daily bread’ and in another place we say ‘Man shall not live by bread alone’”. Reconcile these statements; understand them thoroughly. The meaning of that Lord's Prayer, when it was stated ‘Give us this day our daily bread’ is not that you should be craving, willing and wishing; not at all. That is not the meaning. The meaning of that was that even a king, an emperor, who is in no danger of not having

his daily bread, even a prince who is sure that his daily bread is guaranteed to him, even he is to offer that prayer. If so, evidently 'Give us this day our daily bread' does not mean that they should put themselves in the begging mood, that they should ask for material prosperity; it does not mean that. That prayer meant that every body, let him be a prince, a king, a monk, anybody, he is to look upon all these things around him, all the wealth and plenty, all the riches, all the beautiful and attractive objects, as not his, as not belonging to him, but as God's, God's, not mine, not mine. That does not mean begging, but that means renouncing; giving up; renouncing unto God. You know how unreasonable it is on the part of a king to offer that prayer, 'Give us this day our daily bread' if it be taken in its ordinary sense. How unreasonable! But it becomes reasonable enough when the king, while he is offering that prayer, puts himself into the mood where all the jewels in his treasury, all the riches in his house, the house itself, all these he renounces, as it were, he gives them up, he disclaims

them. He breaks connection with them, so to say, and he stands apart from them. He is the monk of monks. He says this is God's; this table, everything lying upon the table is His, not mine; I do not possess anything. Anything that comes to me, comes from my Beloved One."

Such a passage as this, gives, on the one hand, an example of Swami Rama's style, is so simple, so direct, so careless with regard to repetition, if only the meaning can be made clear, and on the other hand, it explains, what I have called the approximation of two different streams of human thought, issuing from two different springs. These in their conjunction should do very much indeed to fertilize the soil in which man's life is sown.

We have, in India, between the Ganges and the Jumna, a tract of country known as the Doab. Between these two waters lie the rich alluvial plains, which are ready for the seed. By means of cross channels channels, cut from one river to another, the whole country between the rivers can be irrigated. Thus an abundant harvest may be gathered.

year by year from the well watered soil to satisfy the wants of mankind.

Eastern and Western conceptions of spiritual life are flowing forward to-day like two great rivers which come from different sources. We need those poet-thinkers, both in the West and in the East, who may be able to cut new channels from one river of human experience to another. In this way approximation may be made and the soil of human life enriched and its area enlarged.

Among the different intersecting channels of new thought which are being cut, two appear to me at the present time to be of special significance.

(I) From the one side, the approach made by the West towards the East in what Tennyson has called 'the Higher Pantheism'.

The sun, the moon, the stars, the seas, the hills an the
plains,

Are not these, O soul, the Vision of Him who
reigns,

Is not the Vision He? Though He be not that which
He seems,

Dreams are true while they last and do not we live in
dreams?

The ideas, contained in these lines, are still more clearly stated in his later poem, entitled *The Ancient Sage*,—

If thou wouldst hear the Nameless, and wilt dive
Into the Temple-cave of thine own self,
There brooding by the central altar, thou
Mayest haply learn the Nameless has a voice,
By which thou wilt abide, if thou be wise,
As if thou knowest, though can'st not know ;
For knowledge is the swallow on the lake
That sees and stirs the surface-shadow there,
But never yet hath dipt into the abysm,
The abysm of all abysms, beneath, within,
The blue of sky and sea, the green of earth,
And in the millionth of a grain
Which cleft and cleft again for evermore,
And ever vanishing, never vanishes,
To me, my son, more mystic than myself,
Or even than the Nameless is to me.

And when thou sendest thy free soul through
heaven

Nor understandest bound nor boundlessness
Thou seest the Nameless of the hundred names,
And if the Nameless should withdraw from all,
Thy frailty counts most real, all thy world
Might vanish like thy shadow in the dark.

As we read this and other passages in modern English poetry, we feel as though we

were back in the Upanishads, repeating Indian thoughts uttered centuries ago; and there can be little doubt that India is in a great measure, however indirectly, the source of their inspiration.

At the same time, it is noticeable that along with this conception of an all-prevading Divine nature, there has developed in the West even more clearly and distinctly in modern times the conception of eternally persisting human personality,

Dark is the world to these ? Thy self art the reason
why :

For is He not all but that, which has power to say 'I
am I '

There will always therefore, so it appears to me, be a nearer approximation in the West to the school of Shri Ramanujacharya and the Vishishta Advaita than to the school of Shri Shankaracharya and the Advaita Vedanta itself.

Again, in its negative aspect, the loss of personal identity, or complete absorption, as the final end of the soul, is a conception from which the poets of the West shrink back with

dread, rather than accept with satisfaction. This forms one of the main themes of one of the greatest spiritual poems of the last century, the *In Memoriam*.

That each who seems a separate whole
Should move his rounds, and fusing all
The skirts of self again, should fall
Remerging in the general soul,
Is faith as vague as all unsweet.

Eternal form shall still divide
The eternal soul from all beside,
And I shall know him when we meet.

So the poet sings of his dead friend, and
again in more passionate accents at the close,

Dear friend, far off, my lost desire
So far, so near, in woe and weal,
O loved the most, when most I feel

There is a lower and a higher;
Known and unknown; human, divine;
Sweet human hand and lips and eye;
Dear human friend, that cannot die,
Mine, mine, for ever, ever mine.

Thus the modern West to-day expresses
the conviction which for century after century
it has cherished, that love is eternal,
Love is and was my king and lord,
And will be, though as yet I keep

Within his court on earth, and sleep
 Encompassed by his faithful guard
 And hear at times a sentinel.

Who moves about from place to place,
 And whispers to the worlds of space
 In the deep night, that all is well.

It is again this central conviction of the
 eternity and ultimate reality of Love, involv-
 ing both personal union and personal distinc-
 tion between subject and object, that forms the
 burden of the poetry of Browning, the most
 virile and forceful of modern English poets,—

For Life, with all its yield of joy and woe
 And hope and fear—believe the aged friend—
 Is just our chance o' the prize of learning love,
 How love might be, hath been indeed, and is.

There is a certain danger in this em-
 phasis as personality in its individual forms
 and it has led some times in the West both to
 self-assertion and to individualism of a selfish
 type. It may well be the case that it needs
 some balance and correction, and that the
 general trend of thought in the East, which
 seems to us, Westerners, so 'impersonal' and
 lacking in 'individuality' may be the true cor-
 rective needed. But one thing is certain. The

West will never accept as finally satisfying any philosophy, which does not allow it to believe that love between human souls may be an eternal reality.

(ii) From the side of the East, there is the approach made towards the West in what both Swami Vivekananda and Swami Rama Tirtha have called by the title of 'Practical Vedanta,' the approximation, that is to say, of the modern Advaita Vedanta to the spirit of Christian Philanthropy in its social and national applications. Here again the approach may well have its limits, and the social and national development of the East under the new Hindu impulse may differ both in kind and in degree from that of Europe under the Christian training of nearly two thousand years.

I do not wish to be understood to imply that the approximation in each case is conscious and deliberate. On the contrary, on both sides it appears to be almost unconscious and often unexpected, a mingling of two atmospheres that have drawn together (if I may be permitted to change my metaphor) rather

than the conscious acceptance of any new definitions or formulae. Many on either side would even repudiate the fact that connection or approximation existed; but those who look beneath the surface, and have watched the trend of ideas both in the East and in the West, tell us clearly that such an intermingling is actually taking place, and with marked effects.

It is because Swami Rama Tirtha was so singularly fitted to make some of these advances towards approximation, and to interpret Indian thought to the West, that I hold this series of lectures to be of value to my own countrymen as well as to Indians themselves. I would wish to do all in my power to preserve the memory of Swami Rama fresh and green. Such a memory should be an inspiration both to those who knew and loved him and also to the younger student life of India which has grown up since he passed away. May this be the result of the publication of this book!

In conclusion, I would again thank in all sincerity and gratitude the friends of Swami

Rama Tirtha who have so kindly requested me to join with them in introducing these lectures to the public. It is a mark of confidence, which I deeply appreciate; and I trust that in any criticisms I have set down, in order to make clear my own position, I have not departed from that spirit of wide-hearted charity and kindness which was so marked a feature in the author of the book himself. I do not endorse the Swami's views in many cases; as I have shown they differ widely from my own, —but as an earnest effort after truth and as the expression of a singularly loving and lovable spirit, I would wish them a wide perusal. May the Holy Spirit of Truth Himself lead us into all the truth!

DELHI. }
1909 A. D. }

C. F. ANDREWS.

APPRECIATION.

by

REV. C. F. ANDREWS, M. A.

(The Renaissance in India)

.....Another personality, in many ways far more attractive than that of Vivekananda, carried on the same movement of the new Vedanta in the north. Swami Rama Tirtha was a Brahman, brought up in extreme poverty at Lahore, where he gained his education at the Foreman Christian College and became, after a brilliant University career, a Professor of Mathematics. His heart, however, was wholly given to religion, and he left his College work to become a wandering monk and preacher. He was into the wildest regions of the Himalayas, where he lived alone with Nature. A vein of true poetry ran through his character, and his buoyant joyfulness of disposition carried him through the severest hardships and privations. I was asked by his disciple Swami Narayana to write an Intro-

duction to his public writings, and I did so with the greatest readiness ; for the Christian note is much stronger in them than in those of Vivekananda. Compare, for instance, the following comments on the Lord's prayer with the crude mistake concerning the words 'which art in heaven' that I have already quoted from Vivekananda's writings.

"In the Lord's prayer," writes Swami Rama Tirtha, "we say 'give us this day our daily bread,' and in another place we say 'man shall not live by bread alone,' reconsider these statements: understand them thoroughly. The meaning of the Lord's prayer is not that you should be craving, wishing : not at all. The meaning of that prayer is such that even a king, an emperor, who is in no danger of not having his daily bread, may offer it. If so, evidently 'Give us this day our daily bread' does not mean that we should put ourselves in a begging mood, that we should ask for material prosperity; not that. The prayer means that everybody, let him be a prince, a king, a monk, is to look upon all these things around him, all the wealth and plenty, as not

his but God's; not mine, not mine. That does not mean begging, but renouncing giving up; renouncing everything unto God. The king while he is offering that prayer puts himself into that mood where all the jewels of his treasury, all the riches in his house, the house, itself, all these he renounces, he gives them up, he disclaims them. He is, in offering this prayer, the monk of monks. He says 'This is God's : this table, everything on this table is His, not mine : I do not possess anything. Anything that comes to me comes from my Beloved one'."

Swami Rama Tirtha was drowned in one of the rivers of the Punjab, (United Provinces of Agra and Oudh—Ed.) just when his religious genius seemed to be about to bear its richest fruit. The work of such wandering religious preachers, who form a link between the new and the old, can hardly be overestimated. They rarely take up, as in the case of Swami Dayanand, the position of puritan reform and 'root and branch' destruction of recognised religious evils, but they are sufficiently in touch with modern culture to see clearly that

Hinduism requires a reformation from within, and they play an important part in bringing this about. To refer to a parallel in European history, they are performing within orthodox Hinduism the work of a counter reformation, not wholly dissimilar from that which Ignatius Loyola undertook in Europe in the sixteenth century.



THE POLE STAR WITHIN.



HAPPINESS WITHIN.

(Lecture delivered on December 17, 1902, in the Academy of Sciences, San Francisco.)

My own Self in the form of ladies and gentlemen,

Rama does not blame European or Christian nations for their cohorts and armies to conquer other nations; that is also a stage in the spiritual development of a nation, which is at one time necessary. India had to pass through that stage; but India being a very old nation has weighed the riches of the world in the balance and found them wanting; and the same will be the experience of these nations that are in these days for accumulating world prosperity and riches. Why are all these nations trying to march cohorts to conquer other nations? What do they seek in all that? The only thing sought is happiness, joy, pleasure. It is true that some people say they do not seek happiness but knowledge. Others say that they seek not

happiness; they seek action. That is all very good; but examine the hearts and minds of average men, or of ordinary mortals. You will find that the ultimate goal which they all set before them, the ultimate goal they all seek directly or indirectly, consciously or unconsciously, is happiness, nothing but happiness.

Let us examine this evening where happiness resides, whether happiness lives in the palace or the cottage, whether happiness dwells in the charms of women or in things that gold and silver can buy. Where is the native home of happiness? Happiness has also a history of its own. These are great travelling days; steam and electricity have annihilated time and space, great travelling days these are, and everybody writes an account of his travels. Happiness also travels. Let us have something of the travels of happiness.

We start with the first glimpse of happiness that a child has in his infancy. All the happiness in this world is for the child located in the skirt of the mother, or in the

bosom of the dear mother. All the happiness is located there. This is the first stage on the main road which happiness has to travel along, the mother's skirt, the mother's bosom, say. To the infant there is nothing in this world which brings happiness so much as the mother's bosom. The child hides his face behind the skirts of the mother and there he says, "Look ! look ! find me out ! Where am I ?"; and he laughs heartily. He laughs with all his heart and soul. Books are meaningless to the child; treasures are useless to him. Fruits and sweets have no taste for the child that has not yet been weaned. The whole world of pleasure is, for the child, concentrated there.

A year passes and the happiness of the child changes its centre ; it moves on to something else. The residence of happiness now becomes the toys, the beautiful toys, pollies and dollies. In the second stage, the child does not like the mother so much as he likes his own toys. Sometimes the child quarrels with the dear, dear mother, for the sake of toys, for the sake of dollies.

A few months or years more, and no more is his happiness in the pollies and dollies ; it has shifted its centre again, it is no longer located in these things. In the third stage, when the child grows up to be a boy, happiness is located, for him, in books, especially in story-books. This is the case with an ordinary intelligent child ; sometimes happiness is in other things, but we are taking an ordinary case. Now, the story-books engross all the love and affection of the boy. Now the toys, dollies and pollies lose their charms ; story-books take their place, and he finds books beautiful and attractive. But happiness travels on.

The school-boy enters the College, and in College life, his happiness is found in something else, say, in scientific books and philosophical works. He reads them for sometime, but his happiness has travelled from books to the thoughts of seeking Honours in the University ; his desire is the residence of his happiness, the headquarters of his joy. The student comes out of the University with flying colours. He gets a

lucrative post and the happiness of this young man is centred in money, in riches. Now, the one dream of his life is to accumulate riches, to be rich. He wants to become a big man, to amass a large fortune. When he gets some wealth after working in the office for a few months, his happiness passes on into something else. What is that? Need that be told? It is woman. Now, the young man wants to have a wife, and for the sake of a wife, he is ready to spend away his riches. The mother's skirt no longer gives him any happiness; the toys have no charm for him; the story-books are cast aside, and they are read only on those occasions when they are expected to give him some insight into the nature of that dream of his life—the woman. He is all a sacrifice for the sake of his wife. Hard-earned riches are cast to the winds for the sake of petty whims of what is now the headquarters of his happiness. The young man lives for sometime with the woman, and lo ! the happiness is sighted a little yonder. The pleasure he could derive from the thought of his wife in the beginning, he

no longer gets now. Taking the case of an ordinary youth, an ordinary youth of East India, the happiness of the youth now passes from the woman on to the coming child. Now a child becomes the dream of his life. He wants to have a child, an angel, a seraph, a cherub in his house. Rama knows not much of the state of affairs in this country ; but in India, after marrying, people wish and pray to God and yearn for a child. They do all that lies in their power, to seek the aid of doctors and to invoke the blessings of holy men ; all that they can do, they do, in order to be blessed with a child,

In the expectation of the child, concentrates all the happiness of the youth. The child is in the sixth stage in the tavel of happiness, in the march of joy. The youth is then blessed with a child. His joy knows no bounds; he is full of spirits, he springs up to his feet ; he is elated ; he is as it were, raised above the earth many feet; he does not walk, he swims in the air so to speak. His soul is full of happiness when he gets a child. In the sixth stage, in the moon-faced child, the

happiness of the grown up child has reached in a way its acme. The intensest happiness is when he sees the face of his child. The happiness of an ordinary man has reached its zenith. After that, the youth begins to decline in spirits, the child becomes a grown up boy and the charm is lost. The happiness of this man will go on travelling from object to object, sometimes located in this thing, at other times residing in that thing. But the intensity of happiness in the objects with an ordinary man will be not so strong, as it is in the love of his own child.

Let us now examine whether happiness really dwells in objects like these—the mother's skirt, dollies and pollies, books, riches, woman, child, or any object and anything of this world at all. Before proceeding further, let us liken the travelling happiness to the travelling Sun-light. Sunshine also travels from place to place. It is one time shining over India, and at another time on Europe. It travels on. When the shades of evening fall, see how rapidly the Sunsnine shifts away from place to place. It shines on eastern

America and it travels on to its west. See how the Sunlight goes skipping on tiptoe, slipping on from land to land, and is then seen spreading its lustre on Japan and so on. The Sunshine travels on from place to place. But all these different places where the Sunshine is seen are not the source, the home of Sunshine. The home of Sunshine must be somewhere else; the home of Sunshine is the Sun. Similarly let us examine happiness which goes on travelling from object to object like the Sunshine. Whence does it proceed? Where is its real home? Let us look at the Sun of happiness, as it were.

Take the case of the gentleman who has been blessed with a child. This gentleman is sitting in his office. He is busy with his official duties, and all of a sudden he hears the ding ding of the bell. What bell? The telephone bell. He jumps up to his feet and goes to the telephone, but when he is about to hear what the message may be, his heart beats. They say, coming calamities cast their shadows before. His heart beats, never was it so with him before. He reaches up to the

telephone and hears a message. Oh, what a distressing message it must have been! The gentleman was panting and sobbing; he lost all presence of mind; his cheeks lost all colour; with a pallid, cadaverous face he came rapidly to his seat, put on his cloak and hat, and went out from the office as if he were shot like a ball from a gun. He did not even ask the consent of the chief officer, the head of the department. He did not even exchange a word with the servants in the room. He did not even lock up the papers that were lying on the desk; he lost all presence of mind and went straight out of the office. All his fellow-officials were astounded. He reached the streets and saw a car running before him, he ran up to the car and there he meets a postman who gives him a letter. This letter brought to him the happy news, if it can be called happy news from the worldly point of view, the happy news of a large fortune having fallen to his lot. The man had bought a share in a lottery, and about \$ 10,000 had fallen to his lot. This news ought to have cheered him up, ought to have filled him with

joy, but it didn't, it didn't. The message he had received over the telephone was weighing heavily on his heart. This news brought him no pleasure. He found in the same car one of the greatest officials in the State, sitting just in front of him. This was an official to have an interview with whom had been the one dream of his life. But look here. This gentleman did not exchange glances with the official; he turned his head away. He also noticed the sweet face of a lady friend. It had been the ambition of this gentleman's life to meet her and exchange words with her, but now he was insensible to her sunny smiles. Well, we ought not to keep him in a state of suspense so long, nor should you be kept in a state of suspense any longer. He reached the street where his house was located and a great noise and tumult was there, and he saw clouds of smoke rising to the sky and veiling the Sun. He saw tongues of fire going up to the heavens; he saw his wife, grand-mother, mother and other friends weeping and bewailing the conflagration which was consuming their house. He saw all his friends

there but missed one thing; he missed the then metropolis of his happiness; he missed the dear little baby, he missed the sweet little child. *That* was not there. He asked about the child, and the wife could make no answer. She simply answered by sobbing and crying; she could make no articulate answer. He found out the truth. He came to know that the child had been left in the house. The child was with the nurse at the time when the fire began; the nurse had placed the child in the cradle, the child was asleep and the nurse had left the room. Now the inmates of the house being panic-stricken at the sight of the fire consuming the house, had quitted the house in haste, each thinking that the child must be with some other inmate of the house. All of them came out, and now they found that the child was left in the room which was then being enveloped by fire. There was crying and gnashing of teeth, cutting of lips, beating of breasts, but no help. Here, this gentleman, his wife, his mother and friends, and the nurse were crying aloud to the people, to the standers-by, to the policemen, and

asking them to save their child, to rescue their dear, little baby. "Save our little dear child any way you can. We will give away all our property, we shall give away all the wealth that we may accumulate within ten years from to-day, we will give up all; save our child, save our child." (You will remember that this incident took place in a country, where Fire Insurance Companies are not existent to the same extent that they are in this country.) They are willing to give up every thing for the sake of the child. Indeed, the child is a sweet thing, the dear little baby is a very sweet thing, and it is worthwhile to sacrifice all the property, all our wealth and all our interest for the sake of the child. But Rama asks one thing, "Is the child the source of happiness, the sweetest thing in the world, or is the source of happiness somewhere else?" Mark here. Everything is being sacrificed for the child, but is not the child itself being sacrificed for something higher, or for something else? Wealth is given away, riches are given away, property is given away for the child, but the child

is being given away for something else. Even the lives of those people who may venture to jump into the fire may be lost. But even that dear little child is being sacrificed for something else, for something higher, and that something else must of necessity be sweeter than the child, that something else must be the real centre of happiness, must be real source of happiness, and what is that something? Just see. *They* did not jump into the fire themselves. That something is the Self. If they jump into the fire themselves, they sacrifice themselves and that they are not prepared to do. On the child is everything else sacrificed, and on that Self is the child sacrificed.

We see now that highest stage of happiness, the child, has not happiness in itself. The child is beautiful, lovely and the source of happiness, because the child is blessed with the Sunshine which proceeds from the Self; that Sunshine was not inherent in the child itself. If that Sunshine of happiness had been inherent in the child, it would have lasted in the person of the child for ever. Notice, that

the Sunshine which brightened the face of the child proceeded from the source within. The source was within the Self.

Here we come a little nearer to the source of happiness, to the home of happiness. Not for the sake of the child is the child dear, the child is dear for the sake of the Self. Not for the sake of the wife is wife dear, not for the sake of the husband is husband dear; the wife is dear for the sake of the Self; the husband is dear for the sake of the Self. This is the truth. People say they love a thing for its own sake. But this cannot be; this cannot be. Nor for the sake of the wealth is wealth dear, wealth is dear for the sake of the Self. When the wife who was dear at one time, does not serve the interests of the husband, she is divorced; when the husband who was dear at one time, does, not serve the interests of the wife, he is divorced. When wealth does not serve the purpose, it is given up. You know the case of Nero. He did not see that, that beautiful Rome, that metropolis of his, was of much interest to him, was of much use to him. To him, it was of greater interest to see a conflagration;

to him it was of more interest to see a big bonfire. Look here. He went up to the top of an adjoining hill and asked his friends to go and set the whole city on fire in order that he might enjoy the sight of a grand conflagration. Here was he fiddling while Rome was burning. Thus we see that even wealth is divorced, given up, when it does not serve our interests. Rama was an eyewitness of a very strange phenomenon—a very curious phenomenon. There was a great flood, a great inundation of the river Ganges, and the river went on rising. On the branches of a tree were sitting several monkeys; there was a female-monkey and some children of this female-monkey. All these children came up to the monkey. The water rose up to the place where the monkey was seated. Then the she-monkey jumped up to a higher branch; the water came up to that place. The female-monkey came up to the highest top-branch, and the water rose up even to that place. All the children were clinging to the body of this female-monkey. The water reached her feet; then she just took hold of one child, one baby monkey, and

placed it underneath her feet. The water rose still higher, and then this female-monkey took hold of another child and placed it under her feet. The water still rose; and the third child was also taken up and mercilessly placed under her feet to save herself. Just so it is. People and things are dear to us as long as they serve our interests, our purposes. The very moment that our interests are at stake, we sacrifice everything.

Thus we come to the conclusion that the seat of happiness, the source of happiness is somewhere within the self. The home of happiness is somewhere in the Self, but where is it? Is it in the feet? The feet support the whole body, it may be in the feet, but no, it is not in the feet. Had it been in the feet, the feet ought to have been the dearest thing in the world. Of course the feet are dearer than anything else outside, but they are not so dear as the hands are. Is the home of happiness in the hands? The hands are dearer than the feet, but they are not the home of happiness. Then, is happiness located in the nose or in the eye? The eyes are dearer than the

✱ hands or the nose, but happiness is not located in them. Think of something that is dearer even than the eyes. You might say it is the life. I say take the whole body first. The whole is not the home of happiness. We see that this whole body we are changing every moment. In several years, every particle of the body is replaced by a new particle. It may be in the intellect, in the brain, in the mind. It may be there. But let us see if there is not something even dearer than the intellect. Let us examine that. If there be something which is dearer and sweeter even than the intellect, then, that may be the home of happiness. We say that life, or as the Hindus put it, *prana*, may be the source of happiness, because often-times people want to live even at the sacrifice of their reasoning powers. Here is a choice between two alternatives, die altogether, or live as a crazy, lunatic man. Everybody will choose the the alternative of life, even in a crazy, lunatic frame. ✱ Thus we see that intellect or intelligence is sacrificed at the altar of life. Then life, personal life, this may be the home of happi-

ness, the sun from which all happiness emanates. Just examine whether life is really the home of happiness or not. Vedanta says: No! No! Even life is not the home of happiness. The home of happiness, the Heaven within is higher up still; even beyond individual, personal life. Where is it then?

Rama once saw a young man at the point of death. He was suffering from a very bad disease. There was excruciating pain in his body. The pain began in the toes of the feet. At first it was not so great, but after a while it kept coming up, and then his body was undergoing a hysterical movement. Gradually the pain came up to the knees, and then rose higher, until that dreadful pain reached the stomach, and when the pain reached the heart, the man died. The last words this young man uttered were these, "Oh, when shall this life leave me, when shall these *pranas* leave me!" These were the words of that body. You know, in this country, you say he gave up the ghost. In India, we say he gave up the body. This shows the difference. Here the body is looked upon as the self and

the ghost is looked upon as something tacked on. In India the body is looked upon as something foreign to the spirit; the real Self is looked upon as the reality. There, when the body dies, no body believes that he dies; the body changes, *he* does not perish. And so, the words that escaped the lips of that youth were, "Oh, when shall I give up this life; when shall this *prana* leave me!"

Here we have something higher even than life; something superior to *prana*, something which says "My life," something which says "My *prana*," something which possesses the *prana* and is above the *prana* or life, and that something is sweeter by far than the individual, personal life or *prana*. Here we see that the *prana* or life, in that particular body, did not serve interests of the higher self, of the self higher than *prana*, and the *prana* or life was sacrificed; the *prana* or life was thrown off. Here we see something which is superior to the *prana* or life, for which the life is sacrificed. This must be, by all means, sweeter by far than life even and that must be the home of *anand* or pleasure;

that must be the source, the origin of our joy. Now, we see, why *prana* or life is sweeter than intellect; because *pranas* are nearer to the real Self, the Self within. Why is it that the intellect is sweeter than the eyes? Because the intellect is nearer to the real Self than the eyes. And why is it that the eyes are dearer than the feet? Because the eyes partake more of the real Self in you than the feet do. Why is it that everybody looks upon his child as being far more beautiful than the child of somebody else, of his neighbour? Vedanta says, "Because this particular child you call 'mine' you have gilded a little with the gold of your real Self." Any book in which you may write a line of your own, any work that contains something contributed by your pen, appears to you to be far more worthy than any other book, even if it came from the pen of Plato. Why is it? Because this book which you call 'mine' has the sunshine of your real Self in it. It is blessed with the sunshine of Heaven within. Thus the Hindu says that the bliss, the real metropolis of happiness, is within you.

All Heaven is within you, the source of all pleasure is within you. This being the case, how unreasonable it is to seek happiness elsewhere!

In India, we have this story about a lover. He pined for his beloved one; all his body was reduced to a veritable skeleton; all his flesh was dried up, so to say. The king of the country in which this young man lived brought him into his court one day, and he also brought the lady-love of the young man into his presence. The king saw that the woman was very ugly. The king then brought before this lover all the fair damsels that adorned his court, and asked this lover to choose one of the these. This man said, "O *Shah*! O king! O king! Don't make a fool of yourself. O king! you know, love makes a man very blind. O king! you have no eyes to see. Look at her with my eyes, and then say whether she is fair or ugly. Look at her with my eyes." This is the secret of all the charms in this world, That is all. That is the secret of all the fascination of the attractive objects in the world O man! you

yourself make all objects attractive by your looks. Looking at it with those eyes you yourself shed your lustre upon the subject, and then you fall in love with it. We read the story of Echo in Grecian mythology. She fell in love with her own image. So it is with all charms; they are simply the image of Self within you, the Heaven within you. They are simply your shadow. Nothing else. That being the case, how unreasonable it is to hunt after your own shadow.

Rama knows of the case of a little child, a small baby that had just learnt to crawl, to walk on all fours. The child saw its shadow and thought it to be something strange, something remarkable. The child wanted to catch hold of the head of the shadow; it began to crawl to the head of the shadow and the shadow also crawled. The child moved and the shadow also moved. The child began to cry because he could not catch the head of the shadow. The child falls down, the shadow is with it; the child rises up and begins to hunt for the shadow. In the meantime, the mother taking mercy on the child made

the child touched his own head, and lo ! the head of this shadow was also caught. Catch hold of your own head and the shadow is also caught. Heaven and hell are within you. The source of power, joy and life is within you. The God of men and nature and nations is within you. O people of the world ! listen, listen. This is a lesson worthy of being proclaimed from the house-tops, in all the crossing of big cities, in all the thoroughfares. This is a lesson worthy of being proclaimed at the top of the voice. If you want to realise an object, if you want to get anything, do not hunt after the shadow. Touch your own head. Go within you. Realise this and you will see that the stars are your handiwork, you will see that all the objects of love, all the bewitching and fascinating things are simply your own reflection or shadow. How unreasonable it is that.

“ For a cap and bells our lives we pay,
Bubbles we earn with a whole soul's
tasking.”

There is a beautiful story about a woman in India. She lost her needle in her house.

She was too poor to afford a light in her house, so she went out of the house and was searching in the streets. Somebody asked her what she was searching for in the streets. She said that she was searching for her needle. The gentleman asked, "Where did you lose the needle?" She said, "In the house." He said, "How unreasonable it is to search in the street for a thing which was lost in the house!" She said that she could not afford a light in the house and there was a lantern in the street. She could not hunt in the house, she had to do something, so she must hunt in the street.

This is exactly the way with the people. You have the Heaven within you; and yet you are searching pleasures in the objects in the streets, searching that thing outside, outside in the objects of the senses. How strange!

There is another very beautiful story extant in India about a crazy man. He came up to the boys of the street and told them that the Mayor of the city was preparing a grand, royal feast, and had invited all the

children to partake of the feast. You know, children like candies and sweets. The children being assured by this crazy man of the feast, arranged by the Mayor, ran to the house of the Mayor, but there was no feast at all: nothing of the kind. The children were baffled; they were put out of countenance for a while, and there was *hansi* (laughing), and the children said to him, "How is it Mr.—that you too came when you knew that this story which you told was wrong?" He said, "Lest there be a real feast, lest the story be true and I miss it." For this reason, because he did not wish to miss it, he also followed the boys.

Exactly the same is the case of those who by their imagination, by their own benediction you may say, make flowers beautiful, make everything desirable by their own imagination, like the crazy man, and then they want to run after it, so that they may not miss it.

CONCLUSION.

Realise the Heaven within you, and all at once all the desires are fulfilled, all the misery and suffering is put an end to.

"Lo ! the trees of the wood are my next of kin.
And the rocks alive with what beats in me.
The clay is my flesh, and the fox my skin.
I am fierce with the gadfly and sweet with the bee
The flower is naught but the bloom of my love,
And the waters run down in the tune I dream.
The Sun is my flower, uphung above.
I cannot die, though forever death.
Weave back and fro in the warp of me.
I was never born, yet my births of breath.
Are as many as waves on the sleepless sea."

Oh, Heaven is within you, seek Happiness
not in the objects of sense ; realise that
Happiness is within yourself.

Om ! Om !

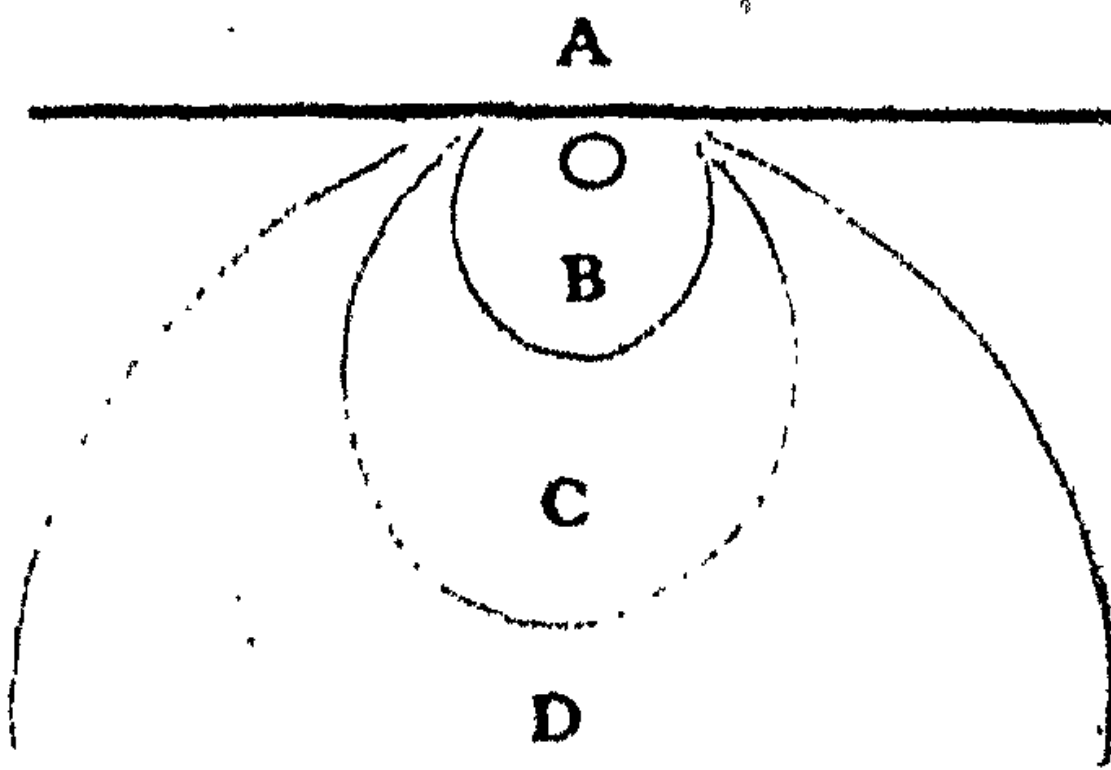
EXPANSION OF SELF.

(Lecture delivered on December 16, 1902, in the Academy of Sciences, San Francisco.)

My own Self in the form of ladies and gentlemen,

To-night we are going to hear something on the *Expansion of Self*; you Subject. might say on the degree of life, the grades of spiritual advancement, or you might call the subject, degrees in the refinement of selfishness. Perhaps the conclusion arrived at will be startling.

The diagram that you see before you consists of a straight line and Circles. circles. You will say, "what is the use of these? What have circles to do with the unfoldment of the Self?" Some are saying in their hearts—These are not circles, they are very crooked, they are rather ellipses.



But these circles are to denote classes of life which are not exactly circular, which are crooked and elliptical, so to say, and that justifies the imperfection of the circles; they exactly represent in their deviation and in their imperfection what they have to indicate.

Before beginning with what life is, and the degrees of life, we shall have to say a few words about these circles.

Here is the minutest circle, a very small speck. It ought to have been made even smaller than that, but fearing that if it were smaller it could not be seen, it is drawn large enough to be visible. There we have beyond this a second circle, larger than the minute baby circle, and outside that a third one and then there is the fourth one. One peculiarity of them is that as the circle goes on expanding, enlarging, the centre of the circle goes on receding from the starting point A, on the straight line which is a common tangent to all the circles. The centre recedes, the radius increases and the circle enlarges. If the centre of the circle is very near to the starting point A, and it is made nearer and nearer still until

it coincides with the starting point, the circle becomes a point. Thus a point is the limiting position of a circle, of which the centre has come extremely near to the starting point, and when the centre goes on receding from the starting point, the radius goes on increasing and increasing until it becomes infinite ; or the centre moves up to infinity, then the circle becomes a straight line. Thus a straight line is the limiting position of a circle, of which the centre moves up to infinity, or of which the radius is infinite.

Another peculiarity we notice is that the greater the circle, the nearer it becomes to the tangent straight line and its curvature goes on decreasing as the circle goes on increasing. Thus we mark that the larger circle with centre D is, at the point A, very much more like the straight line than the internal circle with centre C is, and then this internal circle is more like a straight line than the circle with centre B, which falls within it. This is why the earth, although really spherical, appears flat when you look at any part of it, the sectional circles of the

earth being infinitely large for the naked eye. This will do for the circles.

Life ! What is the characteristic feature of life ? What is it that distinguishes life from inanimation or want of life ? It is motion, energy or activity. This is the popular way of looking at the question. The definitions of life given by Science can also be summed up in this definition. A living man can move forth, walk about, do all sorts of things. A dead mummy cannot manifest these forms of energy or this motion, these movements which the living man displays ; a dead animal cannot move about ; the living animal walks, runs, does all sorts of things. The dead plant cannot grow ; it is devoid of motion, devoid of activity entirely. A living plant grows, exhibits motion.

We see again that generally four distinctions are made in the degrees of Life, or this world is divided into four principal kingdoms : the mineral, the vegetable, the animal kingdoms and man. In this we see that man exhibits, manifests more

energy, more motion, a higher kind of movement than animals do. Animals can simply walk about, run or ascend mountains, but man does all these things and much more. He does many other things. He displays or shows motion and energy to a higher degree. By means of telescopes he can reach the stars. Animals cannot do that. Man can control the animals. He annihilates time and space by means of steam and electricity. He acquires rapidity unknown to animals. He can send messages instantaneously to any part of the world. He can navigate in the air. This is man's motion, man's energy, manifestation of power in the world. Animals fall short of man in manifesting or exhibiting energy and we see that animals are lower down in the scale of life than man.

Again, compare the vegetable kingdom with the animal kingdom. Vegetables also grow. They move, but their motion is only in one dimension, they can move up in one line, they cannot move from this place to that, they are fixed to one spot. They send forth their branches in all directions and strike

their roots very deep ; but the manifestation or display of energy in the case of vegetables is far inferior to what it is in the animal kingdom, and there we see vegetables are lower down in the scale of life than animals. Minerals have no life in them. Indeed, if we define Life in the same way as Biologists do, then they have no life. But if we mark the grades of life by the revelation and manifestation of energy, we might say that minerals also do manifest a kind of motion ; they also do undergo a change ; change is indispensable for them, too.

Thus they also have very small traces of life in them, but their life is very insignificant, being at the bottom of the scale, because the activity, the motion, the energy betrayed by them is insignificant, in finitesimal. Thus it is clear that life which is characterized by motion is graded in accordance with the degrees of motion or energy.

Nature
Repeats
Itself.

Now, in Nature, the plan is that there should be nothing new under the Sun. We mark that despite this apparent variety, in spite of all this

outward multiformity, Nature or the Universe is very poor. The same Law which governs the trickling down of a tear from the lover's eye also governs the revolutions of suns and stars. From the minutest atom to the remotest star, we find the same simple laws which might be counted on the fingers controlling and governing everything. Nature repeats itself over and over again. This Universe might be compared to a screw or spiral, of which every thread is of the same fashion, or it might be compared to an onion. Take one sheath out and we have another sheath of the same kind ; then take that out and we find another of the same kind ; peel that off and you have another sheath of the same pattern. In just the same way, what we have in the whole year, we have on a miniature scale during every twenty-four hours. The morning time might be compared to the spring season. The noon might be compared to the summer season. The afternoon and the evening might well compare with the autumn, and the night might be compared to winter. Here we have in

twenty-four hours the whole year reproduced on a miniature scale. Man, in embryo, repeats with marvellous rapidity all the past experience of life-forms which it inhabited before assuming the human form. The shapes of fish, dog, monkey, etc., are all, one after the other, assumed by the foetus in the ovum, before reaching the form of man-child. Thus, in accordance with the usual plan of evolution, according to the general law which governs the whole world, we want to find out if in the body or form of man there be practically the mineral, vegetable and animal kingdoms reproduced.

In the form of man, are there not people who are, as it were, minerals? In the form of man, are there not persons who are in the state of the vegetable kingdom, and are there not people in the shape of man who are in the state of the animal kingdom?

In the shape of man, let us see if there be men who are really men, and in the form of man; let us see if there be men who are gods.

First, we shall take up the moral and

Mineral- spiritual minerals. The mineral
Men. kingdom manifests no motion
apparently ; it exhibits no energy outwardly,
but nevertheless it has some kind of energy,
some kind of activity, some kind of motion,
because we see minerals undergo change,
there is disintegration and development even
in the minerals. They crystallize and grow.
This earth which we look upon as stable,
when compared with the sea, this solid-
seeming earth rises, falls, undergoes
undulations, changes. Thus minerals also
have some kind of motion in them, though
exceedingly unnoticeable.

Now, who are those in the shape of man
that have only the same kind of motion as
minerals ? In other worlds, who have the
same kind of motion as a child's spindle or
top has ? A spindle or top turns, goes round
and round, it moves, and when it is revolving
vehemently, the children come up and clap
their hands and rejoice, saying : It is
stationary ! It is stationary ! It does not
move ! It does not move ! This is self-
centred motion. Motion we have, revolving

motion, but the centre of revolution lies within the body, and even when the motion is most violent, seemingly there is no motion at all. We might compare the life-motion of the minerals to the motion of a spindle or top, and represent it on the blackboard by the smallest circle, the point-circle.

You know, all motion in this world is in circles, no motion in a straight line ; all Science proves that. For this reason we will make use of circles to represent the manifestation of motion. In Mathematics motion is represented by lines ; in the present case circular lines will best serve the purpose.

So we have mineral life possessed of a motion comparable to spindle-motion. It may be best represented in the figure before you by this minutest circle which might be called a point. Who are those among men whose motion is like the motion of a top, whose circle or orbit of movement is simply a point, whose life is the life of minerals ? Just reflect. Evidently these are men, all of whose actions are centred around a little point, a false self, the little quarantine of a

body, three and a half cubits long. They are selfish in the lowest sense of the world. These are people whose all actions are directed, towards sensuous enjoyment. These people work in different lines, do all sorts of labour, but the object is simply to seek debasing pleasures. These are people who care not if their wife and children starve ; they care not whether their neighbours perish or live ; at all costs they must drink, they must make merry, they must obey the dictates of the lower nature. Their demoralizing needs must be satisfied, even if it be at the sacrifice of the interests of their family and community. Let the wife and children starve, they care not, if only their cravings of the flesh are gratified. The centre of all their movements, the focus round which they turn, the sun round which they revolve, the centre of their orbit is simply the little body. Their activity or motion is dead motion. This is the mineral life in man. We have had in the history of the world very beautiful and precious minerals in the shape of man. You know, diamonds also belong to the mineral kingdom ; rubies, pearls, jewels

and all sorts of precious stones also belong to the same kindom.

There was a time in the history of Rome, when we had Nero, Tiberius and other Cæsars, to mention whose name is to contaminate your ears. We have had mighty rulers, emperors, very precious minerals but minerals only, not men. What would you think of these emperors, emperors of the whole world that was known to them, and yet caring not a straw for the interests of their State, who took no thought about their relatives and friends, but who must satisfy their animal passions, no matter what happens to their queens, subjects and friends. You have heard about them, about the crimes they committed. There was one of them who fell a victim to the passion of eating delicious things the whole day long. When he partook of a most delicious dish, he ate and ate till nature rebelled. With the help of medicines everything was vomited, and when the stomach was relieved, he would return to the table again. This process was repeated over and over again in a single day. One of them burned the capital of the world to gratify his

desire of seeing a big conflagration. What do you think of this? These were precious jewels, diamonds, no doubt, but not men. These are minerals in the kingdom of man.

We come now to the state of vegetables in the form of man. Their circle is larger than the grossly selfish little circle of the mineral-man. Their circle is larger and these people are much higher than the mineral-man. Their activity might be compared to the motion of a race-horse. The race-horse describes a larger circle than the spindle or top does. Their circle is represented in the diagram by the second circle of which the centre is B. Who are these people? These people do not pursue their work simply to satisfy the taste of the flesh at the expense of everybody else's interest. They take into consideration the good of some other associates. These are people who turn round their wife and children, the domestic circle. They are far superior to the selfish mineral-men, because these people not only advance the good of their own body, but they advance also the cause of their wife and children. The second circle

includes many smaller circles, so do these people advance the good of many little selves beside their own little self, but should they be called unselfish? No, no; in the case of these people the self is expanded only a little. In the case of the mineral-men, the self was limited to this little body; and in the case of these people, the self is practically indentified with the domestic circle, their wife and children: That is also selfishness but selfishness refined a little. They are very good people so far as they go, but just look at this second circle which represents them. It is concave towards all inside it. What is concavity? Concavity is folding and clasping in the arms of love. Let us with our stretched arms form a circle. This is concavity. This circle is concave for the members of family, it is turned towards all the points that it embraces, but it turns its back to the whole universe without it.

These people are very good so far as they go, so far as their concavity or extended arms go; but they turn their back to the whole universe. The selfishness of these people moving in the second circle of the vegetable

man becomes evident when the interests of one family clash with the interests of any other family, and then there is strife and discord wrought by them between all the members of one family and all the members of another family.

Next we come to the third circle. These are
Animal- animal men, animals in the form of
men. man. This third circle, represented in the figure with the centre C, is larger than the preceding two. It might be compared to the circle described by monsoons or trade winds. It represents people who have identified their self with something higher than this little body or the domestic circle. These people identify their self with their class or sect, or their state. They are sectarians, people who identify their self with a caste or craft. They are very good, very useful indeed, far more useful than the vegetable-men are. Their centre is beyond the little body. It is at a much higher, wider expanse than the centre of the vegetable man. The radius of revolution in their case is longer. Welcome are these people. You see their usefulness extends to

many families and individuals. They are useful to the people they embrace within the arms of love. They are useful to the people to whom their attitude is that of concavity. These people advance the good not only of their little body, not only of one house or family, but they advance the good of the whole class or sect with which they have identified their self; they are very useful. Are they also selfish? Why, yes; selfish they also are. They seek to benefit their own self which is identified with their sect, at the cost of other sects or castes. If you want to see the shortcomings in them, you will have simply to mark their attitude towards all the points outside their circle. They turn their back to all that is without. When they crystallize and stereotype their sectarianism, woe unto them that do not accept their version of truth. Here is one class, and there is another class, another circle of the same kind. These being turned against each other, all the individuals belonging to the first class are at war and at daggers drawn with all the individuals represented by the second class. Look here, if

they do good to some, they do as much mischief, if not more, by declaring war upon all other communities and rival sects. One whole sect quarrelling and fighting with a whole sect on the other side. How much discontent is engendered by that! Still these people are far more preferable to those who are only vegetable-men.

The Law of Nature is that you should not stand still in any position: you should go on: march on and on. Be not subject to inertia or averse to change and progress. When the people are in the state of the mineral-man, the next higher state would be that of the vegetable-man, and for the people who are in the vegetable kingdom, so to say, the next higher state will be that of the animal-man. If a person, while advancing upwards and making onward progress, passes through the state of the animal-man, it is well and good. There is nothing harmful or detrimental for a man in passing through the state of the animal kingdom; it is all right. Things go wrong, everything becomes confused and all produces mischief when we want to stand still

and stop at one place and refuse to make further progress by selling our liberty to this or that dogma or creed. It is natural for every body to pass through that stage at one time or another; but it becomes wrong for him to stick to it and endeavour to perpetuate it. It becomes wrong and a cause of mischief when he becomes a slave of that particular name and gives rigidity to his position. When the cities of Sodom and Gomorrah were being destroyed, Lot's wife turned back. She was leaving the city, but turned her face back. She wanted to remain in the city; her heart was there and she wanted to go back. And there on the spot she was converted into a pillar of salt. Just so with the people who keep making upward progress and who keep moving away from their previous situation, who refuse not to make advancement; it is well and good for them, but the very moment that they want to turn back and refuse to make onward progress and sell themselves to names and forms, that very moment they change themselves into pillars of salt. Stagnation or fanaticism comes in. Stagnation

or fanaticism becomes the cause of misery. These may be good men, animal-men, but you must make progress, must go on.

We come now to the fourth circle, the circle represented on the board with the Moon-men. centre D. Here is man in man. Here is a normal man. His circle might be compared to the circle of the moon. The moon describes a circle around the earth, it is more elliptical than circular. The moon-man, who is he? A very large orbit he describes: happy is he, perhaps. He is a man who identifies himself with the whole nation or the whole race; you might call him the patriot. A very large circle is his. He cares not whether those for whom he works belong to this creed or that. Irrespective of denomination, caste, colour, or creed, he makes it a point to advance the cause of all those who live in the same land with him. Very welcome is he: he is very good: a man he is, but that is all. You see, the moon brings about revolutions also in the sea, brings about tides, ebb tides and flood-tides. Besides, lunatics you know, are also said to be moon-stricken. This is a good circle, no doubt, the moon-circle,

but just see when moon-men stereotype their position, when these people become selfish, and their selfishness is crystallized, the selfishness in their case meaning patriotism when it is given rigidity, when it is crystallized, what results? It brings revolutions and lunacy. It sets one nation against another, and there we have bloodshed and warfare, thousands—nay, sometimes millions upon millions—of beings shedding, spilling and drinking blood and making the fairy face of this beautiful earth blush with slaughter, blush red with blood. They are very good for those whom they embrace to whom they are concaved, but just mark their attitude towards those against whom they are convex. Washington is all right for Americans, but ask the opinion of Englishmen about him. The English patriots are very good as far as, what they call, their own country is concerned, but just look at them with reference to those people whose life-blood is being sucked by their patriotism.

Last of all we come to the fifth circle.

Free-men Here the centre moves up to infinity,
say: the radius becomes infinite, and

what about the circle? When the radius moves upto infinity, the circle must become a straight line; all the crookedness is gone. The straight line passes through the whole space equally, fairly; it is concave to none, it is convex to none. The circle becomes a right line, a straight line it becomes. All crookedness is gone; all curvature vanished. These are God-men; their circle might be compared to the circle which the sun is describing. You know that the sun moves in a straight line; the radius of the circle is infinite. The sun is all glory. Here is a circle of which the centre is everywhere but the circumference nowhere. This is the God-circle; these are free men; these are free—free from all sorrow, free from all fear, free from all bodily desires, free from all selfishness. Are they selfish? No Upto this we had selfishness. Have we no selfishness in this straight line? The straight line is a straight line—no enslaving point can we see anywhere. It passes through the space, no selfish little centre round which it may turn, nothing to turn it round. Here is selfishness destroyed; or, you might say, here is the

real Self gained. You see, we began with the point-circle, gross selfishness, and here is that little point enlarged, increased and expanded till it has become a straight line. These are God-men. These are people to whom the wide world is home; irrespective of caste, colour, creed, community, or country. Be you an Englishman, be you an American, be you a Mohammedan, a Buddhist or a Hindu, or whatever you may be, you are Rama's Self. You are the Self of self to him. Here is selfishness marvellously increased, here is a strange kind of selfishness. The wide world is my Self: the universe is the Self of this man: the wide world, the lowest creature, minerals, vegetables, the Self of all these becomes the Self of this man.

To a man who had reached this state of perfect freedom, there came a disciple who sat at his feet for a year or so. When the disciple was going to leave the master, he began to bow down at his feet, to kneel down before him, to prostrate himself before him, as the custom in India is. The master, smiling, raised him and said, "Dear, you have not yet

learnt all that you could learn. You lack a great many things yet; stay for some while more." A few days more he stayed in the holy presence of the master, and got more and more of inspiration. His heart was converted into God-consciousness. He was full of the Holy Ghost. He left the presence of the master, knowing not whether he was the disciple or the master himself. He went away looking upon the whole universe, the wide world, as his real Self, and the whole universe being his real Self, where could he, the Self, go? When the Self fills and permeates every atom, every molecule, where can it go? The idea of going and coming became meaningless to him. You can go from one place to another, if you are not already at the place where you want to go. Here he found himself, he found his true Self, the God within, God everywhere, and how could he think of going and coming? The idea of going and coming became absent for him. He was in the state of Self-realization. The going of body was a sort of reflex action. He was in himself; no going or coming for him. Then was the master satisfied. Thus

did the master test him and prove him of sterling worth. The disciple paid no respects or thanks to the master, and rested in unity to such a degree that he rose above all idea of gratitude. Then did the master know that he had really understood his teachings. Here is the master-state, where, if you honour the man, he says you are belittling him. "I am not confined in this body; I am not this little body only—I am the wide world, I am you, and honour me in you." Here is the state of a man who sells not anything to you. Here is the state of a man to whom honour and disgrace for the body have become meaningless, both shame and fame are nothing.

There came a man, a prince, to a monk in India, and he prostrated himself before him. The monk asked him as to the cause of this homage that the prince was paying him. The prince said, "O sir, O holy sir, you are a monk, and you have adopted this order by giving up your kingdom which you ruled at one time. You are a great man of renunciation, and so I look upon you as God, I worship you." You know, in India, people are not honoured so

much for the riches they possess. In India they are honoured for the degree of renunciation they display, and the chief principle of honour is essentially different there from what it is here. More trust is placed in God than in the almighty Dollar. The prince was offering homage to the man of renunciation. The monk replied to the prince, "If that is the reason why you honour me, I must wash your feet, I must kneel down before you, because, O king, you are a greater man of renunciation than all the monks in this world put together." That is very strange. How could that be? Then the monk began to explain, "Suppose, here is a man who possesses a magnificent palace, and this man casts out the dust and the dirt of the house; he throws out or renounces only the dust or dirt of the house. Is that man a man of renunciation?" The prince said, "No, no; he is not." Then the monk continued, "Here is a man who treasures up the dirt and the dust of the house and gives away the whole house, the magnificent palace. What do you think of this man?" The prince said, "This man who keeps only the dirt and

dust, and resigns the palace, is a man of renunciation." Then the monk said, "Brother prince, you are then the man of renunciation, because the real Self, God, the real Atman, that which is the magnificent palace, the real home, the paradise, the Heaven of heavens, you have renounced, and only the dust and dirt of that palace, which is this body, this little selfishness, you have retained. I have renounced nothing. I am myself the God of gods—the Lord of the Universe."

Sometimes these seople, the people who have reached the highest state of advancement, the free souls, are looked down upon by some and are called crazy: but ask them if they would, for one moment, exchange the divine bliss, the supreme happiness which they derive from divine intoxication, for all the wealth and riches of this world. Not at all, not at all. These people look down upon and pity the begging spirit of the so-called wealthy, who go a begging at the door of the flesh, at the door of carnal pleasures. Pleasure is within you. There you can get it. The whole treasure is within you. Then why play

the part of the beggar and go about in a miserable plight, in a sad state, and behave like a pitiable atom? Come, realise your true Self, the Almighty God, and let this song burst forth from you in fullness of joy:—

“I am the mote in the sunbeam,
and I am the burning sun,
Rest here!” I whisper the atom,
I call to the orb, “Roll on!”
I am the blush of the morning,
and I am the evening breeze;
I am the leaf’s low murmur,
the swell of the terrible seas.
The lover’s passionate pleading,
the maiden’s whispered fears;
The warrior, the blade that strikes him,
his mother’s heart wrung fear.
The rose, her poet nightingale,
the songs from the throat that rise,
The flint, the sparks, the taper,
the moth that about it flies.
I am intoxication, grapes,
wine-press and must*, and wine,
The guest, the host, the traveller,
the goblet of crystal fine.”

Oh! The splendour and glory of your
Self makes the pomp of Emperors
ridiculous.

Such a wondrous Heaven you are, Exist-
ence, Knowledge and Bliss you are.

Om! Om!! Om!!!

* The extracted juice of the grape, or other fruit before fermentation.

THE INFINITE IN THE FINITE.

*(Lecture delivered on January 10, 1903, in the
Great Golden Hall, San Francisco)*

The Infinite One in the form of ladies and gentlemen.

Before beginning the subject, a few words ought to be spoken on the kind of audience that usually the world furnishes.

People usually do not hear with their own ears, but with the ears of others. They do not see with their own eyes, they see with eyes of their friends. They do not taste with their own taste, they taste with the taste of others. How unreasonable! Men of the world, use your own ears, use your own eyes on every occasion. Use your own understanding on every occasion; your own eyes and own ears are not for nothing; they are for use.

One day Rama was passing through the streets. A gentleman came up and said, "What do you mean by wearing this dress? Why do you wear that dress? Why do you attract our

attention?" Rama always smiles and laughs. If you enjoy the dress of Indian monks, Rama enjoys your enjoyment. If this dress can make you filled with cheerfulness and make you smile, we derive happiness from your smiles. Your smiles are our smiles.

But be reasonable, please. If newspapers write a word in praise or against somebody, all the community begins to feel the same way. They say, the newspapers say that, the newspapers say that. What is at the root of newspapers? Usually boys and women are the reporters on newspapers. All the material comes not from the hands of the learned critics but from the hands of the fourth rate, sometimes tenth rate reporters. If one man, the Mayor, begins to praise somebody, if one man who is looked upon to be a great man, begins to honour a person, all the people begin to resound and re-echo the voice of that one man. This is not independence. Independence and freedom imply using your own ears on every occasion, using your own eyes on every occasion.

Rama said to the man who asked why he

wore this dress, "Brother, brother, let me know the reason why this colour should not be worn and some other colour should be worn? Why should Rama wear the black colour, or say, the white colour, instead of this? The reason, pray! Find some fault, What fault do you find?" He could find no fault. He said, "This is just as comfortable as my colour. This cloth protects you from the cold and heat, just as much as mine does. This is just as good as any other colour, and any cloth that you wear must have some colour or other. If it is black, it has a colour; if it is white it has a colour; if it is pink, it has a colour; it must be some colour or other. It cannot escape from being one colour or another."

Now tell me what fault you have got to find with this colour. He could find no fault. Then Rama asked him to be kind to himself, to be kind to his own eyes, to be kind to his own ears; to use his own eyes, use his own ears, and then judge; judge not through the opinions of others. Be not hypnotized through the opinions of others, and the more a man stands above this weakness of being hypno-

tized by others, the more free he is.

Rama wishes you to attend to these lectures through your own ears and through your own intellects. Form your own judgments. If you attend to these lectures properly, Rama promises that you will reap the greatest benefit. You will place yourself above all anxiety and fear, above all troubles.

You know people say, it is riches that they want. O sir, what do you want riches for? You want riches for happiness and not for any thing else, and riches do not bring happiness. Here is something which will bring you happiness. Some say we want to listen to such lectures which will touch, which will run through our hearts, so to say, we want lectures of that kind which will produce a direct, instantaneous effect. Be not like children. Show a child a dollar and a piece of candy. The child will at once take the piece of candy, which produces the immediate sweet effect. He will not take that piece of silver or gold. Be not like children.

Sometimes the lectures and the orations will produce an instantaneous effect. They

are like mere candy, nothing abiding in them, nothing lasting in them. Here is something which will produce the most abiding and the most lasting influence on you. In Universities and Colleges, people listen hour after hour to the lectures of the instructors and professors in the University. The professors do not manifest any oratorical ability or observance of any rhetorical rules. The professors usually lecture to their students slowly, calmly, hesitatingly, but the students have to take up every word that drops from their lips, whether the professor has the gift of producing an instantaneous effect or not, the students have to take up every word that drops from his lips.

So Rama says to the world to-day, the world must listen to his words, just in the same spirit in which the College students listen to the words of their professors. You may say, these words are presumptuous. But, yes, the time is coming when the.....*

* Here Rama became perfectly silent, and was lost in the thought that the Whole world would of necessity one day drink deep from the fountain of life spiritual and that the goal he was pointing out would be the destination of man—Ed.

The Infinite in the Finite is the proposition for to-night's discussion. It is very hard to popularize philosophy, it is very hard in deed to popularize knowledge, but Socrates says and the words of Socrates are perfectly right, "Knowledge is virtue." It is this idea that will ultimately govern mankind. It is knowledge that governs mankind; it is knowledge that transforms itself into action. People want ready-made action, ready-made action will not abide. Rama is bringing to you knowledge which will convert yourself into infinite power of action. It is hard to popularize it. We will do our best to make this difficult and abstruse problem as easy as possible.

We will begin with the minutest thing that you can conceive of in this world, the minutest thing that you usually see in this world, say, a poppy seed; or you might take the mustard seed, or any other seed you please, some small seed. Very small it is. Hold it before you on the palm. What is the seed? Is this the seed that you see before you, or that you smell, or that you weigh, or that you touch? Is that the seed, that tiny something? Or is the seed

something else? Let us examine.

Sow this seed in the earth, underground. In a very short time, the seed germinates into a beautiful plant, a sprouting plant, and out of that first original seed we get thousands of seeds again in due time. Sow these thousands of other seeds, and we obtain millions of seeds of the same sort. Sow these millions of seeds again, and we get quadrillions of seeds of the same sort. What does this phenomenon imply? The original seed, the first seed with which we began, where is that seed now?

That perished in the ground; that died in the ground; that is not to be seen anywhere, but out of that original seed, we have got to-day quadrillions and quintillions of seeds of the same sort. What an infinite potentiality, what an infinite power, what an infinite capability was concealed or hidden or latent in the primitive, original seed with which we began!

Now the question is again asked. What do you mean when you say, here is a seed, here is a small poppy seed or mustard seed, what do you mean by that expression? Do you mean that the word seed simply means

the form, the size, the weight, the smell of the seed? Does the form seed really mean only the external centre of forms? No, no. We could make an artificial seed which had the same weight as the genuine seed, which had the same colour as the genuine seed, which had the same smell as the genuine seed, which had even the same taste as the genuine seed. But this artificial seed could not be really called a seed, this could not be called a genuine real seed; this would be simply a doll, a play-thing for children and not a seed. Thus we see that the word seed has got an apparent meaning and also a real meaning. The apparent meaning of the word seed is the form, the size, the weight, properties which we can sense with our senses; but the real meaning of the word seed is the infinite power, the infinite capability, the infinite potentiality which is latent in the seed form. There we see the Infinite in the finite. The infinite potentiality, the infinite power latent in the finite form or figure, and the real meaning of the word seed, is the Infinite within and not its outside or outward form, not that.

Now, does this infinite capability die with the death of the form or figure? The seed form dies in the earth, but does the real seed, that is to say, the infinite within, does that also die? No, no, not at all. How can infinity die? That never dies. To-day we take up the seed which is, say, the thousandth descendant of the primitive seed. This seed we take up. Sow this seed again, plant this seed again in earth, and you will see that this seed again has got the same infinite power of development as the primitive seed had. This millionth descendant of the original seed has got the same infinite capability and potentiality which the original seed had.

We see then that the real meaning of the word seed, which is the infinity within, was the same in the case of the original seed and is the same in respect to the thousandth descendant of the primitive seed. And this infinity will remain the same with reference to the quintillionth descendant of the primitive seed. We see then that the infinity within, the infinite capability or power is unchangeable, immutable. We see again that the real

seed, the infinite power, the infinite capability, is not destroyed. The original seed form perished, but the power did not perish. The power reappears in the thousandth descendant seeds unchanged, unaltered. The true infinity does not die with the death of the body of the seed, with the death of the seed form; the soul of the seed, as it were, I will say the real infinity in the seed, so to say, does not perish; it does not change, it remains the same yesterday, to-day, and for ever. Again that infinite power of expansion or development is the same in the seeds that we take up to-day, as it was in the primitive seed. It does not change, it remains the same yesterday, to-day, and for ever. Again, that infinite power of expansion or development is the same in the seeds that we take up to-day as it was in the primitive seed; it does not increase ever so little; it does not decrease in the least.

We see that the real meaning of the word seed, I will say the spirit or the soul of the seed, does not increase; it does not decrease. To sum up, the real seed is the same yesterday, to-day, and for ever. It is infinite, it does not

die when the seed form or the body of the seed form dies, it is indestructible, it is unchangeable; there can be no increase and there can be no decrease in it.

(You will excuse Rama if there is any repetition; Rama knows that sometimes repetition is necessary.)

Microscopic insects you might call them, small monads, the primitive development of protoplasm, sometimes called protozoa. Do you know how they develop? They develop by bisection as it is called by naturalists. This bisection takes place naturally and we can bring it about. Take up one of these microscopic monads, small tiny insects. With a fine, most refined lance, bisect or divide it into two equal halves. What will become of it? O, it is cruel to do so, because if we bisect a man, if we pierce a dagger through his body and bisect him into two, he will die. So, if we bisect a monad, it will die. But bisect the monad and it does not die, it becomes two. Wonder of wonders! Cut it into two, and it becomes two, as big as the other one. Take these two up and cut them; again bisect each

of them and instead of their dying you will have four living monads of the same force and energy as the original one. You will get four. Cut each of these four into equal halves and instead of killing the four you will multiply them into eight. So on, you can multiply to any extent you wish. You can increase their number to any extent you like. How strange, how strange!

There you see before you the form of a monad, the body of a monad. I use the apparent meaning of the word monad. The apparent meaning is simply the body, the form, the size, the weight, the colour, the figure. The apparent monad is that, but the real monad is the power within, or the energy, the life within, that is the real monad. Kill the apparent monad, destroy the form and the real monad or the soul, the spirit you might call it, does not die; that does not die, it remains the same. Go on cutting bodies, go on destroying bodies; the death of the body destroys not the real spirit; the death of the body destroys but the form.

Immortal is the true Divinity that you

are. The original body of the monad could be multiplied million-fold, could be increased to billions, and here was the infinite power latent, hidden, concealed in the body of the original monad. Infinity in the finite! Infinity in the finite!

Now the question comes when the bodies are multiplied, when the bodies of the monad go on increasing, multiplying, does that infinite power within also go on multiplying, does that also increase? Or does it decrease? No, it neither increases nor decreases. The real infinity within the outward apparent finite form of the monad does not change, it multiplies not, it decreases not; it remains the same.

The Vedantic explanation of this phenomenon will be given by an illustration.

There was a small child that was never shown a looking-glass. You know in East India, in Hindustan, small children are not shown looking-glasses. This small body once happened to crawl into the room of his father, and there was a looking-glass lying on the floor, with one end of it lying against the wall

and the other end resting upon the ground. This little baby crawled up to the looking-glass, and lo! there he sees a baby, little child, dear little baby. You know children are always attracted by children. If you have a child and you go to your friend's house with him when you go to talk with your friend, the child will at once make friends with the other children of the house. So this child saw in the looking-glass a child of his own size. He went up to him and when he was moving up to the child in the mirror, the child in the mirror moved up to him also. He was delighted. He found that the child in the mirror was on friendly terms, liked him just as much as he liked the child in the mirror. Their noses met. He put his nose against the mirror and the child in the mirror also drew his nose up to his nose: their noses touched each other. Their lips touched. He put his hands on the mirror and the child in the mirror also put his hands to him, as if he were going to shake hands with him, but when the hands of this baby were on those in the mirror, the mirror fell flat on the ground

and broke into two pieces. Now the child saw that instead of one child there were two children in the mirror. His mother, in the other room, heard this noise and came running to the room of her husband, and there seeing that the husband was not there, but the child was making havoc with the articles in the room and had broken the mirror, she came up to him menacingly, in a threatening manner, as if she was about to strike him. But you know, children know better. They know that the threats and frowns and brow-beatings of their mothers mean nothing. They know it through experience. The child, instead of being frightened at the words of the mother, which were, "What have you done, what have you done, what are you doing here", took these words not in the sense of threat or frown, but in good sense. He said, "O, I have created two, I have made two." The child created two children out of one child. There was originally one child only that was talking to the one child in the mirror, and now this child made two children. A small child became the father of two children even before

He was of age. He said, "I have made two; I have made two." The mother smiled and took the child up in her arms, took him to her own room.

Take up these two pieces of looking-glass, break them, spare them not, you will get more looking-glasses; break these pieces into four pieces and you will get four children. Now the small child by breaking these four pieces of glass into eight pieces could create eight children. Any number of children might be created that way. But we ask, does that real Divinity, does that real child increase or decrease by the breakage of the mirrors? It neither increases nor decreases. The increase and decrease take place only with looking-glasses. There is no increase in the child that you see in the looking-glass, that remains the same. How can the Infinite be increased? If the infinity increases, it is not infinity. How can infinity decrease? If it decreases, it is not infinity.

Similarly, the Vedantic explanation of the phenomenon of bisection of monad is that when you take up one insect, take up one

small microscopic insect and bisect it, the body which is just like the mirror, just like the looking-glass, that little body is divided into two, but the power, the real infinity within, the real monad, or the true spirit or energy, or any name you might give it, or the true God within it, is not bisected by the bisection of the bodies of the monad. When the bodies of the monad are multiplied, the power with the real monad, the true divinity inside does not multiply; that remains the same. That is like the real child and the bodies of the monad are like the pieces of looking-glasses. When the bodies of the monad are divided and sub-divided and divided again, the infinite power which is unchangeable, goes on reflecting itself, and showing itself, manifesting itself equally in all the thousand-fold or million-fold bodies. That remains the same. That is only one, only one, only one, no duality, no plurality. O, what wonder of wonders! What joy! Bisect this body, cut this body and I die not. The real Self, the real Me, the true I dies not! Burn this body alive; do with it anything you like, no harm is done.

to Me. Realize, realize that you are the infinity within. Know that. The very moment that a person knows himself to be that, the very moment that a man realises his true nature, he is free, above all danger, above all difficulty, above all suffering, above all tribulation and pain. Know that, be yourself!

Oh, what wonder of wonders that it is one infinite power that shows itself in all bodies, in all the apparent personalities, in all the apparent figures. Oh, it is the I, the I, the Infinite One, that is manifesting itself in the bodies of the greatest orators, in the bodies of the greatest men, in the bodies of the most wretched creatures! Oh, what joy! I am the Infinite One and not this body. Realize that and you are free. These are not mere words; this is not mere imaginary talk, this is the truest reality. Realize the truest reality, the real power, that you are; infinite you are, above all danger and difficulty you rise instantaneously.

Here are, suppose, thousands of mirrors in the world. One mirror is black, another is white, another is red, another is yellow, an-

other is green; one of the mirrors is convex, another is concave, another mirror is prismatic, another mirror has a lens, suppose. There are all sorts of mirrors. There is one person standing in the mirror. He looks all around. He finds himself at one place red—in the red glass he finds himself red—at another place he finds himself yellow, at another place he finds himself black, in the concave mirror he finds himself disfigured in a most ludicrous manner, in the convex mirror he finds himself again distorted in a most ridiculous way. He finds himself in all these multiplied shapes and forms, but in all these apparently different manifestations there is one indivisible, unchangeable, eternal, constant reality. Know that and free yourself. Know that and shake off all sorrow. All this distortion and disfigurement has nothing to do with the real infinity, divinity, which manifests and reveals itself in all these different mirrors or glasses. The differences lie in your bodies. The bodies, the minds, are like the different glasses; one body may be like a lens, another prismatic, another a white glass,

another a red glass, another concave, another convex. The bodies are different, but you are not the bodies only, the apparent unreal self. Through ignorance you call yourself the body you are not. You are the infinite power, the divinity, the constant, immutable, unchangeable One. That you are; know that and you find yourself inhabiting the whole world, inhabiting the whole universe.

In India we have mirror houses. In mirror houses we have all the walls and the roof bedecked with mirrors and looking-glasses of all kinds. The owner of the house comes into the room and finds himself on all sides.

Once there came into a mirror house of this kind a dog. The dog finds armies of dogs on his right coming up to him, and you know that dogs are very jealous, dogs do not wish some rival dog to be present beside them. They are very jealous. When this dog saw thousands of dogs approaching him from the right, he turned to the left hand side, and again on that wall were fixed thousands of mirrors, and there he finds an army of dogs coming up to him about to devour him, tear him to pieces.

He turned to the third wall and there he found again dogs of the same sort. He turned to the fourth wall and there the same thing. He turned his head upward to heaven and there from heaven he saw thousands of dogs coming down upon him to devour him and tear him to pieces. He was frightened. He jumped up, all the dogs jumped on all sides; he was barking and he found all the dogs barking and opening their mouths at him. The sound re-echoed from the four walls, and he was afraid. He jumped and ran this way and that way. The poor fellow died exhausted on the spot.

Exactly the same way, Vedanta tells you this world is like a mirror-house, and all these bodies are like different mirrors, and your true Atma or real Self is reflected on all sides, just as the dog saw his figure reflected from the four walls. Just so does the One Infinite Atma, the One Infinite Divinity, the Infinite Power, reflect itself in the different mirrors. It is the One Infinite Rama that is being reflected through all these bodies. Ignorant people come like dogs in this world and say;

“That man will eat me up, that man will tear me to pieces, destroy me.” Oh, how much of jealousy and fear in this world! To what are this jealousy and fear due? To the ignorance of the dog, to dog-like ignorance is all this jealousy and fear of the world due. Please turn the tables. Come into this world like the master of the house, of the looking-glass and mirror-house. Come into the world not as d—o—g—but as g—o—d, and you will be the master of the mirror-house, you will be the owner of the whole universe; it will give you pleasure when you see your rivals and your brothers and your enemies advance; it will give you joy when you find any glory anywhere. You will make a heaven of this world.

We come now to man. You have seen the Infinite in the finite in the case of the seed. That was an illustration taken from the vegetable kingdom. The Infinite in the finite was shown to you in the monad; that was an instance taken from the animal kingdom. You have seen the Infinite in the finite in the case of the glass. This was an instance taken from the mineral kingdom. Now we come to

man.

Just as the original seed died and gave rise to thousands of seeds, but in reality the real seed did not multiply, did not decrease, remained the same, and just as the original monad dies and gives rise to thousands of monads, while the real monad remained the same, and just as the glasses broke, the mirror is broken, but the real child did not break; just in the same way when a man dies, there come up his sons, two or more, sometimes dozens. Some of the Englishmen, Anglo-Indians in Hindustan have scores of children. When the parents die, in their place come up dozens and scores; these again die in their turn and leave behind a four-fold progeny. They die and leave behind a larger number. Here is again the same thing. Just as the original monad died and two came up instead, and out of these two, four came up, and out of these eight came up; the original seed died and out of that thousands came up in time, similarly out of any pair of man and woman come scores, nay, thousands, millions of pairs of the same sort, the pair goes on multiplying.

There is no time to enter into detail; only an outline can be given in one lecture.

The Vedanta tells you that just as the case was with the seed, monad, or glass, so is the case with you. The primitive pair of man and woman died, and out of them, out of the Adam and Eve of the Christian Bible, sprang up billions of inhabitants of the world.

Here again the Vedanta tells you that this apparent multiplication, this apparent increase, implies no increase in the true, real man that you are. The real man does not increase. The real man in you is the Infinite All. Man is the infinite individual, you might call it. Let all the people die and any one pair remain. Out of this pair we can have millions of population in due time. The infinite capability, the infinite power, the infinite potentiality which was concealed or latent in the primitive pair is found in each pair to-day undiminished, unimpaired. This Infinity you are. This, infinite power, you are, and this infinite power, is the same in all these bodies. These bodies may multiply like glass, but the man, the real Infinity is only one.

You may make much of these bodies, you may think of them whatever you please, but these you are not. You are the infinite power which is only One, One indivisible, the same you are, yesterday, to-day, and for ever. It might be made more clear by a popular illustration.

Who are you, sir? I am Mr. so and so. Yes. Are you not man? Oh, man I am, of course. Who are you? I am Mrs. so and so. Are you not man? Man (human species) I am, of course. Go to anybody and he says I am man, but take an unphilosophical man, ask him and he will never tell you that he is man. He will always say, I am Mr. so and so, and I am Mrs. so and so. Oh, but men also you are. Then he may admit that he is man.

Now we ask, have you ever seen man, the unadulterated, unspecified, unparticularized man? Have you ever seen that? Wherever, we chance to meet, there appears Mr. or Mrs.; there appears lord or lady, but the real man, the concrete man you cannot find anywhere, and still we know that this concrete man is in all things higher. That species, a man in

itself, you cannot lay your hands on, a man divested of his Smithness, Johnness, or divested of his misterness or mrs-ness. Man *per se* divested of these properties we cannot see anywhere, and yet this man is present in all these bodies. Bring before you Mr. so and so. Take away the man part of him, diminish man, the concrete man, and what remains? Nothing. All gone, all gone. Take away Mr.—, remove all the misterhood and the other things and we cannot find anything, but the real Man is still there. The real man Rama takes in the sense of the underlying power, or the infinity within you. Be not misled by the words of Berkeley. Weigh and examine it thoroughly and you will see that there is indeed something, the infinity within, which cannot be seen, cannot be heard, cannot be tasted, and yet it is the fountain-head of all that you see, it is the cause of all sight, it is the cause of all sound, it is the reality in all your taste. It is the reality, the divinity, the one power in all that you sense, see, touch or hear. It is there and yet it is indescribable. Thus we see that the Infinite within the finite

is incapable of being seen, incapable of being heard, incapable of being thought, of being imagined, and yet all that you see is through it, all that you hear is through it, all that you smell is through it. It is indescribable and yet the fountain-head, the essence of all that is described.

In conclusion, Rama simply asks you to do one favour, favour to yourself. Be man! All these bodies are like dew-drops and the real man is like the ray of sun which passes through and threads all those beads of dew. All these bodies are like the beads on a rosary and the real man is like the string that passes through them all. If you once sit still for a second and feel, feel that you are the Universal Man, you are the Infinite power, you will see that all this you are. Being man I am everything, being that indefinite man or species man, I am everything. You are all one; at once you are all one. Just rise above this mistiness and mrs-ness, rise above that and you become one with the All. What a grand idea! You become one with the All. Then you become one with the whole un-

iverse.

Here is a translation of a part of one of the Upanishads, but it is not a perfect translation.

"I am the Unseen Spirit which informs
All subtle essence ! I flame in fire,
I shine in sun and moon, planets and stars !
I blow with the winds, roll with the waves !
I am the man and woman, youth and maid !
The babe new-born, the withered ancient. propped
Upon his staff ! I am *whatever* is—
The black bee and the tiger and the fish,
The green birds with red eyes, the tree, the grass,
The cloud that hath the lightning in its womb,
The seasons and the seas ! In Me they are,
In Me begin and end."

(*Upanishad*, Sir Edwin Arnold, translator)

Infinite you are, that infinity you are, and
as that infinity, as it were, have created these
imaginary, false illusory bodies; you have
made this world like a mirror-house for your-
self. Take care of the One Infinite, Universal
God and the same you are, that dwells and
permeates this world.

Om ! Om !! Om !!!

THE SUN OF LIFE ON THE WALL OF MIND.

(Lecture delivered on January 12, 1903, at Golden Gate Hall, San Francisco.)

The Immutable in the form of ladies and gentlemen.

The subject of discourse to-night is the Immutable in the changeable.

Before beginning, a few words will be spoken in answer to a question repeatedly put to Rama. What is the significance of the colour you wear? Why do Buddhists wear yellow clothes and Vedantin Sadhus or Swamins wear flame-coloured clothes?

You know every religion has got three aspects. Every religion has got its philosophy, its mythology and its ritual. No religion without philosophy can stand. In order that it may appeal to the learned, the wise, the reasoning class of people, it ought to have a philosophy, and in order that it may recommend itself to the people of sentimental emo-

tions, of emotional natures, it ought to have a mythology, and in order that it may appeal to the common folk, ought to have a ritual.

The colour of the clothes has something to do with the ritual of the Vedantic religion. Why do the Christians wear the Cross? That is the ritual. Why do the Christians put the Cross at the top of their Churches? That is the ritual. The Roman Catholics have an elaborate ritual; the Protestants have very little of it, but still they have a ritual. They also cannot do without it, So these colours are the ritual of the Vedantic religion. The red colour, the flame colour has the same meaning to the Hindu as the Cross to the Christian. What does the Cross imply? It is a remembrance of the death of Christ, the love of Christ. Christ suffered his body to be crucified for the sake of the people. That is the meaning of the Cross which the Christians wear. If you ask a Hindu to explain to you the meaning of the Cross, he will explain it to you differently. He will say the teaching of Christ is, take up the Cross, take up your Cross and follow me. He does not say 'take up

my Cross.' In the Bible, in the New Testament, St. Paul or Christ has not to ask you to take up the Cross of Christ, but they say take up your Cross, that is the exact wording; take up your Cross, and the meaning of that is, crucify your flesh, crucify your carnality, crucify your little self, crucify your own ego. That is the meaning of it. So the Cross ought to be a symbol of crucifying our selfish interests, our little ego, our little egotistical selfish ego. That is the meaning of the Cross, wearing the Cross. Whether you take it in this sense or some other sense, it depends on your will, but Vedanta always recommends you to take the Cross in that sense, and in this sense does a Buddhist wear yellow clothes.

Yellow is, in India at least, the colour of the dead. The dead carcass has got a yellow colour. The yellow robe or the yellow costume implies that the man who puts on these yellow clothes has crucified his body has altogether discarded his flesh, risen above carnality, is beyond all selfish motives; just as when the Roman Catholics have to ordain a monk, they put him in a coffin and read over his head the

chapter from Job, they read over him the songs and psalms and sermons which are usually read over the dead, and that man being placed in a coffin, is made to believe and realize that he is dead, dead to all temptations to all passions, dead to all worldly desires. The Buddhists have to wear yellow clothes which means that the man has no more to do anything with worldly desires, with selfish aims and objects, is dead to the world as it were, and the flame colour of the Vedantins means the colour of fire. This colour (indicating the dress of the speaker) cannot represent exactly the colour of fire, the colour of these clothes; but this colour was about the nearest colour to the colour of fire that could be had in America. In India we have a colour which is exactly the colour of fire. When an Indian monk is sitting somewhere, from some distance you cannot recognise whether it is a man or a heap of fire. This colour stands for the colour of fire, and this means that the man has cremated his body. You know in India we don't bury the dead, we cremate them, we burn them. So this red colour implies that the

man who has worn these clothes has sacrificed his body, has placed his body on the altar of Truth, all the worldly desires burnt, burnt, burnt. All the worldly desires, all the worldly ambitions, all the worldly hungering and hankering are consigned to the flames.

The colour of the Cross is also red. The blood of Christ is also red. Christians also want something red, this is also red, and it has the double meaning of being blood as well as fire. But it has another significance too. Yellow also could express the idea of the death of the body, of the death of the carnality, but they do not wear yellow robes, they wear red robes of the colour of fire. That means that it is death from one standpoint and life from another. You know fire has life, fire sustains life, fire has energy, fire has power. The red robes imply that all the lower desires, all the selfish propensities, all the little ambitions have been consigned to fire, have been put to death; but on the other hand, there has sprung out of them life, fire, energy, power. That red robe has a double meaning. It has the meaning of the death of carnality

and also the meaning of the life of the spirit. Be not afraid. Be not afraid. Vedanta preaches the baptism of fire instead of the baptism of water. It preaches the baptism of flame, the baptism of power, energy; oh, be not afraid that this is fire and it will consume us. You read in the Bible too: "He who would save his life must lose it." Lose this lower life and you will save the real life, that is the principle. Oh, people in this world, what a great havoc do they make of their lives! Their worldly life they make a life of imprisonment, a life of death, a life of hell. You will excuse Rama, that is the truth. On their breasts, on their bosoms lies the mighty Himalaya of grief and anxiety, a mighty mountain of grief and anxiety. We should not say Himalaya. The Himalaya is all power and grandeur. We will say a mighty mountain of grief and anxiety. They keep themselves like a pendulum, always oscillating between a tear and a smile, always baffled by the frowns and favours of some body, or by the threats and promises of somebody else. By their imagination they always create

around themselves a prison, a dungeon, a hell.

Vedanta requires you to get rid of this lower nature, this ignorance. Burn this ignorance, burn this lower egoism, burn this lower selfish nature which makes a hell of your body and let in the fire of knowledge. Knowledge is always represented as fire by the Hindus. Let in the knowledge of fire, and let all this chaff and all this dirt and dust be consumed. Come out as all ablaze, as all fire, heavenly fire, that is the meaning of the colour.

Somebody asked Rama, "Why do you attract attention?" Well, Rama told him: Brother, brother, please see yourself if there be any harm in these clothes. He said he could not find any harm in them, but that others did. But you are not responsible for the ignorance of others. Be mindful of your own intellect and brain. Find out any fault with these clothes if you have to find, and if others find fault, you are not responsible for that.

The greatest sadhu, the greatest Indian monk, the greatest swami in this world is the

sun, the rising sun. The rising sun comes to you every day dressed in the apparel, in the costume of a Vedantic monk. In to-night's discourse, this sun will represent to you the Immutable with reference to the changeable bodies. We shall take the sun, the swami, the sadhu, the red-apparelled sun, symbol of the true Atma, the real Self, which is unchangeable, which is immutable, the same to-day, yesterday and for ever, with reference to the sun. We shall point out the changeable, the variable things, which stand for the changeable bodies in man. Man has got the changeable things in him, and there is in man the immutable, the unchangeable, the eternal real Atman. The real Atman is like the sun, and the changeable elements are the three bodies, the gross body, the subtle body, and the seed body. These are names that Rama gives to these bodies. In Sanskrit they are *sthula*, *sukshma* and *karana Sharir*; and Rama translates them as the gross body, the subtle body, the seed body. These three bodies—the seed body, the subtle body and the gross body—are the changeable elements. These

are not the self but the non-self. These are variable, fickle, these are not your Self. Your Self is the immutable, the unchangeable. This is to be shown.

In order to give you a clear idea of the three bodies and the true Atman, we shall resort to an illustration. You will kindly attend very carefully. To-night there will be talked to you no logic, no great argumenting. To-night the proposition of man, as proved by the Hindus, will be made clear to you. It will be clearly enunciated so that you may at once comprehend it, and afterwards if time be, we shall enter into philosophy and reason out every side of the question. You know before bringing out logic to bear upon a theme, we ought to understand what a proposition is. So to-night the meaning of the proposition will be made clear, and you will see that even in this enunciation, or this clearing away of the clouds and the understanding of the proposition, there will be, as it were, a proof by themselves. As Pope puts it,

“Virtue is a fairy of such beauteous mean,
As to be loved needs only to be seen.”

So the truth has such a glorious beauty that in order that it may enter deep into your hearts, it is necessary only to see it clearly. The sun requires no other proof of its existence. To see the sun is to prove the sun. Everything, that be, is seen in some outside light, but light itself does not require some other light in order that it may be visible. So to-night the proposition is simply to be laid before you, without any arguments and without any logic, so called. Now we come to the illustration.

You will kindly take yourself with Rama to the Himalayan glaciers. There we see all-dazzling scenes, diamond-mountains, all white, an ocean of white glaciers so dazzling, so sparkling, so beautiful, splendid inspiring. There we find no vegetation, no animal life, no man, no woman. There is upon these glaciers to be seen one source of life, the sun, the glorious orb, that shines upon these fairy scenes. Oh, what a splendid sight! Sometimes through the clouds the light of the sun sifted falls upon the land and makes the whole landscape blaze up in the colour of fire, makes

the whole scene assume the swami's garb, converts the whole scene into a sadhu, an Indian monk. After a while the whole scene becomes yellow, etc., but there is one thing and one thing only on the scene, nothing else. That is the sun.

Now you observe that in these glaciers there are the greatest rivers of Hindustan, concealed, latent. All the big rivers of India emanate and flow out from these glaciers. Here in these glaciers is the source or the seed body of the river. You will kindly come down with Rama to the second stage of river life.

Here we come to another phase, we come now to another kind of sights and landscapes. We are still in the mountains, but not at the snow-capped summits, lower down we are. Here for miles and miles, for dozens and scores of miles we have magnificent roses covering every spot and the whole air fragrant, redolent with the sweet, delicious scent of the roses. There we have beautiful nightingales and other birds singing, indicting valentines all the year round. There we have magnificent

warblers filling the air with their sweet notes, and also we find amongst the magnificent, beautiful, charming trees the most attractive Ganges, or some other stream, treading its winding course in a zig-zag way, playing, frisking about in the mountains. Oh, beautiful brooks, beautiful rivulets we find there. There in these beautiful brooklets are the shadows of the trees on the banks reflected, and these streamlets, brooklets are going about in a most charming, in a most playful way, now taking this trend and that trend, going around and around, turning this way, and that way, and singing all along, flow these rivers, brooklets, rivulets.

What is this? This is the second stage of the river's life. Here the river is in its subtle body. This rivulet or brooklet form of the river is the subtle body of the river, so to say. This subtle body emanated from the seed body of the river, it came from the seed body of the river. You know upon the seed body of the river was the sun shining, and through the action of the sun's heat and light upon the seed body of the river came out the subtle body of

the river. This is the subtle body. It is very fickle, vague, meandering, zig-zag. It is now jumping down and taking long leaps in hot haste and in great fury, then it subsides into a lake or calm. It is very vague, fickle, changing.

Let us descend a little to the plains. Now in the plains we have different scenes. The same water, the same river we saw present in the seed form upon the snow-capped glaciers and which adopted a most fantastic and most poetic aspect in its subtle form lower down on the mountains, the same waters, the same river now becomes a muddy stream upon the plains. In the plains, the same river, the same Ganges becomes a mighty stream. It has undergone a great change. It has put on new clothing, new colour; it does not keep its original transparency and its original limpidness; it becomes dirty, turbid, and it becomes changed in colour. Muddy it becomes and at the same time it changes its speed. It becomes now slow, very slow, and on the other hand it becomes more useful now. Upon the surface of this mighty river float boats, float ships,

traffic is carried on. People come and bathe, and the water of the great river, now is utilized in canals and aqueducts, for irrigating the lands and for fertilizing the country around.

This third stage of the river's life is the gross body of the river. And what about the life of the river? What about the real motive power of the river? The real motive power of the river is the sun, the glorious orb. Now let us apply this illustration to man.

Where are your three bodies and how are they related to one another and to the real Self, your true Self, or the Atma?

What you are in reality in your deep sleep state where you are unconscious of everything else, where you know nothing about the world, where father is no father, mother is no mother, house is no house, and the world is no world, where there is ignorance, ignorance and nothing but ignorance, where there is a state of chaos, a state of death, a state of annihilation, so to say, a state of nothingness.

There, the Vedanta says, in that state which you have never examined, which most

of you have never examined, in that state we have the seed body of man, the seed body of man lying prostrate and flat beneath the true Self or Atma of man. There we have the true Self like the sun shining over the glaciers, man's life being compared to the river's life.

You will kindly attend most carefully. Here is something very subtle going to be stated. It was said the other day, but the occasion requires that it should be repeated

In your deep sleep state this world is not present; only is the dreamland present. When you wake up, you say that in that deep sleep state is present nothing, nothing, nothing. Vedanta says, indeed, in that deep sleep state, is present nothing. But you know as Hegel has clearly shown (the Hindus have anticipated Hegel, that German philosopher, and have proved that this nothing is something) that this nothing is also the seed body; this nothing, which you describe in your wakeful state as nothing, this is the seed body, this is the glacier of your life. As the Bible puts it that out of nothing was something created by God, so the Hindus have also shown that out of this

seed body, which you describe as nothing after waking up, out of this seed body which you describe as nothing, out of this seed body or nothing, there springs forth or comes out the whole world. If philosophers come out and say that out of nothing something can never come out, Vedanta says that this which we have called nothing is in reality not nothing, it is called nothing by you only when you wake up. You know the same word we can interpret in any way we like. This is not in reality nothing. It is the seed body. This is like the glaciers. Now you will ask, well, we have understood that out of that deep sleep which we describe as nothing something comes out, and that apparent nothing is the seed body; but realize the Sun within, realize the God within, realize the Atma which creates out of this glacier of the seed body this whole universe. Realize that Sun or God or Atma. You will ask what this means. Listen please.

When you get up, you say, "I slept so profoundly that I saw nothing in the dreams." There we say, please write this statement on

paper. Then Vedanta comes up and says that this statement is just like a statement made by a man who said that at the dead of night, at such and such a place, there was not a single being present. The judge told him to put that statement on paper, and he did that. The magistrate asked him if this statement was true. He said, yes. Is this statement made on hearsay, or is it founded on your own evidence? Are you an eye-witness? He said, yes, I am. All right. Then, if you were an eye-witness and if you wish us to understand that your statement is correct, that there was nobody present, then in order that your statement may be right, you at least must have been present on the scene. But if you were present on the scene, this statement is not literally true. Literally, the statement is not true, because you being a human being you were present; at least one human being was present on the scene. Thus the statement that nobody was present, that there was not a single human being present on the scene, is false, that is a contradictory statement. In order that it may be true as you wish us to

understand it to be true, it must be wrong. It must be wrong because at least one human being must have been present on the scene.

Similarly, when we make this statement after waking up, "Oh sir, I slept profoundly and I enjoyed such deep slumbers that nothing was present on the scene." I say, sir, you were present. If you had been asleep, if your true Self, the real Atma, and the real Sun, the real Orb, the real God, had been asleep, then who would have borne witness to the nothingness or chaos of the dream? As you bore witness to the nothingness or chaos of the dream, you must have been present there. Thus, in your deep sleep state, Vedanta says that there are two things at least to be seen, the nothingness which is like the glaciers or like the seed body and the witness-light, the sun, the glorious Atma, the resplendent Self or God, which is witnessing all that and shining even upon the desolation of the deep sleep state. There that true Self is the Sun immutable and that nothingness of the deep sleep state is the seed body which is changeable, mutable, alterable and fickle.

Why is it changeable and fickle? Because when you come down to the dreamland, when you fall down into the dreaming state, that nothingness is gone, that nothingness is no more. If that chaos or nothing of the deep sleep state had been your real Self, it would have lasted for ever, but it changes. When you descend into the dreamland, the very capability of changing implies that it is not real. That seed body is not real. You will be astonished, you will say how this phenomenal world of ours did emanate from that nothing. It is a fact. You have been thinking matters differently in Europe and America; you have been taking matters in a topsy-turvy state. Believe Rama, this is a truth which must permeate every individual, which must enter the heart of each and all in this universe sooner or later.

Here people are accustomed to take things from the bottom to the top. They want to make rivers flow uphill, the unnatural course. And so you will be astonished at this statement just now made by Rama that out of that nothingness from your deep sleep state comes

out your dreamland experience. You will be astonished. But just examine, just reflect. Is not that the plan of nature? Wherefrom did this earth of yours come? This earth of yours was once in the nebular state. All this was once in a state which had no form, which was akin to your deep sleep state. It was in the nebular state, it was in a chaotic state. Out of that chaotic state have sprung up, by slow degrees, your vegetable kingdom, animal kingdom, and man. Vedanta tells you that what you find in the whole of nature, what you find true from the physical standpoint, the same is true from the metaphysical standpoint. If this whole world springs from chaos or nothing, so to say, your dreamland and wakeful state also sprang from that deep sleep state of chaotic state, the state of nothingness. Your wakeful and dreaming state sprang from that. Just so, it is found in the life of every man. When a baby, he is in a state most resembling the state of nothingness, as it were, out of that state, by slow degrees, he comes into the other states, which you call higher, though higher and lower are relative terms.

What is the rule in the whole universe is the rule with the ordinary life of every man. Out of the deep sleep state springs this dreaming state. People want to explain the dreaming state as dependent on the wakeful state. You will be astonished when the Vedanta puts matters to you in their true light and shows that all the European philosophers, all your Hegels and Kants cannot explain thoroughly the phenomena of dreams. We have no time to-night to dwell upon the subject, but this will be proved to you either in a lecture or in book form.

We come to the dream state. In the dreamland we come, as it were, from the glaciers to the lower mountains. You are still on the mountains asleep. Here the subtle body, the dreaming self, finds itself in a fantastic land, in a poetic region; the dreaming self of yours is now a bird, is now a king. Immediately it becomes a beggar. It is now a man who has lost his way on the Himalayan mountains, and then it becomes the citizen of a big city like London. It is now in this city and then in that city. How changeable! Just

as the streams in the mountains are changeable, meandering, fickle, taking different turns every now and then, such is the state of your dreaming self. In your dreaming state, you are quick about everything, just as the streams are so quick when in the mountains, the rivulets, the brooklets are so quick and so rapid as gushing, and so playful. So is your dreaming self so playful and rapid. You live in a land of imagination. There the dead becomes alive and those people who are living, you find sometimes dead—strange land, the land of fantasy and the land of poetry! Is it not quite like the stream in its subtle body on the mountains where it is in the land of poetry and fantasy? After the dreaming experience, passing through the mountains, as it were, in your second stage, you come down to the plains; you wake up. In your wakeful state you make up the gross body, just as the river requires a gross body when descending upon the plains. You see the deep sleep state is called the seed body, and the body of your dreamland is called the subtle body, and the body of your wakeful state is called the gross

body. You know when the rivers come down from the mountains and enter upon the plains, their subtle body remains just the same, but it puts upon itself a red or muddy mantle. You know the water that came from the mountains. That fresh, pure water remains hidden in mud and in clay and the soil of the plains. There the subtle body of the river as it was seen in the mountains has not changed, but it is simply wearing new clothing, it has put on a new costume, and thus when the subtle body of the river has descended to the plains and put on a new muddy costume, we say, the river is in its gross body. It was not so when the subtle body came from the seed body; then the seed body had to melt down and produce the subtle body, and now in the wakeful state, the subtle body has not to melt or change, it has simply to put on new garments, new costumes. That is what actually happens.

In your wakeful state, the subtle body, that is to say, the mind, the intellect, which was working in the dreamland that does not disappear, that remains the same, but these

material elements, material head and material all that, these are put on as it were like costumes; and when you have to go to sleep, this material gross body is simply taken down, as it were, hung upon that post, and the subtle body is divested of it.

Just as when going to bed, people take off their clothes, so you take it off and only the subtle body works in your dreams. Now, what is the subtle body? It will be shown that that is also material. The relation of the subtle to the gross and the gross to the subtle will be pointed out. You know the rivers in the winter season (the winter season is like the night), usually put off their gross body, strip themselves of their gross body and keep only the subtle body with them, that is, in the winter season rivers are reduced in size, and the mud and clay and their red muddy vesture that they have, they put off. They go to sleep as it were. Just as the rivers put off their gross body and keep the subtle body only, similarly every day when you go to bed at night (your winter) you put off the gross and keep only the subtle body.

But the sun which was shining upon the seed body, the same sun shines equally upon the subtle body of the river; equally upon the subtle body of every man when he is in the dreamland and the same sun which shines upon the seed body and subtle body of the river, shines equally upon the gross body of the river.

The true Atma or real Self, which was seen shining upon the deep sleep state's body shines also upon your dreamland and upon your wakeful state and upon the gross body, as it were, but where lies the difference? The difference lies in the reflection of the sun. When the sun was shining upon the seed body of the river, upon the glaciers, the image of the sun was not seen there. The action of the sun was intense upon the glaciers, but the reflection or image of the sun was seen no more; but when the sun began to shine upon the subtle body of the river, the sun is reflected.

When the sun was shining upon the subtle body of the river, there the sun's image was seen. No image of the sun was seen upon the

snow-capped peaks or upon the glaciers; but in the subtle body of the river, in the mountains, in the rivulets, is the image of the sun seen. What does this image imply? This image in reality is the real Self, the true Atma, the Unchangeable, the Immutable in you, the true Divinity, Atma or God. The same God is present in you when you are in the deep sleep state, that God shines upon your seed body; but examine, in the deep sleep state, no egoism is present, you have no idea of 'I am asleep', 'I grow', 'I digest the food', 'I do this'; that is, there is no ego; the real Self is there, but no ego is there. This false, apparent ego which is looked upon as the self by people is not there. In the dreaming state it becomes apparent. The dreaming state is like the second state of the river, the subtle body of the river. There it becomes apparent, and it becomes apparent also in the wakeful state. You know, your wakeful state is like the state of the river when it is upon the plains, the gross body of the river. There the sun shines clearly; it was shining clearly upon the glaciers, but it also reflects its image in the

stream; on the muddy river is the image of the sun seen; so in your wakeful state, the image of the sun is also seen. This egoism—I do this, I do this, I am this, I am that, all this egoism—this selfish apparent self makes its appearance in the wakeful state also. But you see there is a difference in the ego of your dreamland and the ego of your wakeful state. In your dreamland the ego which has been to you as the reflection or shadow of the true Atma or God, is fickle, changeable, vague, unsettled, hazy; exactly as the reflection of the sun in the stream when it is upon the mountains is vague, meandering, changeable; and in your wakeful state this ego is definite, permanent, as in slow stream, slow river, when it is flowing upon the plains.

Here is something more to be told. People ask what right you have to call the gross body as the after-effect or resultant of the subtle body. People ask what right you have to place the dream state above the wakeful state. Mark it. Of what elements is your wakeful experience composed? Your wakeful experience rests upon time, space, and causa-

lity. Can you think of any substance, anything in this world, without the idea of time, space and causality entering into it? Never, never. You cannot conceive of anything without time, space, or causality. Impossible to conceive of anything without these. Now this time, space, and causality are like the web and weft of your world. Mark them. They are in your dreamland and they are in your wakeful state. You know, Max Muller, in his translation of *Kant's Critique of Pure Reason*, while giving his introduction says that Kant teaches the same philosophy as Vedanta. He says that Kant has clearly shown that time, space, and causality are *a priori* and the Hindus have not shown it. Rama is going to tell you that Max Muller did not read enough of the Hindu Scriptures. Rama is going to tell you that the Hindus proved time, space, and causality to be *a priori*, to be subjective, and out of that it is shown that the wakeful experience of yours is from one standpoint the after-effect of your dreamland experience. You will patiently listen.' In your deep sleep state you have no idea of time, no idea of space, no idea

of causality. You come down to the dreamland. There time makes its appearance, space comes into existence, and causality also comes into existence. The Hindus tell you that the time, space, and causality of your dreamland came out of your deep sleep state in the same way as the tiny sprout comes forth from the seed, in its feeble, weak form; and in your wakeful state, the time, space, and causality ripen into the state of a mighty tree. They become strong and ripen into the state of a mighty river; they assume their gross form; just as you develop, the ideas of time, space, and causation also develop with you, understanding that the subject is nothing else but a resultant of time, space, and causation as they develop. In your dreams you have time, but compare the time of your dreams with the time of your wakeful state. The time of the dream is fickle, vague, hazy, dim, unsettled, indefinite, and the time of the wakeful state is naturally the ripened form, I say, the strong developed form of your time in the dreamland. In your dreams, you know the dead become alive and the living become dead

sometimes. It is not so in your wakeful state. The time is definite; the past becomes future, and the future becomes past in your dreamland; it is not so in the wakeful state. You may have heard of Mohammed who in his dream spent a lot of time in ascending to the eighth heaven, but when he woke up, he found that only two seconds had passed.

Similarly, the things of your wakeful state are different not in kind but in intensity, in degree, from the things of your dreamland state. In your dreaming state the things are changeable, fickle, vague, indefinite. They can be changed, just as a sapling can be made to grow any way you like, but when it becomes a gigantic tree, it cannot be changed, diverted, or moulded into any other shape. In your dreamland you now see a woman, and in a second she becomes a mare, a horse. You now find before you a man alive and in no time he becomes dead. You now find a mountain before you and in no time it becomes fire. The things which you find in your dreaming state were not present in the deep sleep state. Out of the deep sleep state, they sprang up, as

out of the glaciers spring up the small rivers, fickle rivulets, and in your wakeful state these *a priori* forms of time and space ripen into a stiff, rigid form, become definite and get a rigidity of their own.

The wisdom of your dreamland, the intellect of your dreamland is related to the wakeful state. Rama knows by personal experience that oft times in dreams, when a student, he solved the hardest problems on which he had been meditating, but when waking up did not know how to solve them. Oh, there was fault in the arguments. The arguments of your dreamland are also fickle, changeable, and related to the arguments of your wakeful state as the more developed tree is related to the fickle sapling to the changeable bud, changeable small tree.

Oft times Rama wrote poetry in dreams, but when he got up and looked at that poetry, the lines did not scan and it was not coherent; there was want of continuity, unity. The reasoning of the dreamland, is related to the reasoning of the wakeful state as the subtle body of the river is related to the gross body,

and the space of your dreamland is related to the space of your wakeful state in the same way. Space is rigid, constant, invariable. Now you will say, no, no, how is it that in our dreams we always see the same things which we see in our wakeful state? Our dreams are only the reminiscences, are only the remembrances of our wakeful state. Rama says what of that? Let it be so. What is the seed? Out of a seed comes up a beautiful sapling; it is changeable and fickle, and out of this changeable, fickle sapling grows out or develops forth a gigantic, strong, rigid tree. All right. Again, out of this rigid tree come some more seeds, the same kind of seeds as gave rise to this tree. Now in the seeds, the whole tree is contained. The tree has put all its essence and all its power back into the seeds. Then should we argue that the tree did not spring from the seed? Have we any right to argue that the tree did not come out of the seed? No, no, we have no right to argue that way.

Similarly the Vedanta says that the *Shushupti*, I say the seed state of yours, the deep sleep state, is like the seed. Out of that comes

the dreamland and from that flows out, as it were, or develops the wakeful, gross body. And again if your wakeful experience can be condensed back into your sleep, it is but natural. If your wakeful experience can be condensed or forced into your dreamland, into your dreaming experience, it does not contradict Rama's statement. Let it be. Still that will not entitle you to say that your wakeful state did not develop out of your subtle body or the dreamland. You are not entitled to say that. Exactly as when the whole tree is condensed and put into the seed, this does not entitle us to say that the tree did not spring from the seed. If in your dreams you usually have the reminiscences of your wakeful state, that does not entitle you to gainsay the statement made by Rama that out of time, space, and causation, out of the differentiation of the dreamland, or the dreaming experience, was developed, or evolved the wakeful experience.

The Vedanta philosophy says that the dreamland or wakeful experience originated from the nothingness or chaos of your deep

sleep. When the Hindus say that the world is nothing, or the world is the result of ignorance, they mean that the deep sleep state in which you had a kind of nothing, a chaos, that chaos or nothing of your deep sleep state is ignorance, condensed ignorance; if you want to say ignorance *per se*, there the deep sleep state is the ignorance *per se*, and out of that ignorance or darkness comes this world, comes this differentiation and change, and that ignorance is changeable. You know, in your dreamland you have two kinds of things, the subject and the object, and according to the Vedanta, the subject and object make their appearance simultaneously. There in your dreams, you become the seer on one side and the object seen on the other side. If you see a horse and the rider in a dream, both make their appearance together; if you see a mountain in the dream, the mountain is the object and you the seer or observer. There the object and the subject make their appearance together. There by a kind of time the past and future of the dream is also simultaneous with the object; the past, present, and future

of the dream, the infinity of the dream, the causation of the dream and the subject and object of the dream, all these make their appearance simultaneously.

Similarly, the Vedanta says, in your wakeful state also you are the object seen and you are the seeing subject; you are the friends and foes on that side and you are their observer on the other side; you are the enemies on one side and you are the friends on the other side; you are everything. But all these apparent phenomena of the dream, phenomena of the deep sleep state, phenomena of the wakeful state, all these phenomena are mutable, changeable, fickle, uncertain, indefinite. The real Self which was compared to the sun, the real Atma, shines upon the three bodies in the same way that the sun shines upon the three bodies of the river, that Atma is immutable, unchangeable. That Atma or sun shines upon the glacier of your deep sleep state; by your Atma or sun is the deep sleep state illumined; and by that Atma or sun is your wakeful experience illumined. And you see again that the sun shines not only upon the three bodies

of one river, but the same sun shines upon the three bodies of all the rivers in this world in exactly the same way. Similarly, what if the river of this body is different from the river of that body? What if this river of life flows in a different way from the river of life in that case? But all these rivers of life, all these streams of existence have the same Eternal, Immutable, Constant Atma, or the Sun of suns, the Light of lights, shining over them at all times, under all circumstances, unchangeable, immutable. That you are, that you are. That is the real Self, and your real Self is the real Self of your friend, is the real Self of each and all. Your real Self is not only present with you in the wakeful state, it is equally present in the deep sleep state; it is equally present under all changes and circumstances.

Realize that real Self stands above all anxiety, above all fear, stands above all tribulation and trouble. Nobody can harm you, no one can injure you.

Break, break, break at the feet of thy crags, oh sea,
Break, break, break at my feet, O world that be,

O suns and storms, O earthquakes, wars,
Hail, welcome, come, try all your force on me !
Ye nice torpedoes, fire ! my playthings, crack !
O shooting stars, my arrows, fly !
You burning fire ! can you consume ?
O threatening one, you flame from me ;
You flaming sword, you cannon ball,
My energy headlong drives forth thee !
The body dissolved is cast to winds ;
Well doth Infinity me enshrine !
All ears my ears, all eyes my eyes,
All hands my hands, all minds my minds !
I swallowed up death, all difference I drank up,
How sweet and strong a food I find !
No fear, no grief, no hankering pain ;
All, all delight, or sun or rain !
Ignorance, darkness, quaked and quivered,
Trembled, shivered, vanished, for ever
My dazzling light did parch and scorch it,
Joy ineffable ! Hurrah !! Hurrah !!!

THE REAL SELF.

*(Lecture delivered on 7th January, 1903,
Golden Gate Hall, San Francisco.)*

The All-powerful God in the form of ladies and gentlemen,

In German folk-lore we hear about a man who lost his shadow. That is a very strange thing. A man lost his shadow and that man had to suffer for it. All his friends deserted him ; all prosperity left him, and he was in a very sorry plight for it. What will you think of a man who instead of losing his shadow loses the substance ? There may be hope for a man who loses only the shadow, but what hope can there be for a man who loses the real substance, the body ?

Such is the case of the majority of people in this world. Most men have lost not their shadow but their substance, the reality. Wonder of wonders ! The body is simply the shadow, and the real Self, the real Atma, is the reality. Everybody will tell us about his

shadow, everybody will tell us anything and everything about his body, but how few are there who will tell us anything and everything about their real Self, the real Soul, the real Atma. What are you? What is the use of gaining the whole world and losing your own soul? People are trying to gain the whole world and they miss the Soul, they miss the Atma. Lost, lost, lost. What is lost? The horse or the rider? The horseman is lost. The body is like the horse, and the Atma, the true Self, the Soul, is like the rider. The rider is lost, the horse is there. Everybody will tell us anything and everything about the horse, but we want to know something about the rider, the horseman, the owner of the horse. To-night we propose to know what the horseman or the rider, the true Self, the Atma is. That is a deep subject; that is a subject upon which the philosophers of the world have been racking their brains, upon which each and all have been trying their best. It is a deep subject, and it is hard to do justice to this subject within this short space of one hour or so. Still we shall try to make it as easy as possible by

means of an illustration or story.

This subject was explained once to a young boy of the age of about 15 or 16, and he understood it thoroughly in a short time. If that boy of the age of 15 or 16 could understand it, each and all of you will be able to understand the subject thoroughly, provided you pay close, undivided attention. The method of exposition will be the same as was adopted in the case of that small boy.

Once upon a time, the son of an Indian king came to Rama in the mountains, and put this question, "Swami, Swami, what is God?" This is a deep question, a very difficult problem. This is the one subject which all the theologies and all the religions propose to investigate, and you want to know all about it in a short time. He said, "Yes, sir, yes, Swami. Where shall I go to have it explained? Explain it to me." The boy was asked, "Dear prince, you want to know what God is, you want to make acquaintance with God but do you not know that the rule is when a man wants to see a great personage, he will have to send his own card first, he will have to send to

the chief his own address and name? Now you want to see God. You had better send to God your card; you had better let God know what you are. Give Him your card. I will place it in the hands of God directly and God will come to you, and you will see what God is." Well, the boy said, "It is all right, it is reasonable. I will directly let you know what I am. I am the son of king so and so, living on the Himalayas in Northern India. This is my name." He wrote it out on a piece of paper. It was taken up by Rama and read. It was not put into the hands of God directly, but was given back to that prince and the prince was told, "O prince, you do not know what you are. You are like the illiterate, ignorant person who wants to see your father, the king, and cannot write his own name. Will your father, the king receive him? Prince, you cannot write your name. How will God receive you? First, tell us correctly what you are, and then will God come to you and receive you with open arms."

The boy reflected. He began to think and think over the subject. He said, "Swami,

swami, now I see, now I see. I made a mistake in writing my own name. I have given you the address of the body only, and I have not put upon the paper what I am."

There was another attendant of that prince standing by. The attendant could not understand it. Now the prince was asked to make his meaning clear to this attendant, and so the prince asked the attendant this question, "Mr. so. and so, to whom does this card belong?" The man said, "To me," and then taking up a stick from the hands of the attendant the prince asked him, "O Mr. so and so, to whom does this stick belong?" The man said, "To me." "Well, to whom does this turban of yours belong?" The man said, "To me." The prince said, "All right. If the turban belongs to you, there is a relation between the turban and you; the turban is your property, and you are the owner. Then you are not the turban, the turban is yours." He said, "Indeed, that is so plain." "Well, the pencil belongs to you, the pencil is yours, and you are not the pencil." He said, "I am not the pencil because the pencil is mine; that is

my property, I am the owner." All right. Then the prince asked that attendant, taking hold of the ears of that attendant, "Whom do these ears belong to?" The attendant said, "To me." The prince said, "All right, the ears belong to you, the ears are yours, consequently you are not the ears. All right. The nose belongs to you. As the nose is yours, you are not the nose. Similarly, whose body is that?" (just beckoning to the body of the attendant.) The attendant said, "The body is mine; this body is mine." "If the body is yours, Mr. attendant, then you are not the body; you cannot be the body because you say that the body is yours; you cannot be the body. The very statement—my body, my ears, my head, my hand proves that you are something else and the body together with the ears and hands and eyes, etc., is something else. This is your property, you are the owner, the master; the body is like your garment and you are the owner. The body is like your horse and you are the rider. Now, what are you?" The attendant understood it so far, and also concurred with the prince in saying that when

the prince had put down on paper the address of the body and had meant that this address stood for himself, the prince had made a mistake. "You are not the body, not the ears, not the nose, not the eyes, nothing of the kind. What are you then?" Now the prince began to reflect, and said, "Well, well, I am the mind, I am the mind, I must be the mind." "Is that so indeed?" The question was put to that prince now.

Now, can you tell me how many bones you have got in your body? Can you tell where the food lies in your body that you took this morning? The prince could make no answer, and these words escaped his lips, "Well, my intellect does not reach that. I have not read that. I have not yet read anything of physiology or anatomy. My brain does not catch it, my mind cannot comprehend it."

Now the prince was asked, "Dear prince, O good boy, you say your mind cannot comprehend it, your intellect cannot reach up to that, your brain cannot understand this. By making these remarks you confess or admit that the brain is yours, the mind is yours, the

intellect is yours. Well, if the intellect is yours, you are not the intellect. If the mind is yours you are not the mind. If the brain is yours, you are not the brain. These very words of yours show that you are the master of the intellect, the owner of the brain and the ruler of the mind. You are not the mind, the intellect or the brain. What are you? Think, think, please. Be more careful and let us know correctly what you are. Then will God be just brought to you, and you will see God, you will be introduced directly into the presence of God. Please tell us what you are."

The body began to think, and thought and thought but could not go further. The boy said, "My intellect, my mind, cannot reach further."

Oh, how true are these words! Indeed the mind or intellect cannot reach the true Divinity or God within. The real Atma, the true God is beyond the reach of words and minds.

The boy was asked to sit down for a while and meditate upon what his intellect had reached so far. "I am not the body; I am not the mind." If so, feel it, put it into practice,

repeat it in the language of feeling, in the language of action ; realise that you are not the body. If you live this thought only, if you work into practice even so much of the truth, if you are above the body and the mind, you become free from all anxiety, all fear. Fear leaves you when you raise yourself above the level of the body or the mind. All anxiety ceases, all sorrow is gone, when you realize even so much of the Truth that you are something beyond the body, beyond the mind.

After that, the boy was helped on a little to realize what he himself is, and he was asked, "Brother, prince, what have you done to-day ? Will you please let us know the work or deeds that you have performed this morning?"

He began to relate, "I woke up early in the morning, took bath, and did this thing and that thing, took my breakfast, read a great deal, wrote some letters, visited some friends, received some friends, and came here to pay my respects to the swami."

Now the prince was asked, "Is that all ? Have you not done a great deal more ? Is that all ? Just see." He thought and thought; and

then mentioned a few other things of the same sort. "That is not all; you have done thousands of things more; you have done hundreds, thousands, nay, millions of things more. Innumerable deeds you have done, and you refuse to make mention of them. This is not becoming. Please let us know what you have done. Tell us everything that you have done this morning."

The prince, hearing such strange words that he had done thousands of things besides the few that he had named, was startled. "I have not done anything more than what I have told you, Sir, I have not done anything." "No, you have done millions, trillions, quadrillions of things more." How is that?

The boy was asked, "What is looking at the Swami at this time?" He said, "I." "Are you seeing this face, this river Ganges that flows beside us?" He said, "Yes, indeed. "Well, you see the river and you see the face of the Swami, but who makes the six muscles in the eyes move? You know the six muscles in the eyes move, but who makes the muscles move? It cannot be anybody else; it cannot be

anything extra. It must be your own Self that makes the muscles in the eyes move in the act of seeing."

The boy said, "Oh, indeed, it must be I; it cannot be anything else."

"Well, who is seeing just now, who is attending to this discourse?" The boy said, "I, it is I." "Well, if you are seeing, if you are attending to this discourse, who is making the oratory nerves vibrate? It must be you, it must be you. Nobody else. Who took the meals this morning?" The boy said, "I, I." "Well, if you took the meals this morning, and it is you that will go to the toilet and vacate, who is it that assimilates and digests the food? Who is it, please? Tell us if you ate and you threw it out, it must be you who digests, it must be yourself that assimilates, it cannot be anybody else. Those days are gone when outside causes were sought after to explain the phenomena in nature. If a man fell down, the cause of his fall was said to be some outside ghost. Science does not admit such solutions of the problem. Science and philosophy require you to seek the cause of a

phenomenon in the phenomenon itself.

Here you take the food, go into the toilet and throw it off. When it is digested, it must be digested by yourself, no outside power comes and digests it; it must be your own Self. The cause of digestion also must be sought within you and not without you."

Well, the boy admitted so far. Now he was asked, "Dear Prince, just reflect, just think for a while. The process of digestion implies hundreds of kinds of movements. In the process of digestion, in mastication, saliva is emitted from the glands in the mouth. Here is again the next process of oxidation going on. Here is blood being formed. There is the blood coursing through the veins, there is the same food being converted into carnatic muscles, bones, and hair; here is the process of growth going on in the body. Here are a great many processes going on, and all these processes in the body are connected with the process of assimilation and digestion.

If you take the food, it is you yourself who are the cause of respiration; you yourself make the blood course through your veins;

you yourself make the hair grow ; you yourself make the body develop, and here mark how many processes there are ; how many works, how many deeds there are that you are performing every moment."

The boy began to think and said, "Indeed, indeed, sir, in my body, in this body, there are thousands of processes that the intellect does not know, about which the mind is unconscious, and still they are being performed, and it must be I that am the cause of all that ; it must be I that am performing all that ; and indeed it was a mistake I made when I said that I had done a few things, a few things only, and nothing more, a few things that were done through the agency of the intellect or mind."

It must be made further clear. In this body of yours there are two kinds of functions being discharged ; there are two kinds of works being done, involuntary and voluntary. Voluntary acts are those that are performed through the agency of the intellect or mind ; for instance, reading, writing, walking, talking and drinking. These are acts done through the agency of the intellect or mind. Besides

these, there are thousands of acts or processes being performed directly, so to say, without the agency, or without the medium of mind or intellect; for instance, respiration, the coursing of blood through the veins, the growth of hair, etc.

People make this mistake, this glaring blunder that they admit only those acts to be performed by them which are performed through the agency of mind or intellect. All the other deeds, all the other acts which are being performed directly without the agency of intellect or mind, are disclaimed entirely. They are entirely cast aside, they are entirely neglected, and by this neglect and by this mistake, by this imprisoning the real Self in the little mind, identifying the Infinity with the small brain, people are making themselves miserable and wretched. People say, "Oh, God is within me." All right, the Kingdom of Heaven is within you, God is within you, but that kernel which is within you, that kernel is yourself and not the shell. Please think over it seriously. Reflect whether you are the kernel or the shell, whether you are He that

is within you, or you are the shell that is without.

Some people say, "O sir, I eat and nature digests; O sir, I see but nature makes the muscles move; O sir, I hear but it is nature that makes the nerves vibrate." Mark in the name of justice, in the name of truth, in the name of freedom, just mark, whether you are that nature or whether you are the mere body. Mark, you are that nature. You are the infinite God. If throwing aside all prejudice, waiving all preconceptions and casting of all superstition, you reflect over the matter, discuss it, sift it, investigate it, examine it, you will become of the same mind as what you call Rama standing for. You will see that you are the kernel, the nature, the whole nature you are.

Most of you may have understood the drift of the argument; but that boy, that Indian prince, did not understand it thoroughly. "Well," he said, "indeed I have understood it so far that I am something beyond the intellect." At this time the attendant of the prince asked, "Sir, make it more clear to me, I have not quite comprehended it yet." Well, that

attendant was asked, "Mr. so and so, when you go to bed, do you die or live?" The attendant said, "I live; I do not die." "And what about the intellect?" He said, "I go on dreaming, the intellect is still there." "And when you are in the deep sleep state (you know there is a state called the deep sleep state, in that state no dreams even are seen), where is the intellect, where is the mind?"

He began to think, "Well, it passes into nothingness; it is no longer there, the intellect is not there, the mind is not there, but are you there or not?" He said, "Oh, indeed I must be there; I cannot die, I remain there." Well, mark here, even in the deep sleep state, where the intellect ceases, where the intellect is, as it were, like a garment hoisted on a peg, hoisted on a post, like an overcoat the intellect is taken off and placed upon the post, you are still there, you do not die out. The boy said, "The intellect is not there, and I do not die out. This I do not quite comprehend."

Well, the boy asked, "When you wake up after enjoying this deep sleep, when you wake up, do you not make such statements, 'I

enjoyed a profound sleep to-night, I had no dreams to-night.' Do you not make remarks of that kind?" He said, "Yes." Well. This point is very subtle. All of you will have to listen closely. When after waking up from the deep sleep state, this remark is made, "I slept so soundly that I saw no dreams, I saw no rivers, no mountains, in that state there was no father, no mother, no house, no family nothing of the kind; all was dead and gone; there was nothing, nothing, nothing there, I slept and there was nothing there." This statement is like the statement made by the man who bore witness to the desolation of a place, and said, "At the dead of night, at such and such a place, there was not a single human being present." That man was asked to write out this statement. He put it on paper. The magistrate asked him, "Well, is this statement true?" He said, "Yes, Sir." "Well, is this statement made on hearsay, or founded upon your own evidence, are you an eye-witness?" He said, "Yes Sir, I am an eye-witness. This is not based on hearsay." "You are an eye-witness that at the time mentioned on the

paper and at the place mentioned on the paper, there was not a single human being present?" He said, "Yes. "What are you? Are you a human being or not?" He said, "Yes, I am a human being." "Well, then, if this statement is to be true according to you, it must be wrong according to us, because, as you were present and you are a human being, the statement that there was not a single human being present is not literally true. You were present there. In order that this statement may be true according to you, it must be false according to us, because in order that there might be nobody, there must be something, must be at least yourself, present at the time."

So when you wake up after enjoying the deep sleep state and make this remark, "I did not see anything in the dream." Well, we may say that you must have been present; there was no father, no mother, no husband, no wife, no house, no river, no family present in that state, but you must have been present; the very evidence that you give, the very witness that you bear proves that you did not sleep, that you did not go to sleep, for had you been

asleep, who would have told us about the nothingness of that? You are something beyond the intellect; the intellect was asleep, the brain was at rest in a way, but you were not asleep. If you had been asleep, who would have made the blood run through the blood vessels, who would have continued the process of digestion in the stomach? Who would have continued the process of the growth of your body, if you had really fallen into the deep sleep state? So you are something which is never asleep. The intellect sleeps, but not you. "I am something beyond the intellect, mind and body."

Now the boy said, "Sir, sir, I have understood it so far, and have come to know that I am a power divine, that I am the infinite power which never sleeps, never changes. In my youth, the body was different, in my childhood the mind was not the same as I have now, the body was not the same as I have now. In my childhood, my intellect, brain, body and mind were entirely different from what they are now." Doctors tell us that after seven years, the whole system undergoes a

thorough change ; every moment the body is changing, and every second the mind is changing, and the mental thoughts, the mental ideas which you entertained in your childhood, where are they now ? In the days of childhood you looked up on the sun as a beautiful cake which was eaten by the angels, the moon was a beautiful piece of lead ; the stars were as big as diamonds. Where are these ideas gone ? The mind of yours, the intellect of yours has undergone a thorough, a wholesale change. But you still say, "When I was a child, when I was a boy, when I shall grow up to the age of seventy." You still make such remarks which show that you are something which was the same in childhood, which was the same in boyhood, which will be the same at this age of seventy. When you say, "I went to sleep, I went into the deep sleep state, etc.," when you make remarks of that kind, it shows that there is the true 'I' in you, the real Self in you, which remains the same in the dream-land, which remains the same in the deep sleep state, which remains the same in the wakeful state. There is something within

you which remains the same when you are in a swoon, which remains the same when you are bathing, when you are writing. Just think, reflect, just mark, please. Are you not something which remains the same under all circumstances, unchanging in its being, the same yesterday, to-day and for ever? If so, just reflect a little more, think a little more and you will be immediately brought face to face with God. You know the promise was, know yourself, put down your right address on paper, and God will be introduced to you immediately.

Now, the boy, the prince, expected that as he knew about himself, he had come to know that he was something unchanging, something constant, something which was never asleep. Now he wanted to know what God is. The prince was asked; "Brother, mark, here are these trees growing. Is the power that makes this tree grow different from the power that makes that tree grow? He said, "No, no, it must be the same power certainly." "Now, is the power which makes all these trees grow different from the power that makes the bo-

dies of animals grow? He said, "No, no, it cannot be different, it must be the same." "Now, is the power, the force which makes the stars move, different from the power which makes these rivers flow?" He said, "It cannot be different, it must be the same." Well, now the power that makes these trees grow cannot be different from the power which makes your body grow, it cannot be different from the power which makes your hair grow. The same universal power of nature, the same universal Divinity, or the Unknowable, which makes the stars shine, makes your eyes twinkle, the same power which is the cause of the growth of that body's hair which you call mine, the same power makes the blood course through the veins of each and all. Indeed, and then what are you? Are you not that power which makes your hair grow, which makes your blood flow through your veins, which makes your food get digested? Are you not that power? That power which is beyond the intellect, the mind, indeed you are. If so, you are the same power which is governing the force of the whole

Universe, you are the same Divinity, you are the same God, the same Unknowable, the same energy, force, substance anything you may call it, the same Divinity, the All which is present everywhere. The same, the same you are.

The boy was astonished and he said, "Really, really, I wanted to know God. I put the question what God is, and I find my own Self, my true Atma is God. What was I asking, what did I ask, what a silly question did I put! I had to know myself. I had to know what I am, and God was known." Thus was God known.

The only difficulty in the way of realizing this truth is that people play the part of children. You know, children sometimes take a fancy to a particular kind of plate and do not want to eat anything except when it is served to them in the plates which have their fancy. They will say, "I will eat in my plate, I will eat in my dish, I won't have anything in any other plate." O children! see it is not this particular plate alone which is yours; all the plates in the house are yours; all the

golden dishes are yours. This is a mistake. If the people in this world know themselves, they will find the true Self to be God Almighty, to be the Infinite Power, but they have taken a fancy for this particular plate, this head, brain. "What is done through the brain only, that is done by me. What is done through the mind or intellect, that is mine, and all else I won't have ; all else I disclaim. I will have only that which is served to me in this particular plate." Herein comes selfishness. They want to get everything done through this plate and to take credit for this plate, they want to have everything accumulated around this little plate, which they call particularly themselves, that with which they have identified themselves. This is the cause of all selfishness, all anxiety and misery. Get rid of this false notion ; realize your true Self to be the All ; rise above this selfish egoism, you are happy this moment, one with the whole universe you are. This is a mistake of the same character as that which the prince made. The prince was put a catch question. Where is your place ? and he named the met-

metropolis of the state. "That is my place." O boy, that metropolis of the state is not the only place you have got. The whole state, the whole country is yours. You live in that metropolis, that capital of the state, while that capital is not the only place that is yours, the whole state is yours, this magnificent landscape, these fairy scenes, this grand Himalayan scenery, all this belongs to you, and not only that particular small town.

This is the mistake made by the people. This intellect or brain may be called the metropolis or the capital of your real Self, the Atma. You have no right to claim this to yourself and deny everything else ; this little metropolis of the brain, this metropolis of the mind or intellect is not the only place you have got. The wide world, the whole universe is yours. The suns, the stars, the moons, the earths, the planets, the milkyways, all these are yours. Realize that. Just regain your birthright ; and all anxiety, all misery ceases.

People talk about freedom ; people talk about salvation. What is it that has bound you first ? If you want to be free, if you want

to get salvation, you ought to know what is the cause of your bondage. It is just like a monkey in the fable. A monkey is caught in India in a very queer manner. A narrow-necked basin is fixed in the ground, and in that basin are put some nuts and other eatables which the monkeys like. The monkeys come up and thrust their hands into the narrow-necked basin and fill their hands with the nuts. The fist becomes thick and it cannot be taken out. There the monkey is caught; he cannot come out. Queerly, strangely is he caught.

We ask what it is that binds you first. You yourself have brought you under thralldom and bondage. Here is the whole wide world, a grand magnificent forest; and in this grand magnificent wood of the whole universe, there is a narrow-necked vessel found. What is that narrow-necked vessel? It is your brain; this little brain, narrow-necked. Herein are some nuts and people have got hold of these nuts and all what is done through the agency of the brain or through the medium of this intellect, is owned as one's own. "I am the mind," is

what everybody says ; everybody has practically identified himself with the mind, "I am the mind," "I am the intellect," and he takes a strong grip of these nuts of these narrow-necked vessels. That is what makes you slaves, that is what makes you slaves to anxiety, slaves to fear, slaves to temptations, slaves to all sorts of troubles. That is what binds you ; that is the cause of all the suffering in this world. If you want salvation, if you want freedom, only let go the hold, free your hand. The whole forest is yours, you can jump from tree to tree and eat all the nuts and eat all the walnuts and all the fruits in the wood, all being yours. The whole world is yours ; just get rid of this selfish ignorance, and you are free, you are your own saviour.

"Making a famine where abundance lies,
(Is it fair ? No, it is not fair, it is not becoming.)
Making a famine where abundance lies,
This thy foe, to thy sweet self so cruel,
Should not be so, should not do this,
Within thine own bud buriest thou content,
Thou makest waste and niggarding.
Be not niggardly, be not miserly."

(It is niggardliness to give away all this

property and confine thyself unto the few things in this little brain only.)

You will see that this brain of yours will become of infinite power if you realise your oneness with the All. That is what puts you in perfect harmony with world.

"Oh, we can wait no longer,

We too take ship, O soul,*

Joyous we too launch out on trackless seas

Fearless for unkown shores on waves of ecstasy to sail.

Amid the wafting winds, (thou pressing me to thee,
I thee to me, O soul).

Carolling free, singing our song of God,

Chanting our chant of pleasant exploration

With laugh and many a kiss,

(Let others deprecate, let others weep for sin, remorse,
humiliation)

O soul, thou pleasest me, I thee.

Ah more than any priest, O soul, we too believe in
God,

But with the mystery of God we dare not dally.

O soul, thou pleasest me, I thee,

Sailing these seas or on the hills, or waking in the
night,

*Here the word soul means intellect.

Thought, silent thoughts on Time and Space and
Death, like waters flowing,
Bear me indeed as through the regions infinite;
Whose air I breathe, whose ripples hear, love me all
over,
Bathe me, O God, in thee, mounting to thee
I and my soul to range in range of thee
O thou transcendent,
Nameless, the fibre and the breath,
Light of the light, shedding forth universes, thou
centre of them,
Thou mightier centre of the true, the good, the
loving,
Thou moral, spiritual fountain—affection's source—
thou reservoir,
(O pensive soul of me—O thirst unsatisfied—waitest
not there?
Waitest not haply for us somewhere there the Com-
rade perfect?)
Thou pulse—thou motive of the stars, suns, systems,
That, circling, move in order. safe, harmonious,
Athwart the shapeless vastnesses of space,
How should I think, how breathe a single breath,
how speak, if, out of myself,
I could not launch to those superior universes?
Swiftly I shrivel at the thought of God,
At Nature and its wonders, Time and Space and
Death.

But that I, turning, call to thee, O soul, thou actual
me,

And lo, thou gently masterest the orbs,
Thou makest Time, smilest content at Death,
And fillest, swellest full the vastnesses of Space.

Greater than stars or suns
Bounding, O soul, thou journeyest forth ;
What love than thine and ours could wider amplify ?
What aspirations, wishes, outlie thine and ours. O
soul ?

What dreams of the ideal ? What plans of purity,
perfection, strength ?

What cheerful willingness for others' sake to give
up all ?

For others' sake to suffer all ?

Reckoning ahead, O soul, when thou, the time
achiev'd

The seas all cross'd, weather'd the capes, the voyage
done,

Surrounded, copest, frontest God, yieldest the aim
attain'd,

As fill'd with friendship, love complete, the Elder
Brother found,

The Younger melts in fondness in his arms.

Passage to more than India !

Are thy wings plumed indeed for such far flights ?

O soul, voyagest thou indeed on voyages like those ?
Disportest thou on waters such as those ?
Soundest below the Sanskrit and the Vedas ?
Then have thy bent unleash'd.

Passage to you, your shores, ye aged fierce enigmas !
Passage to you, to mastership of you, ye strangling
problems,

You, strew'd with the wrecks of skeletons. that,
living, never reach'd you."

Sail on march on to the real self ; get rid
of all this superstition, this superstition of the
body. Get rid of this hypnotism of this little
body ; you have hypnotized yourself into this
brain or body. Get rid of that, sail on, march
on to the eternity, the reality, the true self ;
passage to more than India.

Passage to more than India !

O Secret of the earth and sky !

Of you, O waters of the sea ! O winding creeks and
rivers !

Of you, O woods and fields ! of you strong mountains
of my land !

Of you, O prairies ! of you, gray rocks !

O morning red ! O clouds ! O rain snows !

O day and night, passage to you !

Rise above the body, and you become all

these, you get a passage unto all these. All these you realise yourself to be.

O sun and moon and all you stars ! Sirius and Jupiter !
Passage to you !

Passage, immediate passage ! the blood burns in my
veins !

Away, O soul ! hoist instantly the anchor !

Cut the hawsers—haul out—shake out every sail !

Have we not stood here like trees in the ground long
enough ?

Have we not grovel'd here long enough, eating and
drinking like mere brutes ?

Have we not darken'd and dazed ourselves with
books long enough ?

Sail forth—steer for the deep waters only,

Reckless O soul, exploring, I with thee, and thou
with me,

For we are bound where mariner has not yet dared
to go.

And we will risk the ship, ourselves and all,

O my brave soul !

O farther, farther sail !

O daring joy, but safe ! are they not all the seas of
God ?

O farther, farther sail !

SIN—ITS RELATION TO THE ATMAN OR REAL SELF.

(Lecture, delivered on November 16, 1902, in the Academy of Sciences, San Francisco.)

My own self in the form of sisters and brothers.

To-day's subject is in continuation of the several lectures that have been delivered during the last week. Those who have heard the previous lectures will understand it most.

Rama is not going in this lecture to enter into the definition of sin, or how this sin is in this world, who brought it, whence it came, why is it that some people are more sinful than others, why is it that some people have more greed than others, and others have more anger than greed. These questions will be taken up in some other lecture if time allows.

We use the word sin to-night in its ordinary sense or in the sense in which all the Christian world takes it.

In India, in a certain temple, a man was

seen distributing sweets. The way with Indians is that on occasions of great joy and prosperity, they distribute sweets or some other things among the poor. Somebody came and asked what the cause of this rejoicing was. The man said that he had lost his horse; that was the cause of his rejoicing. The people were astonished and surprised. They said, "Well, you have lost a horse and you are rejoicing?" He said, "Misunderstand me not. I have lost a horse but I have saved the rider. My horse was stolen by a band of robbers. I was not riding the horse at the time the horse was stolen. Had I been mounted on the horse, I might also have been stolen. I am thankful that I was not stolen with the horse, and that it was only the horse that was stolen." The people laughed heartily. What a simple man !

Sisters and brothers, this story seems to be ridiculous. But every one has to apply it to himself and examine whether he or she is not behaving worse than that man. He lost the horse, but saved himself, the rider. Oh, but thousands, nay millions of people—what are

they doing? They are trying to save the horse and lose the rider. There is the worst of it. So he had high occasion to rejoice when he saved the rider and lost the horse. Everybody knows that the real spirit, or the real self, ego or soul, is related to the astral body as a rider or horseman is related to the horse. But let us go to anybody and ask about his whereabouts and his real nature. What is yourself, what does it do? The answer will be, "I am Mr. so and so? I work in such and such an office". All these signs and all these answers relate to the gross body only. That is to say, these are answers which are not to the point. We ask, "Who are you—what are you?" and his answer does not let us know what he is in reality. It is wide of the mark, not to the point. We ask about his self, and he is telling us about the horse. We want to know about the rider, and he evades the question and tells us things not asked at all. Is it not that we are taking the horse to be the rider? The horse is lost; it is high time to raise a cry: lost, lost, lost! Let it be published in newspapers, lost, lost, lost! What is lost? the

horse? Nay, the horse is not lost. Everybody tells about the horse. The signs, the symbols, and whereabouts of the person, everybody is ready to tell. The thing lost is the rider; the thing lost is the soul, the spirit, the Atman, the true self. Wonder of wonders!

How are we to discover and find out the true self, the rider, the real Atman? The answers to this question were given almost every day during the last week's lectures. To-day we shall see an answer to it from a different point of view—from the phenomenon of sin. What is the origin of sin? How did sin enter this world? The explanation which is to be given will appear to be preposterous, will appear to be something startling, something very strange. But be not surprised. Even this apparently surprising explanation can be proved to be exactly in accord with the teachings of your own Bible—the Bible which the European people cannot understand in the same way as the Indians, because Christ belongs to Asia, and it can be shown that he also belongs to India. All the similes, figures of speech in the Bible, have so often been

repeated in the Hindu Scriptures. So the Hindus, the Asiatic people, being accustomed to that sort of speech, can understand it better than the Western people. And so the people who will look upon the explanation which will be given presently to be startling and diametrically against their cherished thoughts and highly revered feelings should bear up with it, because after all, this apparently strange explanation is not opposed to the teachings of your own Bible. Before entering upon the problem of sin, we shall discuss a few preliminary matters.

How is it that everybody who is born must die, and still the people can never think of death? The very thought of death causes a shudder in their bodies and sends a thrill into them from the tip of the toes to the top of the head. How is it, we say, that all the kings who existed in the past passed away, all the prophets who raised the dead—their bodies also died away? They brought the dead to life but their bodies are also dead. We see that all the rich men in the past, all the strong men in the past, have died; and from the

intellectual point of view we are sure that our bodies must die sooner or later. You may live three score years and ten, nay, double that—four times that—but you must die; you cannot avoid death. It is so sure. Oh, but wonder of wonders, that in spite of all that, nobody can practically believe in this death. Every one will shun the idea of death, he will not tolerate the thought of death. Everybody goes on expanding his relations with his fellowmen and developing his connections with his fellows, spreading the growth of his field of work, and goes on with his life as if death had never to take hold of him, as if no death were possible for him. How is it? What is the cause? A man mentions the name of death, and there is fever in the whole frame. Why is it? It is so certain on the one hand, and on the other hand, we cannot allow it to touch our thoughts even, just as a bird, after some water falls on its wings, will shed it off. How is it that we can never believe in death practically? You may sing songs which portray death, but can never believe in death in practice. What is the cause? The Vedanta gives an explanation.

and says that the real cause is that your real self is incapable of death. Your real self can never die. The body which is to die, which is dying every moment—by death let us understand here change—which is undergoing a change every second, and is dying out, is not your real Self. There is something in you which can never die. In conjunction with it there is the soul, the real spirit which can never die. But you will say that in practical life, in every day life, we do not believe that the spirit is not to die, but we believe that our bodies should not die—believe that our bodies should remain immortal. Now the Vedantic philosophy of Hindu religion says that it is true that, whereas it is the spirit that is not to die and the body that is to die, yet the attributes of the spirit, the glory of the real self or ego, are by mistake attributed to the mortal body. There is ignorance at the root. This thought is universal. It is present everywhere, in all countries, and is present even in the animal kingdom. No other philosophy than the Vedanta explains the universality of this belief. Now the universality of this belief

is a fact, and this fact ought to be explained. Any philosophy which does not explain all the facts in nature is no philosophy. The Vedanta does not leave this fact unexplained, as most of the philosophies do. The cause must be intrinsic. The days of referring to external cause are gone. A man falls down and the cause of his fall should be shown within himself. He may say the ground was slippery, or something like that. The cause must be shown in the phenomenon and not without it. And if the cause can be found within the phenomenon, we have no right to go to outside causes. How are you to explain a practical belief in immortality by a cause which may be internal and not external? In the body we find nothing which could give us that faith, which could give us that belief of immortality. In the mind we find nothing which could give us that idea. Go beyond the mind, go beyond the body, and the Vedanta points out the true spirit, the true Atman which was described in a previous lecture. That is immortal, the witness light, the same yesterday, to-day and for ever. Therein we

can find the cause of his universal faith in 'no death'. And in practical life the mistake made is the same as the mistake made by all mankind previous to the time of Galileo. The motion of the earth is attributed to the sun. The same mistake lies in your attributing the divine immortality of the spirit to the body.

Now the question comes,—the immortal soul is there and the mortal body is there, and along with them there is ignorance, want of knowledge. Wherefrom did this want of knowledge come? Here we see that ignorance is in man, and that divine spirit is in man, and the body is also in man. These things are internal; none of them is external, none of them is outside your range. And by the action of these, the body and mind and the immortal spirit and ignorance, there is explained the presence of the phenomenon of practical disbelief in the death of the body.

Again, how is it that nobody in this world can be free, and yet everybody regards himself as free, and thinks of freedom, and freedom is so much desired. You will say that man is free. Have you not so many passions, desires and

temptations? How then can you call yourselves free? Sweet fruits or delicious foods can make you a slave. Any attractive colour can at once captivate you, charm you and make you a slave. Any thought of wordly prosperity can make you a slave, and still you call yourselves free. Examine it minutely, whether you can do what you like with perfect freedom. Is it not that something goes wrong with your affairs and you cannot control your temper? You are a slave of anger, you are a slave of passions. How it is that people cannot, as a matter of fact, be perfectly free, and still they are all the time thinking of freedom, talking of freedom, and freedom is so sweet, so desirable, so lovely!

In India, Sunday is the day of freedom, and children are taught the day of the week through the thought of freedom. Every day they ask their mothers, what is the day? She tells them it is Monday, Tuesday, or Wednesday. Then they begin to count on their fingers Tuesday, Wednesday etc. Oh! when will Sunday come?

What is it that causes so much bloodshed

on the face of the earth? The thought of liberty, freedom. What was the thought that made the Americans sever their connection with what they used to call their motherland? What was it? The thought of freedom. And what is the object of every religion? In Sanskrit we have the word *moksha* which means salvation, which means freedom, liberty. O liberty, liberty, liberty! Everybody hungers and thirsts after sweet liberty. And yet how many men are there who are really free? Very few.

In this world, the Vedanta says, you are all the time confined in a prison, a prison with threefold walls—the wall of time, the wall of space, and the wall of causation. When every thought of yours, every deed of yours is determined by the chain of causation and by that chain you are bound, how can you be free while living in this world? And still freedom is the hobby of each and all. Is not that paradoxical and strange? Does it not appear to be a contradiction in terms? Explain that.

The Vedanta says there is a cause for it, and the cause is *within* you, it is not without

yourself. This thought of freedom in you—this universal thought tells us that there is something in you; and that something in you is your true Self, the real *me*, because this freedom you want to have for *me*, for the *I*, the real Self, and for nobody else. There is something in you which is really free unlimited unbound. The universality of this idea preaches in unmistakable language that the real Self, the real Atman, is something which is absolutely free. But owing to the same kind of mistake which the ignorant people make in attributing the motion of the earth to the sun and bringing the rays of the sun to the earth—interchanging the attributes through ignorance—we want to have freedom realized for the body, for the mind, for the gross self.

We see in this world another very strange phenomenon. Everybody in this world from the point of view of his little self is a sinner. Everybody is somehow or other responsible for some defect or some deficiency or other and yet nobody in his heart of hearts thinks that he is a sinner. Nobody on the face of the earth—in the wide world—not a single individual

believes in his sinful nature. In his heart of hearts he regards himself as pure. In practical life nobody thinks himself a sinner. What, if outwardly you call yourself a sinner? Even then the real object in view is to be looked upon by the people to be a holy man. By calling themselves sinners, people really intend to be regarded as holy. But in their heart of hearts they have no faith in their sinful nature. Everybody is pure to himself. The worst culprits and criminals brought before the tribunal, when asked: "Did you commit the sin?" would seldom say that they committed a sin. If they are forced to say that they did commit a sin, there might be something else in the matter. Though they outwardly confess their sins, in their hearts they believe that their confession is wrong. They committed no sin. How is that? People who are in a temple confessing their sins before a priest, when they come out into the street and are called by some one by the name of a robber they at once turn round and impeach him, prosecute him, and get him convicted in the court. It was only before God, it was only in a temple that

they wanted to throw dust in the eyes of God, It was only in the temple that they said they were sinners confessing their sins.

Even this phenomenon shows what an anomaly there is in this world. How is that anomaly to be solved? The Vedanta says that this 'incapability of suppression of the idea that we are not sinners, that we are far beyond sin, and the universality of the practical belief in our sinless natures, as a living proof, is a living sign of the sinless nature of the real Self, of the sinless, pure, holy character of the true Atman, of the real Spirit. The real Spirit, the real Atman is sinless, pure, the Holy of holies. If you do not admit this explanation, explain this apparent anomaly in any other way.

How is it that everybody knows intellectually that he cannot accumulate all the wealth in this world, he cannot become rich to his own satisfaction? We see that every day among us. Just go to people who are reputed to have millions and inquire whether they are contented and satisfied. Let them lay before you their true hearts and they will say that

they are not satisfied, not contented. More, more, more they want. They are just as poor in heart as the people who possess four dollars. Four billion dollars and four dollars make no difference in bringing about peace of mind, rest and contentment. They are no functions of riches. If in spite of their riches, they are really men of rest and men who have got peace, the cause of that peace is not their riches, but the cause of that peace must be something else, must be Vedanta unconsciously put into practice and nothing else. That alone can be the cause of their peace, because riches by themselves give no joy to their owners.

Now we are sure that the accumulation of wealth, material prosperity bring no calm, and yet every body is hungering and hankering after lucre. Is not that a strange anomaly? Explain that! Now no system of philosophy or religion explains that reasonably or with any perfect argument. The Vedanta says here is this hunger after prosperity, and possessing accumulating everything. Why is it so? The body can never possess the whole world. Even if you possess the whole world, you will

not be satisfied, you will be thinking of possessing the moonland. Think of the emperors who governed the whole earth, the emperors of Rome. Think of those Neros—does it not make you shudder? Think of their states of mind, of those Cæsars and Neros. Were they happy? Were they contented? There is one of them who eats, who is fond of eating, and he has all the time most delicious foods cooked for him. He eats one dish and eats it to his fill, and there is no more room in his stomach and he has medicines which will make him vomit, and he vomits that food and other dishes are brought to him, and he eats them to his fill—and this is just to satisfy his taste. He goes on eating and vomiting and eating and vomiting all day long. Is he satisfied? Is he at peace? Not at all. We are sure of that. Nay, we cannot possess the whole world, and even if we possess that, what does that amount to? Gain the whole world and lose your own soul,—what does that amount to? This earth of yours is simply a point in astronomical calculations when we deal with the fixed stars. This earth is dealt with as a mathematical point for a

position, but no magnitude.

This earth of yours, what is it? How can it bring any real satisfaction, any real peace, to possess this earth? We know it from the intellectual side, and yet we cannot but rush after this wealth. The Vedanta says it is because the Real Self in you, the real *me* in you is, as a matter of fact, the *master* of the *whole universe*. That is the cause of your wanting to see yourself the master of the whole world.

There is a story in India about an emperor who was put into prison by his son. He was put into prison because his son wanted to see himself possessed of the whole kingdom. The son put his father into prison so that he might satisfy his hunger after lucre. At one time, the father wrote to his own son to send him some students so that he might amuse himself by teaching them something. Then the son said, "Will you hear this fellow, my father? He has been ruling over the kingdom for so many years, and even now he cannot give up his old habit of ruling. He still wants to rule over students; he wants somebody to rule over. He

cannot give up his old habits.”

So it is. How can we give up our old habits? The old habit clings to us. We cannot shake it off. The real Self of yours the emperor *Shah-i-jahan* (the literal meaning of the word is ‘ruler of the whole world,’ and so the name of that emperor *Shah-i-jahan* means the emperor of the whole universe) is the emperor of the universe. Now you have put the emperor into a prison, into the black-hole of your body, into the quarantine of your little self. How can that real Self, that emperor of the universe, forget his old habits? How can he give up his nature? Nobody is capable of shaking off his own nature. Nobody can jump out of his own nature. So the Atman, the true Self, the real Reality in you,—how can that give up its nature? You have confined that in the prison, but even in the prison it wants to possess the whole world, because it has been possessing the whole; it cannot give up its old habits. If you wish this ambitious spirit, the avarice, should be shaken off, if you desire that the people in this world should give up this ambitious nature, could you preach them

to give it up? Impossible.

You will excuse Rama for making some strong statements, but the truth must be told. Rama respects truth more than persons. The truth must be told. In the Bible it is stated in the fifth chapter of Mathew, in the Sermon on the Mount, if some body slaps you on one cheek, turn to him the other. When you have to preach the Holy Gospels, take with you no money; bare-footed, bare-headed you should go. If you are called to the courts of justice, before going to the courts think not of what you will have to say. Open your mouth and it will be filled. Look at the lilies of the field and the sparrows of the forest. They take no thought for to-morrow, and the lilies and the sparrows wear garments which even Solomon might grudge. Have you not a statement in the Bible that it may be possible for a camel to pass through the eye of a needle, but it is impossible for the rich to realize the kingdom of heaven? Have you not read in the Bible about the rich man who came to Christ and asked to be initiated and Christ said, "There is only one way with you, no other way; you should give

up your riches; do this alone, and you can be in peace". This spirit of renunciation, this chapter which is so much kept in the back ground by at least the missionaries in India, and even all over the world, this chapter teaches the Vedanta and the teachings which are lived by the Indian monks even at this time. In the name of that holy religion, in the name of that teaching of renunciation, just mark people going as priests and missionaries to India. You will kindly excuse Rama. If you regard self as in the body nobody should feel offended. Nobody has a right to feel in the least offended if anything is said against his little body.

Is it not strange that even the people who go to India in the name of that renunciation, every day rolling in their coaches, living in magnificent palaces, and drawing large salaries of three or four hundred dollars a month and living in princely style, say that they are teaching and preaching the religion of renunciation? Is it not strange? The Vedanta says that you cannot repress by any teaching or preaching from the pulpit, the idea of

★ accumulating and getting everything into your possession. You cannot repress it because you cannot destroy the universal kingship of your real Self, the universal monarchy of your real Self. But is this disease incurable? Has this malady no antidote, no medicine? It has, it has. The cause of this enormity is ignorance, ignorance which makes you attribute to the body the glory of the Self and makes you, on the contrary, attribute to the real Self the misery of the body. Remove this ignorance, and you will see the man rich, rich with no money; and you will find the man, the monarch of the whole universe with no land or property. So long as the ignorance is present, you must be ambitious, you must be avaricious. There is no help for it, no other remedy. Possess this knowledge; possess this divine wisdom, and free the Atman, keep it no longer in prison. Free it, that is to say, realize your true, eternal, everlasting Atman, which is the God, Master, Ruler of the Universe. Realize that, and you are the holy of holies, the holiest of the holy. To you it would appear degrading and sinful to entertain any thought of worldly

prosperity or worldly riches.

When Alexander the Great visited India after conquering all the other countries in the world that were known to him, he wanted to see the strange Indians of whom he had been hearing so much. He was just led to a monk or priest on the bank of the Indus river. The monk lay there on the sands, bare footed, naked, wearing no clothes and not knowing wherefrom his to-morrow's food was to come, just lying there and basking in the sun. Alexander the Great, with his crown shining, dazzling with the brilliant diamonds and gems that he had got from Persia, stood beside him in all his glory. Beside him was the monk with no clothes on—what a contrast, what a contrast! The riches of the whole world represented by the body of Alexander on one side, and all the outward poverty represented by the saint on the other side! But you have simply to look at their faces to be convinced of the poverty or riches of their true souls.

Sisters and brothers, you hanker after riches in order to hide your wounds, put on linen bandages in order to conceal them. Here

is the saint whose soul was rich; here is the saint who had realized the richness and glory of his Atman. Beside him stood Alexander the Great who wanted to hide his inner poverty. Look at the beaming countenance of the saint, the happy, joyful face of the saint. Alexander the Great was struck by his appearance. He fell in love with him, and just asked the saint to come with him to Greece. The saint laughed, and his answer was: "The world is in *me*. The world cannot contain *me*. The universe is in *me*. I cannot be confined in the universe. Greece and Rome are in *me*. The suns and stars rise and set in *me*."

Alexander the Great, not being used to this kind of language, was surprised. He said, "I will give you riches. I will just flood you with worldly pleasures. All sorts of things that people desire, all sorts of things which captivate and charm people will be in wild profusion at your service. Please accompany me to Greece."

The saint laughed, laughed at his reply and said, "There is not a diamond, there is not a sun or star which shines, but to *me* is due its lustre. To me is due the glory of all the

heavenly bodies. To *me* is due all the attractive nature, all the charms of the things desired. It would be beneath my dignity, it would be degrading on my part, first, to lend the glory and charm to these objects, and then go about seeking them, to go begging at the door of worldly riches, to go begging at the door of flesh and animal desires to receive pleasures, happiness. It is below my dignity. I can never stoop to that level. No, I can never go begging at theirs."

This astonished Alexander the Great. He just drew his sword and was going to strike off the head of that saint. And again the saint laughed a hearty laugh and said, "O Alexander never in your life did you speak such a falsehood, such an abominable lie. Kill *me*, kill *me*, kill *me*! Where is the sword that can kill *me*? Where is the weapon that can wound *me*? Where is the calamity that can mar my cheerfulness? Where is the sorrow that can tamper with my happiness? Everlasting, the same yesterday, to-day, and for ever, pure and holy of holies, the Master of the universe, that I am, that I am. Even in your hands I am

the power that makes them move, O Alexander. If your body dies, there I remain, the power that makes your hands move. I am the power that makes your muscles move." The sword fell down from the hands of Alexander.

Here we see that there is only one way of making people realize the spirit of renunciation. From the worldly point of view we become ready to renounce everything only when we become rich from the other point of view. Have you not heard the unquestionable law of science, what is gained in poverty is lasting? The outward loss, the outward renunciation, can be achieved when inward perfection, inward mastery or kingdom is attained. No other way, no other way.

How is it that in this world anger exists? We hear loud preachings every day that we should never give way to weakness, should never lose our temper. We hear preachings to that effect every day, and still when the time comes, we give way to weakness. Why is it? Why anger, why animosity, why the thought of self-aggrandizement and why other sins? Why these animal passion? All

these sins are explained by the Vedanta on the same line and the same principle. Perhaps there is hardly any time to enter into the details of all these sins. If you want to know more about it, you had better come to Rama, and all these sins will be perfectly explained, their cause and their diagnosis. But there being little time now, Rama simply sums up all that; and your attention is drawn to the fact that all these sins are due to ignorance, which makes you confound the real Self with the apparent body and mind. Give up this ignorance and these sins are no more. If you were to remove these sins by any of these ways, the attempts will end in failure because no matter can be destroyed. Of course ignorance can be destroyed. Ignorance we can remove. Children when they are born are ignorant of many things in this world, but we see that gradually their ignorance about many subjects goes diminishing and diminishing. Ignorance can only be removed.

That being the case, there is the power which leads you to anger, which leads you to desires and sins, and leads you to the

accumulation. This energy you cannot destroy by your teachings or preachings in any way. You cannot repress; you can never suppress it—the energy is there. The Vadanta says we can make spirit out of this energy. Let it not be misapplied. Let it be applied properly. This is the energy of the true Spirit in you, the energy of the true Atman in you, which is the master of the whole world, which is rival-less.

Everybody wants to be free, and the idea of freedom—what is its essential character, the fundamental feature of the desire for freedom? It is rising to a height where we have no rival. The energy of the true Atman wants you to realize the state where you are perfectly free, that is to say, where you have no equal, where you have no rival. The Atman, the true spirit is rival-less. If you want to get rid of worldly selfishness or the thought of self-aggrandizement, you cannot push down and destroy the real energy. No energy can be destroyed. Nor can the eternal Atman be destroyed. How can the eternal Atman be destroyed. The improper use you can make of everything and turn heaven into hell.

There is a story about a priest, a Christian priest in England. He read about the deaths of some great men, great Scientists; Darwin and Huxley. He began to think in his mind whether they had gone to hell or heaven. He was thinking and thinking and thinking. He said to himself, "These people did not commit any crimes, and yet they did not believe in the Bible, they did not believe in Christ, they were no Christians in the proper sense of the word. They must have gone to hell." But he could not make up his own mind to think that way. He thought: "They were good men, they had done some good work in the world, they did not deserve hell. Where did they go?" He fell asleep and dreamt a most wonderful dream. He saw that he himself had died and was taken to the highest heaven. He found there all the people whom he had expected to find; he found all his Christian brothers who used to come to his Church. He found them all there. Then he asked about these Scientists, Huxley and Darwin, The door-keeper of heaven or some other steward told him that these people were in the

lowest hell.

Now, this priest asked if he could be allowed to go to the lowest hell on a flying visit simply to see them, and there to go and preach to them the Holy Bible and show them that they had perpetrated a most heinous crime in not believing in the letter of the Bible. After some fuss and trouble the steward yielded, and consented to get for him a ticket to the lowest hell. You will be astonished that even in hell and heaven, you come and go in your railway cars, but so it was. The man had been bred in the midst of surroundings overflowing with railway traffic and telegraphs. So in his thoughts, in his dreams, it is no wonder if the railways got mixed up with hell and heaven.

Well, this priest got a first-class ticket. The railway train went on and on and on. There were some intermediate stations, because he came from the highest heaven to the lowest hell. He stopped at the intermediate stations and found that there was a change for the worse as he went on down and down. When he came to the lowest hell but one, he

could not keep himself in senses. Such a stench was coming out that he had to put all his napkins and handkerchiefs before his nose, and yet he could not be senseless; he had to fall into a swoon. There were so many crying voices, weeping and crying and gnashing of teeth down there; he could not bear it. He could not keep his eyes open because of those sights. He repented of his persistence to come to see the lowest hell.

In a few minutes the people on the railway platform were crying, "The lowest hell, the lowest hell" for the convenience of the passengers. There was engraved on the walls of the station, "The lowest hell." But the priest was astonished. He asked everybody, "This cannot be the lowest hell? It must be about the highest heaven. No, no, it cannot be. This is not the lowest, this is not the lowest hell; it must be heaven." The railway guard or conductor told him that this was the place, and there came a man who said, "Just get down, sir, this is your destination."

He got down—poor fellow, but was surprised. He expected the lowest hell to be worse than

the lowest hell but one. But this well nigh rivalled his highest heaven. He got out of the railway station and found there magnificent gardens, sweet-scented flowers, and fragrant breezes blowing into his face. He met one tall gentleman. He asked his name and he thought he saw in him something or somebody whom he had seen before. The man was walking before him, and he followed after him; and when the man called out, the priest was delighted. They shook hands, and the priest recognized him. Who was he? That was Huxley. He asked, "What is it, is it the lowest hell?" Huxley said, "Yes, no doubt it is." And he said, "I came to preach to you, but first of all, answer how is it that I find such a strange phenomenon before me?" Huxley said, "You were not wrong in your expectations for the worst. Indeed, when we came here, it was the worst possible hell in the universe. It was the most undesirable that could be conceived." And here he pointed out certain places:—"there were dirty ditches." And he pointed out another spot. "There was burning iron." And he pointed out

another spot, "there was hot sand"; and "there was steaming dung." He said, "We were first of all placed in the most dirty ditches, but while there, with our hands we were throwing water to the next adjoining hot burning iron; and we went on with that work throwing that dirty water out of the ditches on the hot burning iron that was on the banks. Then the stewards of the lowest hell had to take us to those places where there was a burning liquid oil but by the time they took us to that place' most of the iron had become wholly cooled, most of the iron could be handled, and still a great deal of iron was in its liquid burning condition, fiery condition. Then, with the aid of that iron which had cooled down, and holding it before the fire, we succeeded in making some machines and some other instruments. After that we were to be taken to the third place where there was the dung. We were taken to that place and with the help of our instruments, iron spades and machines, we began the digging work. After that we were taken to the other kind of soil, and there by means of machines

and other instruments that we had got then ready, we threw some of those things into the soil to which we were taken; that served as manure, and thus we succeeded, by-and-by in turning this hell into a veritable heaven.

Now the thing is that in that lowest hell, there were present all the materials which being simply placed in their right positions, might make the highest heaven. So it is. The Vedanta says, in you is present the divine God, and in you is present the worthless body; but you have misplaced the things. You have done things upside down; in a topsyturvy way you have put them. You have put the cart before the horse; and that is how you make this world a hell for you. You have simply not to destroy any thing, not to dig up anything. This ambitious spirit of yours, or this selfishness of yours, or this angry nature of yours, or any other sin of yours, which is just like a hell or heaven, you cannot destroy, but you can re-arrange. No energy can be destroyed, but you can re-arrange this hell and convert it into the highest heaven.

The Vedanta says, the only open sesame, the only way to really stamp out all misery from the world,—long faces and gloomy, sad tempers, will not mend matters,—the only way to escape from all sins, the only way to stand above all temptations is to realize the true Self. You will never be able to withstand animal passions unless you do away with all this splendour and glory that bewitches you, do away with all that attracts you. When you realize that, you stand above all the passions, and at the same time be perfectly free, be perfectly free, be perfectly full of bliss, *and that is heaven.*

Om ! Om !

Editor's note.

This lecture was repeated in the Academy of Sciences on December 20, 1920. The striking passages of the lecture when repeated are given on the next page, which forms a sort of continuation of this lecture or which is rather "the Prognosis and Diagnosis of sin".

In continuation of the preceding lecture.

PROGNOSIS AND DIAGNOSIS OF SIN.

(Lecture delivered on December 20, 1902, in the Academy of Sciences, San Francisco.)

My own Self in the form of ladies and gentlemen.

To-night we will investigate sin, if there be any. You will observe some very curious phenomena in this world, most curious phenomena. You will mark some facts in this world which baffle the ingenuity of philosophers and you will notice certain facts, moral and religious facts, in this world which are perplexing to scientists. The explanation of these, in the light of Vedanta, will be given to-night. These strange facts comprise the phenomena of sin also. How is it that every body knows that whoever is born in this world is destined to die? Every tree that is seen on the earth must perish one day; every animal that is seen on this earth must perish, every man must die. Everybody knows it. Those who were the cause of millions of people's

deaths, these greatest warriors, Alexander, Napoleon, Washington, Wellington, all died; all these, through whose hands bloodshed and slaughter were perpetuated to a degree beyond description, also died; and so also those died who brought the dead to life. Bodies we know are perishable; everybody knows it, but then nobody believes in it in practice. Intellectually everybody subscribes to the fact that in this world each and all of the bodies must perish, but nobody in practice believes in it. Intellectual consent they give, but no practical belief in this fact. How is it? The oldest man who has passed his three score and ten, the oldest man who is bordering on 90, the oldest man, go to him and you will see that he wants to continue spreading his connections; he wants to live in this world for ever and ever; wants to shun death and he never thinks of his death in practical life. He wants to extend his property, he wants to enlarge his circle of friends and relatives, he wants to have more and more of property under his dominion. He hopes to live on. Practically he has no faith in death and besides that, the very name of

Death sends a shudder through the whole frame from the top of the head to the tip of the toe. The whole body quivers at the name of death. How is it that man cannot bear the idea of death, cannot bear the name of death and at the same time knows that death is certain? How is it? Here is an anomaly, a kind of paradox. Explain it. Why should not people have any practical faith in death, although they have intellectual knowledge of it? Vedanta explains it this way: "In man there is the real Self, which is immortal, there is the real Self which is everlasting, unchanging, the same yesterday, to-day and for ever; in man there is something which knows no death, which knows no change. The practical non-belief in death is due to the existence of this real Self in man, and it is this real, eternal, immortal Self that asserts its existence in the practical non-belief of people in death."

We come to another curious phenomenon, the phenomenon of the desire to be free.

Everybody in this world wants to be free, dogs, lions, tigers, birds, men love freedom. The thought of freedom is universal; nations shed

blood and wet the earth with it, with that red gore of mankind ; the fairy face of the earth is made to blush with slaughter, with red blood, in the name of freedom. Christians, Hindus, Mohammedans, all religions have set up before them one goal. What is that? Salvation, the little meaning of which is freedom.

If you touch the feathers or the body of the water fowl which lives in a dirty pond, you will see that it is dry, it is not affected in the least by the dirt or colour of the water ; it is dry. It does not get wet. Similarly, the Vedanta says, "In you, O man, there is something which is pure, which is not contaminated by faults, sins and weaknesses of the body; in this world of sinfulness and sloth, it remains pure." Where is the mistake made? Sinlessness belongs in reality to the real Self, the Atman, but by mistake it is attributed to the body in practice. Whence did this idea of regarding the body and the mind pure, whence did it originate? Who planted it in the hearts of people? No body else, no body; no Satan came to plant it in your hearts ; no

outside demon came. It is *within* you; the cause must be in the phenomenon itself. Those days are past in which people sought the causes of phenomena outside themselves. If a man fell down, the fall was attributed to some cause outside the person. Those days are gone. Science and philosophy do not allow such explanations. We should seek the explanation in the phenomenon itself. We know the body to be full of sin, always at fault, and yet we look upon ourselves as sinless. How do they explain this phenomenon? The Vedanta says, "Explain it not by resorting to some outside Satan, explain it not by attributing it to outside devils; no, no. The cause is within you, is within you, the Holy of holies. Within you is the purest of the pure, within you is the sinless One, the Atman which makes its existence felt, which cannot be destroyed, cannot be dispensed with, cannot be done away with. It is there, however faulty, however sinful the body may be, the real Self, the sinlessness of the real Self must be there; it must make itself felt; it is there, it cannot be destroyed."

We come now to the different sins, to the different phenomena which are called sins.

(1) *Flattery* :—This comes first. This is not looked upon as a deadly sin, but it is universal.

How is it that from the lowest vermin to the highest God, flattery is welcome? How is it that every body is a slave of flattery, and every body wants to be camplimented, humoured, petted, and be thought highly of? How is it?

Even the dogs, when you pat and flatter them, are full of joy at it. Even the dogs like flattery. Horses like flattery. The master of the horse comes up and pets him, strokes him, the horse pricks up his ears, is filled with energy.

In India, some princes use tigers instead of dogs for hunting purposes and the way of the tiger is to catch the prey in three leaps. If the prey is caught, well and good; if not the tiger loses heart and sits down. On such occasions princes come up and stroke the tiger and flatter him, and then he is filled with energy again. We see that even the tigers love flattery. Take the man who is good for

nothing, who is worthless. Go to him and just humour him, flatter him. Oh ! His countenance beams with joy. You will find a bloom on his cheeks on the spot.

In those countries where the people worship gods, we find that even the gods are appeased by flattery. And what of the prayers of some monotheists? What are their prayers, what are their invocations? Examine them. Examine them disinterestedly, impersonally, and you will see that they are nothing else but flattery. How is it that flattery is universal? Everybody loves flattery, while at the same time, there is not a single man who deserves that kind of flattery which pleases him. There is not a single man who deserves the unnecessary compliments that are paid to him by his admirers. The Vedanta explains it by saying that in every individual, in every person, in every body, there is the real Self, the real Atman, which is, as a matter of fact, the greatest of the great, the highest of the high. There is in reality something in you which is the highest of the high and that makes its existence felt. When the flatterer comes, and

he begins to admire us and pay us compliments, we feel elated, we feel cheered. Why? The cause is not that these statements are true, but the Vedanta says that the real cause lies in our real Self. There is something behind the scenes, some potent force, something stern and indestructible, the greatest of the great, the highest of the high, which is your real Self and deserves all flattery, all compliments; and no compliments, no flattery, no aggrandisement can be unworthy of the real Self. But from this nobody should draw the conclusion that flattery is justified by Rama. No flattery, praise and glory are to be rendered unto the real Self. It ought not to be rendered to the body, to the little self it ought not to be given. "Render unto Cæsar the things that are Cæsar's' and render unto God the things that are Gods'." The sinfulness of flattery lies in making the mistake of rendering unto God what was to be Cæsar's, and giving unto Cæsar what was to be given unto God. In this topsy-turvy state lies the sinfulness of our being slaves of flattery. Herein lies the sinfulness. The cart is put before the horse.

If you realize the Self and feel and become one with the Greatest of the great and the Highest of the high, and know it to be your Atman, rise above the body, above the mind, you are really the Greatest of the great, the Highest of the high; you are your own ideal; no, you are your own God. Realize this and you are free, but the mistake is made in giving the glory of the Atman, the real Self, to the body and in seeking flattery and aggrandizement for the body. Herein lies the mistake. How is it that each and every person in this world, everybody in this world, and every animal even is tainted with flattery or pride? How is it that vanity and pride are universal?

A certain gentleman came to Rama, and said, "Look here, look here. Our religion has got the largest number of people as its devotees, as its converts, therefore our religion must be the highest. We have the largest majority of mankind belonging to our religion, therefore it must be the best." Rama said, "Brother, brother, make your remarks after observing rightly. Do you believe in Satan?" He said, "Yes." "Then please say whether

Satan's religion has got the largest number of followers or yours. If truth is to be judged by majority, then Satan has the supremacy over all."

(2) *Vanity*:—We say that vanity or pride, you might call it one of the faces of Satan, has taken a stronghold in everybody in this world. How is it? At the same time we know that the body does not deserve any pride that this body has no right to take airs of superiority, or to be proud. Everybody knows that the body does not deserve or is not worthy of any vanity or pride, and yet everybody has it. How is it? Wherefrom did it come, this universal phenomenon? From where did come this universal anomaly, this universal paradox? Wherefrom does it come? It must come from within you. The cause is not far to seek. There is in you the Greatest of the great, that is your real Self. You will have to realize that and know that; and when you realize and know the true Self, the Atman, you will no longer stoop down to seek praise for this little body. You will no longer stoop down to seek any vanity or pride for this little body. If you

realize the true Self, if you redeem your own heart, you are your own redeemer. If you realize the God within you, then to hear praises for this little body, to hear any tributes for your body will appear to you as belittling yourself, will appear to you as bemeaning yourself. Then you will stand above bodily vanity or selfish pride. This is the way to stand above bodily vanity or selfish pride.

The true Atman within, the true Self being the Greatest of the great, the Highest of the high, the God of gods, how can it give up its nature? How can this Atman degrade itself, believe itself to be poor, wretched, vermin or worm? How can it degrade itself to that depth of ignorance? It cannot give up its nature, it cannot give up its nature. And that is the cause of vanity or pride being universal. But vanity or pride is not justified by this explanation, Vanity or pride for the body is not justified.

We know that the earth moves; and relatively to the earth, the sun is stationary. All know that the sun does not move and that the earth revolves; but we make a mistake,

we fall into an error, we ascribe the motion of the earth to the sun and the rest of the sun we ascribe to the earth. The same kind of mistake is made by the people who hunger for pride, who are subject to vanity. The same kind of error comes in here. Here is the Atman, the real sun, the Light of lights, which is Immovable, which is really the Source of all glory, and here is the body, like the earth, all the time changing and worthy of no praise, worthy of no glory, but we make a mistake in attributing the glory of the Atman to the body and the worthlessness of the body to the Atman, the real Self. This error, this mistake, this form of ignorance is the cause of seeking aggrandizement for the little body. Now if this ignorance could be called Satan, if Satan could be translated as ignorance, then we might say that herein comes Satan which puts the things in confusion; the Atman's glory to the body and the body's worthlessness to the Atman. Remove this ignorance, remove this ignorance and you kill vanity or pride.

(3) *Avarice*:—How is it that greed, aggrandizement or avarice is universal ?

Animals have greed, men have it, women have it, everybody has it. How is it that greed, avarice or aggrandizement is universal? Everybody wants to have all sorts of things around him. Everybody wants to accumulate the things around his body, and this greed is never satisfied. The more you get, the more does the flame of greed increase, the more is this flame fed. You become an emperor, and still the greed is there and your greed is also princely. You are a poor man and your greed is poor. How is it that it is universal? In the churches, in the Hindu temples, in the Mohammedan mosques, everywhere, the preachers deliver long sermons and say, "Brothers, no greed, no greed, no greed." They put forth all their energies to strangle it; they want to remove it, to eradicate it, but it is there despite all their remonstrances. How is it? It cannot be throttled, it cannot be checked, it is there. Explain it. Before you want to kill greed, before you want to kill this disease, let us know the cause of it. Unless you tell the cause of the disease, you are not expected to be in a position to cure the

disease. Let us know the cause of it. To say that Satan puts it into our hearts is unscientific, is unphilosophical. It is contrary to all the laws of logic. That will not do. If you cannot give a scientific explanation of the fact, why this mythological explanation? Why is it universal? The Vedanta explains it by saying that there is in you, O man, the reality, the true Self the real Atman asserting itself; it cannot be crushed. They say that no energy can be destroyed, no force can be annihilated. We hear about the law of conservation of energy, indestructibility of matter, persistence of force. We hear all that, and here the Vedanta says, "O preachers, O ministers, O Christians, Hindus and Moham-medans, you cannot crush down this energy. you cannot crush down this force which appears in the form of greed. You cannot crush it down. From time immemorial all sorts of religions have been preaching against greed, against avarice, against aggrandizement but the world is not a bit better for all your Vedas, Bibles and Korans. Greed is there. The energy cannot be destroyed, but you can

make the right use of it." The Vedanta says, "O man of the world, you make a mistake. Take that greatest of words, that word of three letters, G-o-d, read the letters in the reverse order. What does it become? D-o-g. Thus you are misreading the Holy of holies, the pure G-o-d in you, you are misunderstanding it; you are reading it in the contrary way; and thus you make a veritable dog of yourselves, whereas you are in reality the Holy of holies, the pure God. Through the error, through the ignorance of attributing the glory of the Atman to the body and the worthlessness of the body to the atman, by this mistake you fall a victim to greed. Eradicate this error, and you are God immortal. Redeem the real Self in you, take a firm stand in the true Self, and realize yourself to be the God of gods, the Holy of holies, the Master of universe, the Lord of lords, and it becomes impossible for you to seek these outside things and accumulate them round this body."

(4) *Attachment* :—We come now to the phenomenon of attachment or grief. What is the cause of attachment, which means that the

person subject to this evil wants that the things around him should not change? A man is filled with sorrow and anxiety at the death of a loved one. What does his sorrow or anxiety show? What does it prove? Can we expect conditions to remain as they are; can we expect to keep our loved ones always with us, when we know intellectually, that everything in this world is changeful, is in a state of flux? And yet we wish that there should be no change, how is it? The Vedanta says, "O man, in you there is something which is really unchangeable, which is the same yesterday, to-day and for ever, but by mistake (ignorance) the unchangeable nature of the true Self is ascribed to the circumstances of the body. That is the cause of it. Eradicate ignorance and you stand above worldly attachments."

(5) *Sloth* :—What is the cause of sloth or indolence? According to the Vedanta, the cause of the universality of sloth or indolence is that the real Self within each and all is perfect rest, is peace, and the real Self being infinity cannot move, the infinite cannot move. It is the finite only that can move. This is a

circle, and here is another circle. Where this is, the other is not; where the other is, the first is not. If one limits the being of the other, both are finite: if we want to make one circle infinite it will cover the whole space. There will be no room for the little circle. As long as the smaller circle limited it, it could not be called infinite. In order that the first circle might become infinite, it must be one, it must have nothing else, outside it, and so having nothing else outside it there is no room which is not filled up by the infinity, and so the infinity having no room cannot move. In the infinity there must be no change. The Atman, the true Self within is infinite; it is all rest; it is all peace. There is no motion there. That being the case, the infinity, the Atman's peacefulness is through ignorance carried to the body and the body suffers from sloth and it has indolence in it. That is the cause of indolence or sloth being universal in the whole world.

(6) *Rivalry*:—How is it that everybody in this world wants to have no rival to himself? Everybody wants to be the supreme ruler.

“I am monarch of all I survey,
My right there is none to dispute.”

This is what everybody wants to feel. What is the cause of the universality of this? Explain this fact, this hard, stern reality, explain it. The Vedanta says, "The real cause is that in you, O man, is the true Atman which is one without a second, which is rivalless, matchless; and by ignorance, by mistake, is the oneness and the glory of the Atman being attributed to the body, and there is the tendency to have no rivals of the body."

(7) *Sensuality*:—Sensuality is nothing but gratifying the senses, wanting all beauty. This too is universal, and can be treated just as other sins. "We are all beauty, the unchangeable Self is all beauty now and forever," and the realization of this will show us that what we are trying to get for the physical belongs to, or is the real Self.

(8) *Anger*:—How is that anger or rebellion is universal? It is because of our real Self which is free now and forever, that we are not satisfied to be limited in any way. We see rebellion in the small child, it must have its way; we see rebellion in sects, they must have their way; we see rebellion in nations and we

see the country blush with the blood, shed in the cause of freedom. All this because the Self is not realized. The real Self is free, how could it be anything else! It was never born, will never die, remains the same for ever. Free it must be. If it were true that you were bound, you never could be free, for the more truth you know, the more you would have been confirmed in the bondage. But the truth is that we, by our inner nature, are free, and the knowledge of the truth reveals our Self in true colours.

We will not enter into other sins. Other sins are also explained in the same way by the Vedanta. All the possible deadly sins are explained, and the way to remove all these sins is simply to remove the universal ignorance which makes you confound the two.

A man was suffering from two diseases. He had a disease of the eyes and a disease of the stomach. He came to a doctor and asked him to treat him. The doctor gave to this patient two kinds of medicines, two kinds of powders. One of the powders was to be applied to the eyes. It contained antimony or lead

sulphide, and if taken internally, it is a poison. It can be applied to the eyes and the people in India use this powder for the eyes. So the doctor gave him the powder for the eyes containing antimony or lead sulphide. Another powder he gave him to be taken. This powder contained pepper and chillies; chillies which have a very cold name, a very cold name, but which are very hot. He gave him one powder containing chillies to be taken. This man being in a state of confusion just interchanged the two powders. The powder which was to be taken he applied to the eyes, and the antimony and other thing which were poisons he took. Here were the eyes blinded and the stomach worsted.

That is what is being done by the people, and that is the cause of all the so-called sins in this world. Here is the Atman, the Light of lights within you, and here is the body, the stomach, so to say. What is to be done to the body is being done to the Atman, and the respect and honour and glory of the Atman are being paid unto the body. Everything mixed up; everything put into a state of confusion.

That causes this phenomenon of so called sins in this world. Get things right and right you are, you prosper materially, you are the God of gods spiritually.

Similarly in you is everything, but by the misplacement of things God is put down below and the body is placed above it, and the highest heaven is turned into the direst hell. Place them in the right order and you will see that even this dire and abominable phenomenon of sins speaks of your godliness, of your purity. Get the right vision and you are the greatest God.

A man, who believed in no God, wrote everywhere on the walls of his house, "God is no where." He was an atheist. He was a lawyer, and at one time a client came to him and offered him \$ 500. He said, "No, I will take \$ 1,000." The client said, "All right. I will pay you \$ 1,000 if you win the case, but I will pay you afterwards ; if you want to take \$500, then you may have it first." The lawyer felt sure of success and took up the case. He went to the court, feeling sure that he had done everything right. He had studied the

case carefully, but when the case was tried, the lawyer of the opposite party brought out such a strong point that he lost the case and the \$ 1,000 which he had expected to receive for his services. He came to his house dejected, crest-fallen and in a sad plight. He was leaning over his table in a state of dejection when there came to him his darling child who was just learning to spell. He began to spell out "G-o-d-i-s—that is a long word, so many letters; that word the poor child could not spell. He divided it into two parts, n-o-w, h-e-r-e, and the child jumped up with joy; he was amazed at his own success in spelling out the whole sentence, "God is now here." "God is now here." The same "God is nowhere" was read "God is now here." That is all.

The Vedanta wants you to spell things in the right way. Do not misread them; do not misspell them. Read this "God is nowhere," that is to say, the phenomenon of sin, crime, "God is now here." Even in your sins is proved your divinity, the divinity of your nature. Realize that and the whole world blooms for you a paradise, the whole world is converted

into a garden, a heaven.

Once in an examination the students were asked to write an essay on the miracle of Christ turning water into wine. The hall was filled with students and they were writing. One poor fellow was whistling, singing, looking at this corner and at that. He did not write a single syllable, he did not write a single word. He went on making fun even in the examination hall, he went on enjoying himself. Oh, his was an independent spirit. When the time was up and the superintendent was collecting the answers, the superintendent made a joke with Byron, and told him that the superintendent was very sorry that Byron was fatigued by writing so long an essay. But Byron at the time took up his pen and wrote one sentence on the answer book, and handed it to the superintendent. When the result of the examination was out, he got the first prize. Byron got the first prize, the man who had written nothing, who simply took up his pen and with one stroke scribbled out a single sentence, got the first prize. The superintendent of the examination who thought Byron to

be an idler was amazed, and all the other competitors asked the examiner to be kind enough to read before the whole class, before the whole congregation of students, the essay by which Byron got the prize. The essay was: "The water saw her master and blushed" This was on the miracle of Christ by which he turned water into wine. That was the whole essay. Is it not really wonderful? In blushing the face becomes red; the water became red wine. When a lady hears out her lord, her lover, she blushes; the water saw her master and blushed. That is all. Splendid, is it not?

Realise the true Self within you; like Christ, realise that the father and the son are one. "In the beginning was the word; the word was with God." Realize it, realize it. The Heaven of heavens is within you. Realize that and wherever you go, the dirtiest water will blush into the sparkling wine for you; every dungeon will be converted into the Heaven of heavens for you. There will not be a single difficulty or trouble for you; the master of all ye become.



Om !!

Om !!!

In Woods of God-Realization

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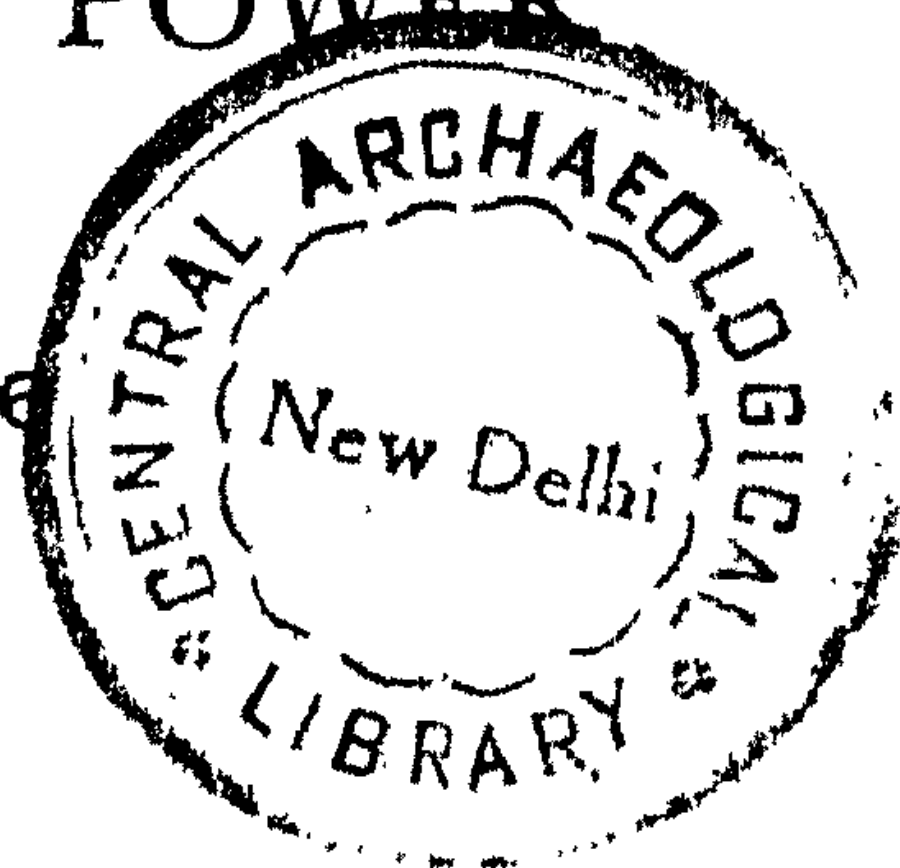
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PUBLISHER'S NOTE

On 6th Edition.

It is with great pleasure that we are placing the 2nd volume of the 6th edition of "In Woods of God-Realization" before the public. As explained in the preface to the 1st volume, the portion of Note-Books has been eliminated to form into a separate book-form. We have taken special care to preserve the originality of the lectures. Suggestions for further improvement are welcome from the public and will be, so far as possible, incorporated in editions to follow. May the spirit of Rama guide all the lovers of Rama to understand Him rightly, and more to follow Him in the laboratory of daily life!

Secretary,

The Rama Tirtha Publication League,
Lucknow.

June, 1937.

SAYINGS OF RAMA

MY system is not for promulgation, it is to serve me 'to live by.'

No matter if people do not praise you, no matter if you bear no name. What is success in the eyes of world is mere delusion of senses. You gain success on the spot when you feel 'I am One with All, with Divinity, success I am.'

Blessed are those who do not read newspapers, for they shall see Nature and through Nature, God.

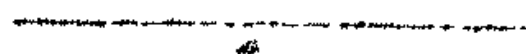
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We have great pleasure in placing the 7th Edition of In Woods of God Realization before the public. The cost of printing and paper having been trebled we are forced much against our will to increase the prices. We have no intention to depart from the long established principle of the League to sell the books at cheapest possible price and we assure our readers to decrease the prices as soon as the prices of paper and printing fall.

Swami Rama wrote on 1st January 1900 India will be restored to more than its original glory within the first half of the twentieth century,"

Lo ! this prophecy is being fulfilled.

R. S. SINHA

Secretary

Ram Tirtha Publication League

Lucknow.

LIFE SKETCH OF SWAMI RAMA TIRTHA.

*(Sent to the Press by Mr. Puran Singh, F. C. S.
just after the Swamiji left the body.)*

"I cannot die, though for ever death
Weave back and fro in the warp of me.
I was never born, yet my births of breath
Are as many as waves on the sleepless Sea."

"The body dissolved is cast to winds,
Well doth Infinity me enshrine,
All ears my ears, all eyes my eyes,
All hands my hands, all minds my minds,
I swallowed up death, all difference I drank up."

Swami Rama, previously known as Gosain Tirtha Rama, M. A., was born in 1873 on the day following the Diwali at Muraliwala, a village in the district of Gujranwala, Punjab. Born in the family of Gosain Brahmans, he was the direct descendant of Gosain Tulsi Das,* the famous author of the Hindi

* After further enquiries, it has been found out that this Gosain Tulsi Das is not the famous author of Tulsi Ramayana but the well-known saint and mystic of the Punjab, who some

Ramayana. His mother passed away when he was but a few days old, and he was brought up by his elder brother, Gosain Guru Das, and his old aunt. Quite an uncommon child, it was predicted by astrologers that he was the coming genius of his race. He was very attentive in listening to the recitations from the *Puranas*, the *Mahabharata* and the *Bhagwata*. He ruminated over the stories he had heard with a precocious mind, put questions and offered appropriate explanations. His village people bear testimony to his unusual intelligence, his contemplative nature, and his love of solitude. As a student he was very bright. From the matriculation upward, he always took a very high place in the University Examinations. He topped the list in B. A., being exceptionally bright in Mathematics, in which subject he took his M. A., with a very high percentage of marks. He was appointed professor of the same subject in the Lahore Forman Christian College, where he served for about two years. He also

centuries ago added fresh lustre to this clan. He had a large following and found a Gaddi at Swat near Ohitral on the North-Western Frontier of India. (See page 1 of "Swami Rama, His Life and Legacy.")

acted as Reader for a short time in the Lahore Oriental College. He was the idol of all his teachers who were always very kind to him. Mr. W. Bell, the then Principal of the Government College, thought very highly of his exceptional attainments and wished him to go up for the Competitive Examination of the Provincial Civil Service. But Gosain Tirtha Rama's own desire was to teach Mathematics which he had acquired with an infinite amount of labour. He thought in those days of taking the State scholarship, as it was his right that year, and going to Cambridge for the Blue Ribbon. But he was destined to be a greater man in another line than a mere Senior Wrangler, and the scholarship was given to a young Mohammedan. Rama Tirtha, however, went to the forests in July 1900, and within a year became a *Sannyasi*.

In Swami Rama, India has lost one of the brightest jewels of her genius. His character shone with the gold of all her past and suggested the rare glory of her future. To see him was to begin one's life anew. All meanness and smallness of spirit vanished in his sight, and

human consciousness was at once lifted up to the ethereal heights of the Divine. New thoughts would dawn on you, and new feelings would stir within your heart. You would see your sympathies enlarged. Your mind would feel a fresh breeze blowing towards it, bringing with it a placid calm, a heavenly beatitude, and an ineffable peace and bliss which would make all your doubts and arguments against the Divinity of man sleep, a sleep from which they could rise only as stern convictions and robust unshakable beliefs in the transcendental reality of the *Atman* or the ever-soul that the Swami taught.

He was always cheerful. A cheerfulness that nothing could mar was his. "His smiles are irresistible," said the Manager of the Great Pacific Rail Road Company, America, while offering him the Pullman Car. At the large gathering of the Religious Leauge at St. Louis' Exhibition, the local newspaper remarked that the only bright spot in the gathering was Swami Rama. He would laugh and laugh for minutes together in his informal talks, in reply to some questions and doubts laid before him, as if

saying indirectly that his charming personality and his beautiful consciousness were enough replies to all queries about man and God. His smiles played like lightning. He would thrill people. He was called Rama Badshah (Emperor Rama), because he, by his cheerful life, had actually made the pomp of earthly kings ridiculous. Once he wrote: "I am Emperor Rama, whose throne is your own hearts. When I preached in the *Vedas*, when I taught at Kurukshetra, Jerusalem and Mecca, I was misunderstood. I raise my voice again. My voice is your voice, *Tat twam asi*—'Thou art That.' Thou art all thou seest. No power can prevent it; no kings, devils, or gods can withstand it. Inevitable is Truth's order. Faint not. My head is your head; cut it if you please, but a thousand others will grow in its place."

He was all love. He was extremely polite even to the lowest. He addressed even his books, pens, pencils, knives and saws as living beings, and many a time I saw him bestowing his affections on them and talking to them so lovingly. His speech and thoughts

exalted everything. To him there was no low no high, no animate, nor inanimate; it was something more than it seems. It was God. He would throw his heart and soul at 'Onement' with any that he met, and realize his complete identity with his own Self, and thus having first won his heart, he would next, through indirect suggestions, appeal to his head in the name of Truth. He would repeat some of his favourite verses in Urdu and Persian, in solemn accents of his deep and transparent sincerity, with his eyes closed, and drops of ecstasy rolling down his orange-coloured cheeks. He would feel them so intensely that every one present saw Rama dropping himself wholly in them, nay Rama lost in them for hours together. He would lose himself in the middle of his public lectures repeating his sacred syllable "OM!" "OM!!" so much so that the American friends of Rama remarked that he seldom lived in the body-centre. He lived always in the Divine. Some psychologists of America predicted some years ago that one so wholly given up to such exalted spiritual thoughts as Swamiji's and living so constantly in them

day and night, quite oblivious of the fact if he ever had a body, could not live long in the limitations of a physical frame. He had really forgotten himself, or perhaps he very faintly remembered it. His body to him, as Rama said of Christ's body, was a mere vehicle of the higher life. "Life is but the fluttering of the eagle's wings, encaged in this body," said Rama in America. No words can paint the charm of his person. His sight drew out all your inner love towards him. His touch roused even in dry hearts the emotions of a poet and clothed the soul of man in fragrant verdures of Divine joy, a fact about the life of all prophets, so well put by the mythologists in a poetic description, that the dry gardens, on some one's advent, put forth new buds and leaves, the vineyards become green, and the dry fountains leap up with crystal waters as if in joy.

While on sea, his American fellow-passengers took him to be an American. The Japanese loved him as if he was their own countryman. When he had flitted across their land to America, many Japanese, whom he had

visited, said they still saw his electric smiles in their rooms. The purity sparkling on his forehead they still remembered as the snowy summit of their beloved *Fujiyama*. His orange-robed figure which lectured to them seemed to the Japanese artist as a column of fire that was throwing out to the audience not words but sparks of life. In California, he was hailed as the torch of the Divine knowledge, a wise man from the Himalayas, before whose realization the old order for civilization was to be reversed. He travelled all over the States, and delivered as many lectures as the number of days he sojourned in Columbia. "I come to fulfil and not to destroy," said he. He lectured in Christian churches, and his lectures were as original as the titles he gave them: "Every day a New Year's day and every night a 'Xmas night," was his subject at Dener on 'Xmas eve, His other lectures are summarised by an American under the following headings:—

(1) What are you? (2) History and Home of Happiness. (3) Diagnosis, Cause, and Cure of Sin. (4) Illumination. (5)

Expansion of Self. (6) The Light of Lights. (7) Realism and Idealism Reconciled. (8) Realization of God through Love. (9) Practical Vedanta. (10) India.

And he summed up his teaching in America as follows:—

- (1) Divinity of Man.
- (2) The world is bound to co-work with one who feels himself one with the whole world.
- (3) Keeping the body in active struggle and the mind in rest and love, means salvation from sin and sorrow right here in this life.
- (4) Active realization of At-one-ment with the All allows us a life of balanced recklessness.
- (5) The sacred Scriptures of all the world should be taken in the same spirit as we study Chemistry, holding our own experience for ultimate authority.

I cannot detail here the impressions he made on the Americans, he came in contact with, or the work he accomplished within less

than two years there. But I cannot omit the following poem which some Americans sang at the farewell meeting held on his departure to India :—

Like Golden Oriole 'neath the pines
Rama chants to us his blessed lines.

Rich freighted with the Orient's lore,
He spreads it on our Western shore.

A bird of passage on the wing.
He brings message from the King,

And this his clear resounding call—
All, all for God, and God for all !

His message given he flits afar
Like swiftly coursing meteor.

But leaves of heavenly fire a trace,
A new-born love for all his race.

Adieu, Sweet Rama, thy radiant smile,
A Soul in Hades would beguile.

And though we may not meet again
Upon this changing earthly plain,

We know to thee all good must be
For thou art in God, and God in thee.

In Egypt he was accorded a hearty welcome by the Mohammedans. He delivered

a lecture for them in Persian in their mosque. The papers next day described Swami Rama, a Hindu genius, to meet whom was one of the greatest privileges. Professor Taka Kutsu, of the Sanskrit College of the Tokyo Imperial University, remarked that he was the only true Indian philosopher that he had ever seen. Such was his love. On his return to India, at Muttra he was asked by some admirers of his to form a new society, which Rama refused point-blank to do, saying that all societies working in India were his own societies and that he would work through them. Here he shut his eyes in ecstasy, spread his arms in token of a loving embrace, and with streaming tears he said the following words which throw such a flood of light on his great Universal Love and his greater silence of soul; "Christians Hindus, Parsis, Arya Samajists, Sikhs, Mohammedans, and all those whose muscles, bones, blood and brain are made by eating the grain and salt of my beloved *Ishta Deva* the Bharat Bhumi, are my brothers, nay, my very self. Tell them I am theirs! I embrace all. I exclude none. I am Love. Love like

Light robes everything and all with splendours of Light. Verily, verily, I am nothing but flood and glory of Love. I love all equally.”

“ I shall shower oceans of love
And bathe the world in joy !
If any dare oppose, welcome ! come.
For I shall shower oceans of love
All societies are mine ! mine welcome ! come !
For I shall pour out floods of love.
Every force is mine, small or great, welcome !
O ! I shall shower floods of love.
Peace ! Peace ! ”

A wonderful man, who wanted to dissolve himself heart and soul into the Universal Consciousness of the present and future humanity! The wonderful consciousness, which finds some expression in his poetry in English, is the greatest work of the short span of his earthly sojourn. He toiled day and night for attaining Self-realization to the full. Wherever his eyes fell, it was all God to him. He was an enlightened mystic. In him were combined the highest cultures of intellect and spirit. On the banks of the river Ravi he spent many a night in spiritual exercises of concentration or *Yoga*. Many a night he wept so much that his

bed-sheet was all wet in the morning. It is said, while lecturing in his early days as an orthodox Brahman in *Sanatan Dharma Sabhas* on *Bhakti* or *Krishna*, in the fullness of the dear associations of his tender heart, all the words that dropped from his lips were quite wet with tears. At this stage of his spiritual development he used to say that many a time he beheld the cloud-coloured *Kirshna* with a bamboo flute on his lips and dancing on the head of a cobra, face to face, with his eyes open and his senses all about himself. "This marked a particular stage of the Mind-concentration, and it was nothing but the materialisation of my own imagination, the precipitation of my own mind," said he afterwards.

He was a born ascetic. Even as a student, his life was spent in rigid and austere penances of extreme poverty, and exteremely hard labours and silent sufferings, so much so that at times he had no meals for days together. With scanty nourishment he would work till midnight and not unoften he busied himself so much over his problems of Mathematics that he felt not

the slipping of hours till it was early morn. It seems he was quite consciously preparing himself for the sort of life he was to lead later on. Before he was a Professor he had already developed a great will, some deep convictions a robust faith, an infinite self-reliance which he afterwards called *balanced recklessness*, and mathematical mind exact in recording the date of observed facts, accurate in its analysis and reasoning, and perfectly clear and decisive in its conclusions. He loved Science, and was an amateur chemist and botanist. His special study in the Philosophy of Science was *Evolution*. He had gone through, in his own thorough way all philosophy, both Eastern and Western. He had mastered *Skankara*, *Kanad*, *Kapila*, *Gautama*, *Patanjali*, *Jaimini* *Vayas*, *Krishna*, side by side with Kant, Hegel, Goethe, Fichte, Spinoza, Comte, Spencer, Darwin, Haeckel, Tyndal, Huxley, Star, Jordon, and Professor James. He was perfectly at home in Persian, English, Hindi Urdu, and Sanskrit literatures. He studied the four *Vedas* in 1906, and was a master Pandit of every *mantra*, whose every word he

analysed with the acute accuracy of a philologist. Thus he made himself quite a prodigy of learning. It seems every minute of his thirty-three years was so well utilised. He was very hard-working till his last moments. While in America he went through, in two years, in spite of his strenuous public labours, almost the whole range of American literature.

He was in a strange humour all his own when he judged all the world's authors, prophets, poets, and mystics. There was no pedantry and not the slightest shadow of affected pride or anything unreal when he acted like an impartial judge in his own way. In his talks from the *Vedas* down to the latest original line, an idea or sentiment that struck him contributed each its mite to the support of his thoughts and was made to show the same truth which he had realized. He was a scholar, scientist and spiritualist of a very high order in one. Simultaneous with his intellectual culture, he had brought his spiritual development to a very high pitch. Crowded Lahore could no more satisfy the amplitudes of his soul. Whatever time he could get he would

spend in the Himalayan hills and jungles, meditating on the *Upanishads* and the secrets of ancient Aryan *Brahmavidya*.

It was in the forests of Brahmapuri, near Rishikesh, that Swami Rama realized his object,—the *Atman*, the Self. It was there that he attained to that fearless, blissful *oneness* state of mind where there is no more delusion or repentance. Here he collected the fact for the enunciation of his great Law that the whole Universe serves one as his body, when he feels the Universal Soul as his very Self. Not only a spiritualist and a veritable prince of all Oriental dreamers and *yogis*, he was a great champion of physical exercise.

He was a Universe in himself. His cities were made of Light. In his lanes, Buddha still walked with his begging bowl and Christ still preached the Truth. No great man could die in the atmosphere of Rama's mind. It was such a perennial *prana* that even the dead who came there enjoyed resurrection. Clear in the horizon of this luminous Mind was the revelation of Truth. Any man who pretended greatness and power and genius under the

flashes of his light got nothing but his real value. *Shrutis* and *Smritis*, verses and songs, thoughts and things, questions of Philosophy and Religion, politics and society, all jostled together in his divine light and came out with refreshing beauty wearing garment of Rama-consciousness. The atmosphere, environment, and society have their due effects and even the face of man changes, the glow of his face shows marked differences when the climate tells. Any idea, any problem, any common thought having been touched by Rama used to appear in a new form, changed by the mysterious effects of his inner soul. When he spoke on *Brahmacharya*, the subject was preached to us in as new a light as that in which the mountain shows itself when the new Sun is behind it. See his essays on *Yajna*, on Love, on Religion, on Self-Realization, on Expansion of Self, and we find he speaks as none other did speak nor any one could speak. Has he not edited *Patriotism and its Doctrines* anew? I will swear he never saw you, or him, or me, or it with the light of the sun or of the moon. In fact, he never saw the

sun or the moon with their light. He saw things by the light of his soul, and to him therefore, there was nothing outside him. The red rays of the sun, he declared in open, were his muscles. When anything came across his eyes, he robed it in God and then saw that there was nothing else but God. He had cultivated a mysterious relation with Nature. If he would smile, it would be sunshine in rainy seasons, and if he wept it would be rain in mid summer noon. He carried over his head a cloud and needed no umbrella. He lived in the densest forests and walked out into pathless ravines in the dead of night and he glided there in the very heart of things as easily as birds fly in the air.

He was a poet of poets. To him the song of the mountain-stream was society enough. To him the birds talked the secrets of nature under the shade of trees. To him was audible the music of the Cosmos and the latter was his beloved *Krishna* incarnate in cosmic dance and trance. Beauty Universal he saw in the dancing waves of the sea, in the waving of the forests, in the wilderness and the wild. To

be one with the soul of Nature was his idea of real character. Put a man in this centre and leave him alone. The best interests of man and morality are safe with him. Men can be made from there and not in the mills of learning and scholarship. Just let the man see his Reality there, and be sure he will stand on the rock of his being unshakable and invincible! "There is no outside rock to injure me." Realization is Religion. Realization of the Power that informs the Universe and is the mysterious Power of every muscle of the animate and the inanimate as his soul puts an ordinary man of the street on the royal road to the greatest victories that man can achieve. This is the secret of all his successes. None but the votaries of the Temple of practical *Brahmavidya* can have clean hearts, bright faces, and cheerful temper; my *Brahmavidya* is no dogma, nor doctrine, but the conclusions drawn by the wisest of men from the eternal experience of Life.

He had read the best of human poetry in nature, and nothing could allay the fire of his soul but the cool snows and the amplitudes of

the mountain scenery. He was not well when he was under any roof. He was at his best when he walked in the Himalayan forests with his eyes half-closed, looking askance at the mightiest potentate.

He was one of the greatest apostles of the *Vedanta* of his time. He was the demonstration of all the Hindu Scriptures. He was the representative glory of all the noble Hindu lives of *Cosmic-Consciousness*. He was the great exponent of Buddha's *Dhamma—the Law*. He stood up for perfect morality, for total abstinence, for righteous conduct and prescribed Psychology for the guidance of human conduct. High *Altruism* was a simple habit of his soul. He worked and laboured day and night without wasting even a second of his time to ameliorate the condition of the Hindu masses. He said: "There is but one remedy and one disease. Nations can be cured and made free by the Life of Law. Individuals can be made saints and higher than gods by the same. Live in God, all is right; make others live in God, and all shall be well. Believe this truth, you will be saved;

rebel against it, you will be troubled." He sought no reward for his labours. While coming back from America, he threw the bundles of appreciative papers, noting the records of his work there, in the sea. Only a visit to America would reveal the details of his work there on behalf of his mother country. In conclusion, it may be said that such leading geniuses come into this world only for a short time, not to finish their plan, but simply to suggest it to their survivors. Their work like the flash of lightning is only suggestive and never exhaustive. They throw some guiding hints to man and disappear. Every such genius is the centre of some constructive forces needed at the time when they are born. They draw out the love of the people in a peculiar way to themselves, and when the people begin to depend on them, they leave the people in great bewilderment to look up to themselves and stand on their own legs.

Swami Rama's principle of the *Oneness of the inner man* is surely a great reconciliation of all the warring creeds and religions of this little world known as India. *His Gospel of*

Love is the remedy for preventing the useless waste of the national individual energy, thus increasing the output of activity and work. His character, as the synthesis of all the truth scattered in Science and Religion, is the model for the daily human conduct. His only thought of public work was the emancipation of the masses from ignorance and slavery. His personality was the beaconlight of Freedom and Liberty, for he sang :

1

No, no one can tone me.
Say, who could have injured,
And who could atone me ?
No, no one can tone me.

2

The world turns aside
To make room for me
I come, Blazing Light ?
And the shadows must flee.

3

I come, O you ocean !
Divide up and part,
Or parched up, and scorched up,
Be dried up, depart.

4

O mountain, Beware !
Come not in my way ;
Your ribs will be shattered
And tattered to-day.

5

O Kings and Commanders,
My fanciful toys !
Here's a Deluge of Fire,
Line clear ! My boys !

6

Advisers and Counsellors !
Pray, waste not your breath
Yes, take up my orders,
Devour up, ye Death.

7

Go, howl on, O Winds,
O my dogs ! hol free,
Beat, beat, Storms !
O my Bugles ! blow free,

8

I ride on the Tempests,
Astride on the Gale,
My Gun is the Lightning,
My shots never fail,

9

I chase as an huntsman,
I eat as I seize
The hearts of the mountains,
The land and the seas.

10

I hitch to my chariot
The Fates and the Smods,
With thunder of cannons
Proclaim it abroad.

11

Shake ! Shake off Delusion.
Wake ! Wake up ! Be free..
Liberty ! Liberty !
Liberty ! OM

On his own philosophy his final declaration
is as follows :

Pushing, marching labour and no stagnant Indolence;

Enjoyment of work as against tedious drudgery;

Peace of mind and no canker of Suspicion;

Organisation and no disaggregation ;

Appropriate reform and no conservative custom ;

Solid real feeling as against flowery talk ;

The poetry of facts as against speculative fiction ;

The logic of events as against authority of
departed authors ;

Living realization and no mere dead quotations

CONSTITUTE PRACTICAL VEDANTA

Meditation and concentration on the *Mahavakya* (great saying) *Aham Brahmasmi* (I am *That*) and no diffusion and confusion on personalities and parties naturally translates itself into *force, freedom, and love*. This infinite Godhead vibrating in every hair on the body, this muscular *Adwaita* (non-dualism), this dynamical *devotion*, this flaming light is what the *Shastras* call the unerring *Brahma-shar*.

O ye wavering, fickle, dubious minds ! No more of lukewarm orthodoxy and heterodoxy ! Scorch out all doubt and hesitation, all *doxies* are your creation. The sun might be shown to be a disc of quicksilver, the earth might be proved to be a concave sphere, the Vedas might be demonstrated as not inspired, but ye can be nothing, nothing but God. A single note issuing *from your Godhead* must be taken up by the blades of grass, the grains of sand, the particles of dust, the whiffs of wind, the drops of rain, by birds, beasts, gods, and men. It must be thundered over caves and forests, pealed over hamlets and huts ; it must reverberate over streets and towns, pass from cities to cities, and fill and thrill the whole

world ! O Freedom ! Liberty !

Fill the mountain-fountains of a river with immense treasures of golden glaciers and all its branches, streams, canals must flow full, feeding the fields to flourish free. Let the Source of Life, the Origin of Love, and Spring of Delight and Light, the infinite Power and Purity, Divinity, embrace and displace the little, self, saturate the feelings, fill the mind, and necessarily must the hands, feet, eyes, nay every fibre of the frame, even the environments *must* work a heaven of harmony and irradiate a flood of energy.

The King's very presence on his royal throne establishes order throughout the *Durbar*, so doth man's resting on his *Godhead*, native glory, establish order and life through the whole race.

O ye of little faith ! Wake up ! Wake up to your holy majesty ! and a single glance from your royal indifference, a sidewink from your divine recklessness is enough to convert the direst hells into charming heavens.

Come home,

O wanderer, home ! OM ! OM !

Blow, O breezes, mingle, O winds, with these words whose purpose is the same as yours.

O laughter ! laughter !

Inextinguishable joy and laughter !

When asked in Japan what his religion was, he replied in the words of Goethe :—

“Let me tell you, what is man’s supreme vocation
There was no world, ‘tis my creation ;
It was I who raised the Sun from out the Sea
The Moon began her changeful course with me.”

Has Rama then really died ? Rama that wrote just a few minutes before the dissolution of his body :—

“O death ! Take away this body if you please ! I care not. I have enough of bodies to use. I can wear those divine silverheads, the beams of moon, and live. I can roam as divine minstrel, putting on the guise of hilly streams and mountain brooks. I can dance in the waves of sea. I am the breeze that proudly walks and I am the wind inebriated. My all these shapes are wandering shapes of change. I came down from yonder hills, raised the dead, awakened the sleeping, unveiled the fair

faces of some and wiped the tears of a few weeping ones. The Bulbul and the rose both I saw and I comforted them. Him I touched and her I touched. I doff my hat and off I am. Here I go and there I go, none can find me. I keep nothing with me.”

*Note :—*The original of these last words was in Urdu and it has been carefully preserved by the Rama Tirtha Publication League. Its facsimile is available from the League.

FOUNTAIN OF POWER

THE SECRET OF SUCCESS.

(Lecture delivered on October, 1902. at the High Commercial College, Tokio, Japan.)

My own Self in the form of students and teachers.

Does it not appear strange for a stranger from India to speak on a subject which is evidently more intelligently wielded by Japan than India? It may be. But I stand here before you as a teacher for reasons more than one.

To carry out skilfully an idea into practice is one thing, but to grasp its fundamental meaning is quite another. Even though a nation may be prospering by acting up to certain general principles to-day, there is every danger of its downfall if those principles are not distinctly supported by sound theory. A labourer who successfully performs a chemical operation is not a chemist, because his work is not supplemented by theory. A fireman who

successfully works a steam engine is not an engineer, because his labour is simply mechanical. We read about a doctor who used to heal wounds by keeping the diseased part under linen bandage for a full week and touching it daily with a sword. The wounds were healed, being kept from exposure by the bandage. But he ascribed the *wonderful* healing property to the touch of the sword. So thought his patients too. This superstitious theory gave birth to failures upon failures in many cases that required some other treatment than mere *BANDAGING*. Hence it is absolutely necessary that right precept and right practice should go hand-in-hand. Secondly, I regard Japan as my country and her people as my countrymen. I can prove on reasonable grounds that in the begining, your ancestors migrated from India.

Your ancestors are my ancestors. Hence I come to shake hands with you as your brother and not as a stranger. I have another ground which equally entitles me to this privilege. I am a Japanese from my very birth in regard to my temper, manners, habits and sympathies.

With these forewords, let me come to the subject.

The secret of success is an open secret. Everybody has got something to say on the subject, and perhaps you have often heard its general principles enunciated, but the vital importance of the subject justifies any amount of emphasis driving it home into the minds of people.

PRINCIPLES OF SUCCESS.

1.—Work.

At the outset, let us put this question to Nature around us. All the "books in running brooks, and sermons in stones" preach with unmistakable accent the gospel of continuous, incessant work. Light bestows upon us the power of sight. Light gives a mainspring to all beings. Let us see what light is thrown on the question by Light itself. I will take for illustration the ordinary light—the lamp. The underlying secret of a lamp's lustre and splendour is that it spares not its wick and oil. The wick and oil or the little self is being constantly consumed and glory is the natural consequence. There it is, the lamp says,

spare yourself and you will be immediately extinguished. If you seek ease and comfort for your bodies, waste your time in sensual pleasures and luxury, there is no hope for you. Inactivity, in other words, would bring to you death, and activity and activity alone is life. Look at the stagnant pond and the running stream. The crystal water of the rustling river is ever fresh, clear, drinkable, and attractive. But, on the other hand, see how disgusting, odorous, filthy, dirty, stinking and stenching is the water of the stagnant pond. If you wish to succeed, follow the line of action, the constant motion of a river. There is no hope for a man who would waste his wick and oil in preserving it from consumption. Follow the policy of a river, ever progressing, ever assimilating, ever adapting itself to the environment and ever performing work. Work, ever performing work, is the first principle of success.

From good to better daily self-surpassed.

If you work on this principle, you will see that "it is as easy to be great as to be small."

2.—*Self-Sacrifice.*

Everybody loves white objects. Let us

examine the cause of their being the objects of universal love. Let us account for the success of the white. The black objects are everywhere hated, discarded and rejected, and let us take this fact as it is and account for it. Physics tells us the reality of the phenomenon of colour. Red is not red, green is not green, black is not black, and all is not what seems. The red rose gets its lovely colour by reflecting or throwing back that colour. The other colours in the Sun's rays were entirely absorbed by the rose and nobody attributes those colours to the rose. The green leaf absorbs all other colours in light and appears fresh and *green* by the very colour which it denies to itself and throws back. Black objects have the property of absorbing all and reflecting no light. They have no spirit of sacrifice in them and no charity. They do not renounce even a single ray. They do not throw back even an iota of what they receive. Nature tells you that black, black like *coal*, shall he appear who refuses to give unto his neighbours what he receives. The way to receive is to give. The secret of appearing white is total renunciation—to throw

back instantaneously on your neighbours all that you receive. Acquire this virtue of white objects and you must be successful. What do I mean by white? Europeans? Not Europeans alone, the white mirror, the white pearl, the white dove, the white snow, all the emblems of purity and righteousness stand as your great teachers. Imbibe, therefore, the spirit of sacrifice and reflect unto others all that you receive. Have no recourse to selfish absorption and you must be white. A seed in order that it may bud forth into a tree must perish itself. Fruition is thus the final result of complete self-sacrifice. All teachers will bear me out in the statement that the more we impart the light of knowledge, the more we receive.

3.—*Self-Forgetfulness.*

Students know that when they are speaking in their literary societies, the moment the idea "I lecture" comes into prominence within their mind, the speech is marred. Forget your little self in work and entirely throw yourself into it; you will succeed. If you are thinking, become thought itself, you shall succeed. If you are working, become work itself, and thus

alone you shall succeed.

When shall I be free ?

When 'I' shall cease to be.

Here is a story of two Indian Rajputs who went to Akbar, the great *Moghal* emperor of India, and sought employment. Akbar inquired about their qualifications. They said they were heroes. Akbar asked them to prove their statement. Both drew out their daggers from the scabbards. There the two lightning flashes shone in Akbar's court. The flash of the dagger was symbolic of their inner heroism. Immediately the two lightning flashes joined the two bodies. Each kept the point of his dagger on the other's breast, and both gave proofs of their heroism by running through the daggers with stoic calmness. The bodies fell, spirits met and they were proved heroes. I point not to the story which is shocking in this advanced age, but to the moral it teaches. The moral is, sacrifice your little self, forget it in the performance of your work, and success must be yours. It cannot be otherwise. "Cannot" I say; the desire for success must die in your work before achieving success?

4.—*Universal Love.*

Love is another principle of success. Love and be loved, that is the goal. The hand in order to *live* must *love* all the members of the body. If it isolates itself and thinks 'why should the whole body profit by my earnings,' there is no help for the hand, it must die. For in order to be consistent in its selfishness, the hand should not put into the mouth the meat and drink that were secured by dint of the hand's labour alone whether at the pen or at the sword, &c. and should rather inject into its own skin all sorts of nourishing food, thus excluding the other organs from sharing the fruits of its labour. True, this injection or sting of a wasp or bee may make the hand fat, but all that fatness does more harm than good. Swelling is not improving and the sore hand is sure to die by its selfishness. The hand can flourish only when it realises in practice the identity of its self with the Self of all other organs of the body and does not alienate its own good from the good of the whole.

Co-operation is nothing but superficial

manifestation of love. You hear so much about the utility of co-operation, but I need hardly enlarge upon it. Let that co-operation proceed from your innate love. Be love and you are successful. A merchant who does not look upon his customer's interests as his own, cannot succeed. In order to prosper, he must love his customers. He is to observe them with his whole heart.

5.—*Cheerfulness.*

Another factor that plays an important part is Cheerfulness. You, my brothers, are cheerful by nature. I rejoice to see the smiles on your blooming faces. You are the smiling flowers. You are the laughing buds of humanity. You are the personification of cheerfulness. So what I wish to point to you is to keep up this feature of your life till the end of time. Now let us see how it can be preserved.

Be not anxious as to the reward of your labours, mind not the future, have no scruples, think not of success and failure. Work for work's sake. Work is its own reward. Without dejection at the past and without anxiety as

to the future—work, work, work in the living present. This spirit will keep you cheerful under all circumstances. To a living seed must be attracted by an inviolable law of affinity all that it requires of the air, water, earth, etc, to fructify. So does Nature promise every kind of help to a cheerful active worker. “The way to more light is the faithful use of what we have.” If in a dark night you are to travel a distance of twenty miles and the light in your hand shows only upto ten feet, think not of the whole way being unilluminated, but walk up the distance that is already lighted ; and ten more feet will of themselves be illuminated. You will not find a spot in the dark. So a real, earnest worker by a necessary law encounters no obscure ground in his course. Why then damp our cheerful spirits by uneasiness about the event? Falling suddenly into a lake, persons who do not know how to swim, can save themselves by simply preserving their equanimity. The specific gravity of man being less than that of water, he will keep floating on the surface. But ordinary human beings lose

their balance of mind and by their very struggle to float get drowned. So, often times the very unrest for the future success causes failure.

Let us see the nature of thought which clings to the future and runs after success. It is like this A man goes to catch his own shadow. Let him run till the end of time, never, never will he be able to catch it. But let him turn his back upon the shadow and face the sun, then lo! the same shadow begins to run after him. The moment you turn your back upon success, the moment you cease to think of the consequences, the moment you concentrate your energy in your present duty, the same instant success is with you, nay. dogging you. Hence follow not success, make not success your goal, then and then only success will seek you. In a court of justice the magistrate need not invite the parties, the lawyers, and the orderlies, etc., to make his court, but let the magistrate sit on his throne of justice in himself and the whole panorama of itself opens before him. So it is, dear friends, be at you own place in profound

cheerfulness and all that you require for success will lay itself at your feet.

6.—*Fearlessness.*

The next point that I will urge upon your attention and will exhort you to verify by your own experience is *fearlessness*. Lions may be tamed by a single glance, enemies may be pacified by a single look, victory may be won by a single dash of fearlessness. I have roamed in the dense valleys of the Himalayas. I have met tigers, bears, wolves, and venomous animals. No harm was done to me. The wild beasts were looked straight in the face, glances met, the fierce animals were outscared and the so-called terrible creatures sulked away. Thus it is, be fearless and none can harm you.

Perhaps you have seen how a pigeon in the sight of a cat shuts his eyes perhaps thinking that the cat does not see him, because he does not see the cat. What happens? The cat pounces upon the pigeon and the pigeon is devoured up. Even a tiger is tamed by fearlessness, and even a cat eats him up who fears.

You might have seen how a trembling hand can never successfully pour a liquid from one vessel into another. It is sure to be spilt. But how easily the steady, fearless hand can handle the dear liquid without spilling a drop. There is Nature once again teaching you in unsurpassed eloquence.

Once a Punjabee sepoy was down with some fell disease on boardship, and the doctor passed his capital sentence of throwing him over board. Doctors ! these doctors sometimes pass capital sentences. The sepoy came to know of it. There are flashes of fearlessness even in ordinary beings when brought to bay. He sprang up with unbounded energy and became fearless. He went straight to the doctor and pointing his pistol towards him ; said : " Am I ill ? Do you say so ? I will shoot you." The doctor immediately gave him a certificate of health. Despair is weakness, avoid it. The whole strength comes from fearlessness. Mark my word. Fearlessness be fearless.

7.—*Self-reliance.*

Last but not the least, nay, the vital principle

or the very key-note of success is self-reliance, self-dependence. If anybody ask me to give my philosophy in one word, I would say "self-reliance," the knowlede of Self. Hear, O man ! Know thyself. True, literally true it is when you help yourself, God must help you Heaven is bound to help you. It can be proved, it can be realised that your very Self is God—the Infinite, the Omnipotent. Here is a reality, a truth, waiting to be verified by experiment. Verily, verily, depend upon yourself and you can achieve anything. Nothing is impossible before you.

The lion is the king of the forest. He depends upon his own self. He is bold, strong, and the conqueror of all difficulties, because he is in himself. Elephants which when first seen in India were aptly called by the Greeks "moving mountains," are always afraid of their enemies. They always live in groups and employ sentinels to keep watch over them when they sleep, and none of them relies on himself or his own capabilities. They regard themselves to be weak and the law is that they must be weak. The one daring dash of the

lion intimidates them and the whole group of elephants is bewildered—whereas a single elephant, the moving mountain, may trample scores of lions to death under his feet.

A highly instructive story is told of two brothers, who equally shared their inherited property, but after some years one was reduced to indigence and the other multiplied his fortune by tens. The answer to the question “why and how” put to the one who became a millionaire was that his brother always said, “Go, go,” while he himself always said, “Come, come.” The meaning is that one used to order his servants “Go, go, and do this,” while he himself was always lying on his feather stuffed cushions ; and the other was always up on his feet and at his work, and called his servants for help, “Come, come, and do this.” One depended upon his own power, and the servants and riches multiplied: the other ordered his servants, “Go, go.” They went away, but fortune also obeyed his command, “Go, go,” and thus he was left alone. Rama says “Come, come, and share my success and happiness.”

So it is, brothers, friends and countrymen ! Man is the master of his own destiny. If the people of Japan give me more opportunities to convey my thoughts to them, it can be shown that there is no rational ground whatsoever for putting faith in myths and fables and placing our centre outside of ourselves. Even a slave is a slave because he is free. Out of freedom we are prosperous, out of our own freedom we are suffering, out of our own freedom we are enslaved. Then why should we grumble and croak, and why not make use of our real freedom to free ourselves physically and socially ?

The religion that Rama brings to Japan is virtually the same as was brought centuries ago by Buddha's followers, but the same religion requires to be dealt with from an entirely different standpoint to suit it to the needs of the present age. It requires to be blazoned forth in the light of Western Science and Philosophy. The essential and fundamental doctrines of my religion may be put in the words of Goethe—

“ I tell you what's man's supreme vocation,
Before Me was no world, ' tis My creation.

„T was I who raised the sun from out the sea
The moon began her changeful course with Me.”

Realise that once, and you are free this
moment. Realise that once, and you are ever
successful. Realise that once, and the very
dingy dungeons are converted on the spot
into blessed *Elysium*.

THE SECRET OF SUCCESS.

(Lecture delivered on January 26, 1903. in the Golden Gate Hall, San Francisco, America.)

(This lecture, as will be seen, is much more developed than the short discourse delivered in Tokyo—Ed.)

My own self in the form of ladies and gentlemen,

Three boys were given a five-cent piece by their master to share equally among themselves. They decided to purchase something with the money. One of the boys was an Englishman the other a Hindu and the third a Persian. None of them fully understood the language of the other, so they had some difficulty in deciding what to buy. The English boy insisted on purchasing a watermelon. The Hindu boy said, "No, no, I would like to have a *hindwana*." The third boy, the Persian, said, "No no, we must have a *tarbooz*." Thus they could not decide what to buy. Each insisted upon purchasing the thing which he preferred, disregarding the inclinations of the other.

There was quite a wrangle among them. They were quarrelling and walking through the streets. They happened to pass a man who understood these three languages—English, Persian and Hindustani. That man was amused over their quarrel. He said he could decide the matter for them. All the three referred to him and were willing to abide by his decision. This man took the five-cent piece from them and asked them to wait at the corner. He himself went out to the shop of a fruit-seller and purchased one big watermelon for the five-cent piece. He kept it concealed from them and called them one by one. He asked first the English boy to come and not allowing the young boy to know what he was doing, he cut the watermelon into three equal slices, took out one part, handed it to the English boy and said, "Is not that what you wanted?" The boy was highly pleased; he accepted it cheerfully, gratefully, and went away frisking and jumping, saying that was what he wanted. Then the gentleman called the Persian boy to approach him, and handed him the second piece and asked him

if that was what he desired. Oh, the Persian boy was highly elated and said, "This is my *tarbooz*! This is what I wanted!" He went away very merry. Then the Hindu boy was called, the third piece was handed to him and he was asked if that was the object of his desire. The Hindu boy was well satisfied. He said, "This is what I wanted; this is my *hindwana*." Why was the quarrel or quibble caused? What is it that brought about the misunderstanding between the lads? The mere names. The mere names; nothing else. Take off the names, see behind the veil of names. Oh! there you find that the three contradictory names—watermelon, *tarbooz* and *hindwana*—imply one and the same thing. It is one object which underlies them all. It may be that the Persian *tarbooz*, the watermelon that grows in Persia, is slightly different from the watermelon they have in England, and it may be that the watermelons of India are slightly different from the watermelons of England, but in reality the fruit is the same. It is one and the same thing, Slight differences can be ignored.

Just so is Rama highly amused at the quibbles, quarrels, misunderstandings and controversies between different religions; Christians fighting Jews, Jews conflicting with Mohammedans, Mohammedans combating the Brahmanas, Brahmanas finding fault with the Buddhists, and the Buddhists returning the compliment in a similar manner. It is highly amusing to see such quarrels. The cause of those quarrels and misunderstandings is chiefly in names. Take off the veil of names, strike out the curtain of names, see behind them, look at what they imply, and there you will not find much difference.

Rama often times uses the word "*Vedanta*," a name. It is this name which makes some people prejudiced against hearing anything from Rama. One man comes and he preaches in the name of Buddha; many people do not like to hear him, because he brings to them a name which is not agreeable to their ears. Be more considerate, please. In the twentieth century it is high time to rise above names. What Rama brings to you, or what anybody else brings to you, take it on its own merits.

Be not confounded by names, be not misled by names. Examine everything by itself, see if it works. Accept not a religion because it is the oldest; its being the oldest is no proof of its being the true one. Sometimes the oldest houses ought to be pulled down and the oldest clothes must be changed. The latest innovation, if it can stand the test of reason, is as good as the fresh rose bedecked with sparkling dew. Accept not a religion because it is the latest. The latest things are not always the best, not having stood the test of time. Accept not a religion on the ground of its being believed in by a vast majority of mankind, because the vast majority of mankind believes practically in the religion of Satan, in the religion of ignorance. There was a time when the vast majority of mankind believed in slavery, but that could be no proof of slavery being a proper institution. Believe not in a religion on the ground of its being believed in by the chosen few. Sometimes the small minority that accepts a religion is in darkness, misled. Accept not a religion because it comes from a great ascetic from a man who has renounced everything;

because we see that there are many ascetics, men who have renounced everything, and yet they know nothing, they are veritable fanatics. Accept not a religion because it comes from princes or kings, kings are often enough spiritually poor. Accept not a religion because it comes from a person whose character was the highest; often times people of the grandest character have failed in expounding the truth. A man's digestive power may be exceptionally strong and yet he may not know anything about the process of assimilation. Here is a painter. He gives you a lovely, exquisite, splendid work of art, and yet the painter may be the ugliest man in the world. There are people who are very ugly and yet they promulgate beautiful truths. Socrates was such a man. There was Sir Francis Bacon, not a very moral man, not of over-fine character and yet he gave to the world "*Novum Organum*," and was the first to teach Inductive Logic; his philosophy was sublime. Believe not in a religion because it comes from a very famous man. Sir Isaac Newton is very famous, and yet his emissory theory of light is wrong, his

method of fluxions does not come up to the Differential System of Leibnitz. Accept a thing and believe in a religion on its own merits. Examine it yourself. Sift it. Sell not your liberty to Buddha, Jesus, Mohammed, or Krishna. If Buddha taught that way, or Christ taught this way, or if Mohammad taught in some other way, it was all good and all right for them ; they lived in other times. They mastered their problems ; they judged by their own intellects ; it was so grand of them. But you are living *to-day*, you shall have to judge and criticize and examine matters for yourselves. Be free, free to look at every thing by your own light. If your ancestors believed in a particular religion, it was perhaps very good for them to believe in that, but now your salvation is your own business, your redemption is not the business of your ancestors. They believed in a particular religion, which may or may not have saved them, but you have to work out your own emancipation. Whatever comes before you, examine it *per se*, examine it by yourself, not giving up your freedom. To your ancestors only one particular religion

may have been shown; to you all sorts of truths, all sorts of religions, all sorts of philosophies, all sorts of sciences are being demonstrated. If the religion of your ancestors is yours on the ground of its being laid before you, so is the religion of Buddhism yours on the ground of its being placed before you, so is Vedants yours on the ground of its being put before you.

Truth is nobody's property; truth is not the property of Jesus; we ought not to preach it in the name of Jesus. Truth is not the property of Buddha; we need not preach it in the name of Buddha. It is not the property of Mohammad; it is not the property of Krishna or anybody. It is everybody's property. If anybody basked in the sun's rays before, you can bask in the sun to-day. If one man drinks of the fresh waters of the spring, you can drink of the same fresh water. Such should your attitude be towards all religions. Nobody in his heart of hearts would hesitate to divest his neighbours of his worldly possessions, but is it not strange that when our neighbours offer us most willingly their spiritual or religious

treasures which are admittedly far superior to worldly riches we, instead of cheerfully accepting, stand up in arms against them? Rama brings Vedanta to you, not with the intention of nicknaming you Vedantins, no. Take all that, assimilate it, make it your own, you may call it Christianity—names are nothing to us. Rama brings to you a religion which is not only found in the Bible and in the most ancient Scriptures but also in the latest works on Philosophy and Science. Rama brings you a religion which is found in the streets, which is written upon the leaves, which is murmured by the brooks, which is whispered in the winds, which is throbbing in your own veins and arteries; a religion which concerns your business and bosom; a religion which you have not to practise by going into a particular church only; a religion which you have to practise and live in your everyday life, about your hearth, in your dining room; everywhere you have to live that religion. We might not call it Vedanta, we might call it by some other name—the term Vedanta simply means the fundamental Truth. The Truth is your own;

it is not Rama's more than your; it does not belong to the Hindu more than to you. It belongs to nobody; everybody and every thing belongs to it.

We will see now how it is that this Vedanta makes our way smooth and our undertakings so pleasant in this life. We shall take up Practical Vedanta to-day, in other words, the Secret of Success. The secret of success is Vedanta put into practice. Practical Vedanta is the secret of success. Every science has its corresponding art, and we shall take up to-day that phase of Vedanta which is more Art than Science—the Practical Vedanta.

Some people say that Vedanta teaches pessimism, Vedanta teaches hopelessness, it teaches idleness, laziness. Rama requests those people to keep their logic with them and not to sell their intellect to others; keep it to themselves and see whether the teachings of Vedanta lead to life, energy, power, success or something else. Ask not whether the East Indians live it or not. Rama tells plainly that it is not the exclusive property of the Indians, it is everybody's property. It is your own

birth-right. The Americans in business life live it more and thus they are successful in the line; the Indians in practice do not live it to the same extent as the Americans do, and thus they are backward from the material standpoint.

Rama brings you no perverted Vedanta, but the real Vedanta from the fountainheads of Nature. Apply your logic and bring your reason to bear upon the subject; and you will see how wonderful Vedanta is and how it leads us to success in every department, how everybody despite himself must drift along the line of Vedanta and obey its dictates.

The Secret of Success is manifold. There are phases of the secret. We shall take these principles one by one and find out their relation to Vedanta as expounded in the Hindu Scriptures.

I.—Principle of Success—Work.

It is an open secret that work, attack, persistent application, is the secret of success.

“Hammer on ! hammer on !” is the first principle of success. Without work you can never succeed. A lazy man is bound to perish

in the "struggle for existence," he cannot live, he must die. Here presents a question most commonly raised against Vedanta. How can you reconcile continuous labour with the unaffected, impersonal, pure nature of Self or Atman, as demonstrated by Vedanta? Does not Vedanta lead to laziness and inaction by including the realization of rest and peace of Divine Self and by preaching renunciation? This objection is due to a terrible misunderstanding of the nature of work or renunciation.

What is work? Intense work, according to Vedanta, is rest. Here is a paradoxical statement, a startling statement, "Work is rest." All true work is rest. That is what Vedanta preaches. The greatest worker, when he is at the height of his work, when he is doing his best, mark him. In the eyes of others he is engaged in strenuous efforts, but examine him from his own standpoint, he is no doer. Just as in the eyes of distant observers, the rainbow contains beautiful colours, examine it on the spot, there are no colours of any kind present therein. The hero in war, say Napoleon or Washington, or anybody, when he is fighting

fighting, doing his best; look at him. The body works automatically, as it were; the mind is absorbed in the work to such a degree that "I am working" is entirely gone, the small enjoying ego is absolutely lost, the credit seeking little self is absent. This incessant work unwittingly leads you to the highest *yoga*.

Vedanta wants you to rise above the little self, the small ego, through intense work. Let the body and mind be continuously at work to such a degree that the labour may not be felt at all. A poet is inspired when he is above the idea of the little self or ego, when he has no thought of "I am writing poetry." Ask any body who has had the experience of solving difficult problems in Mathematics, and he will tell you that only *then* are problems solved and difficulties removed when the idea "I am doing this" is entirely absent; and the more a man can rise above the little ego or the small self, the more glorious works come out of him.

Thus does Vedanta teach rising above the little ego by dint of earnest work and losing everything in the real indescribable principle which, according to Vedanta, is the real Self,

Atman or God. When a thinker, philosopher, poet, scientist, or any worker attunes himself to a state of abstraction and rises to the heights of resignation to such a degree that no trace of personality is left in him, and Vedanta is practically realized, then and then only does God, the Master Musician, take up, in his own hands, the organ or instrument of his body and mind, and send forth grand vibrations, sweet notes, exquisite symphonies out of him. People say, "Oh, he is inspired!" whereas there is no *he* or *me* in him, no doing or enjoying traceable from his standpoint. This was realizing Vedanta in practical life. Thus all success flows from Vedanta being unknowingly put into practice.

There is no necessity of your retiring into the forests and pursuing abnormal practices to realize *Vedantic yoga*. You are the father of Yoga, Shiva himself, when you are lost in activity or merged in work. According to Vedanta, the body is not your Self, and do you not see that you are at the height of glory, at your very best, only when in practice you realize this truth, and the body and mind

become to you non-existent by virtue of intense exertion.

What work is, will be explained by a lamp or light. Take a gas or oil lamp. The light is so glorious, so dazzling, so splendid, brilliant bright. What is it that lends glory and lustre to the lamp? It is denying the ego through constant work. Let the lamp try to spare its wick and oil, the lamp will be dark, all failure, no success. In order that there may be success, the lamp must *burn*, must not spare its wick and oil. That is what Vedanta preaches. In order that you may have success, in order that you may prosper, you must, through your acts, by your own every-day life, burn your own body and muscles, cremate them in the fire of use. You must use them. You must consume your body and mind, put them in a burning state; crucify your body and mind; work, work, and then will light shine through you. All work is nothing else but the burning of your wick and oil, in other words, all work is nothing else but making your body and mind illusions, practically nothing from the standpoint of your own consciousness. Rise above them and

that is work.

All true work is accomplished when we rise above it. Once there came two brave Hindu brothers to the court of the great Akbar, an emperor of East India. They requested to be employed by the king. The king inquired about their qualifications. They said they were heroes. The king asked them to give a proof of their heroism. In Akbar's court they stood face to face; off flashed their shining daggers, sharp-pointed daggers. Each of them placed the sharp end of his dagger against the breast of his brother. Cheefully and smilingly they ran to each other. Their hands were steady, the daggers were piercing through the bodies, but unflinchingly and calmly they approached each other, no swerving, no hesitating; their souls united in heaven, their bodies met on earth and fell bleeding to the ground. A very queer proof of their heroism was given to the king. That is an illustration of the fact that true work is accomplished only when the self-asserting worker is sacrificed. Bees have to put their lives into the sting they give. "The man who is his own master knocks

in vain at the doors of poetry," says Plato.

Thus all prosperity and success come by living Vedanta in practice. Incessant work, incessant labour is the greatest *yoga* for a man of the world. You are the greatest worker to the world when to yourself you are no worker.

Again, in what mood and mode does successful work become natural for us? It is very easy to say, "Work, work," but it is very hard to work. Everybody wants to become the greatest painter, everybody wants to become a great musician, but everybody does not become what he wants. What is it that disposes you to inaction? What is it that makes you enjoy labour? Have you not found that oftentimes when you wished to work, you could not? Have you not observed that sometimes you did not like to labour and yet was splendid work done? Have you not marked that there is something higher which governs your working capacity? How often a man wakes up in the morning and finds himself in a peculiar mood, a mood which is indescribable, in perfect harmony with Nature; he takes up his pen and from his pen flows magnificent poetry or philosophy. A

painter tries to paint a beautiful picture, but he cannot despite all his struggles. He rises one morning and finds himself inspired, as it were, and there he draws beautiful works of art. Is it not so ?

Thus we see that there is something higher which puts all your working powers at their best. If you avail yourself of that higher mood, you can always keep yourself at your best and the work through your hands will be perfect, most beautiful. That higher mood, or that higher secret, Vedanta lays before you; it is nothing else but being in perfect harmony with the universe, being in tune with the divinity, practically living in the true Atman or God within you, and being raised above the little ego or selfish desires. Thus can work become wonderful by availing yourselves of the secret of all light or power within you.

An artist or painter goes into the street, and there he sees many faces; the eyes of one person charm him, those eyes are unconsciously stored up in his mind; he meets another person and the chin of that person impresses him, he stores up that chin in his mind; the

eyes taken from one person and the chin stolen from another. Another man comes to his shop to purchase a picture. A picture is sold to that man, the customer goes away with the picture, knows not that he has left his hair behind in the mind of the artist. Then comes another man who wants the painter to do something for him; the painter does that something for him and he snatches the remarkable ears from this man and so impersonally the mind of the painter is at work. While the painter is appropriating the eyes, chin, nose etc., of different people, he is not living in the idea that he is taking these, but impersonally, unconsciously, this work is being done. After a few days the painter sits in his studio before the canvas. He wants to produce a striking portrait, and there the eyes of one person, the remarkable nose of another person, the attractive hair of another, all these are blended into one painting, and the artist brings out a most magnificent piece of work, a picture which excels all the originals. How was this beautiful work of art done? Was this work personal? No, the work was impersonal. All

this work was done by living continually in a mood free from egotistical, selfish taint, above the "I am doing" mood. Let the artist suffer from hatred or cupidity, of ten times miscalled love, the watch of his mind becomes magnetized, remains no longer in working order, he is deranged or out of gear. The impersonal tone of his mood is lost, he is hypnotized into selfishness, the serene mood has disappeared, the Vedanta spirit which keeps us in touch with the All is replaced by limiting attachment or repulsion, and no longer can the artist's mind do the impersonal work of abstracting from the features of this man or that. The practical Vedanta is gone, and gone with it is the master power of producing exquisite work of art.

Thus you see that the more your work becomes impersonal and the more you rise above "I am doing," the more you renounce the proprietary, copyrighting spirit, and the more you leave behind the accumulating, favour-carrying spirit, the more you deny your unreal apparent self, the better will your work be. Vedanta requires you to work for its own sake. In order that your work should be

success, you should not mind the end, you should not care for the consequences or the result. Let the means and the end be brought together, let the very work be your end. Vedanta wants you to be at rest in your inner Self. Let the inner soul be at rest and the body be continually at work; the body, subject to the laws of dynamics being in action, and the inner Self always at statical rest. It is our selfish restlessness that spoils all our work. Follow work for the sake of peace or *nirvana* connected with it.

II.—PRINCIPLE OF SUCCESS—*Unselfish Sacrifice.*

There was a quarrel between a pond and a river. The pond addressed the river thus : “O river, you are very foolish to give all your water and all your wealth to the ocean; do not squander your water and wealth on the ocean. The ocean is ungrateful, the ocean needs it not. if you go on pouring into the ocean all your accumulated treasures, the ocean will remain as salty as it is to-day, the ocean will remain as bitter as it is to-day, the brine of the sea will not be altered. ‘Do not throw pearls before swine.’ Keep all your treasures with

you." This was worldly wisdom. Here was the river told to consider the end, to care for the result and regard the consequences. But the river was a Vedantin. After hearing this worldly wisdom, the river replied, "No the consequence and the result are nothing to me; failure and success are nothing to me; I must work because I love work; I must work for its own sake. To work is my aim, to keep in activity is my life. My soul, my real Atmān is energy itself. I must work. The river went on working, the river went on pouring into the ocean millions upon millions of gallons of water. The miserly, economic pond became dry in three or four months; it became putrid, stagnant, full of festering filth, but the river remained fresh and pure, its perennial springs did not dry up. Silently and slowly was water taken from the surface of the ocean to replenish the fountain heads of the river; monsoons and trade winds invisibly, silently and slowly carried water from the ocean and kept the river source fresh for ever.

Just so Vedanta requires you not to follow the sophistic policy of the pond. It is the small

selfish pond that cares for the result," "What will become of me and my work." Let your work be for work's sake ; you must work. In your work should your goal be and thus Vedanta frees you from fretting and worrying desires. This is the meaning of freedom from desires which Vedanta preaches. Worry not about the consequences, expect nothing from the people, bother not about favourable reviews of your work or severe criticism thereon. Care not whether what you are doing will tell or not ; think nothing of that. Do the work for its own sake. This way you have to free yourself from desire ; you have not to free yourself from work, but you have to free yourself from yearning restlessness. This way how splendid does your work become. The most effective and best cure for all sorts of distracting passions and temptations is work. But that would be only a negative recommendation. The positive joy that accompanies faithful work is a spark of *Salvation*, unconscious Self-realization. It keeps you pure, untainted, and one with Divinity. This happiness is the highest and surest reward of work. Corrupt not this

health-bringing, heavenly treasure by setting your heart on selfish motives for work. Sordid ambitions and petty hankerings retard rather than accelerate our progress; outward and concrete allurements are detrimental rather than beneficial to our efficiency of labour. No prize or appreciation can be more benign or salubrious than the immediate joy which accompanes earnest action. Follow, then, action to realize the renunciation, religion or worship it involves, and be not led by the childish frivolities it promises. Feel no responsibility, ask for no reward. *Now here,* should your goal be. People say, "First deserve and then desire." Vedanta says, "Deserve only, no need of desiring." "A stone that is fit for the wall will never be found in the way." If you deserve, by an irresistible Divine Law every thing will come to you. If there is a lamp burning, the lamp should go on burning, the lamp need not send any invitations to the moths; moths will flock to the lamp of their own accord. Where there is a fresh spring, people of their own accord will be drawn to it; the spring need not care a straw for the people.

When the moon rises, people will be drawn out, of themselves, to enjoy the moonlight. Attack! Attack! Hammer on! Hammer on! Work, work so as to realize the nothingness of the body and the supreme reality of the true Self. Thus at the height of apparent activity you will taste *Nirvana* and *Kaivalya*, and when in this way you have suffered your personality and ego to be raised on the cross of *labour*, success will seek you and there will be no scarcity of people who will come and appreciate. People did not accept Christ so long as he was alive; he must be crucified before he is worshipped. 'Truth crushed to earth shall rise again.' No seed can spring up and multiply without suffering destruction as to its form and appearance. So the second essential to success is sacrifice, crucifying the little self, renunciation. Misunderstand not that word "renunciation." Renunciation does not mean asceticism.

Everybody wants to be white, dazzling, brilliant, bright. How can you become glorious? Why are objects white? Just look at the white objects. What makes them so white?

Science tells you that the secret of whiteness is renunciation, nothing more. The seven colours in the rays of the sun impinge upon different objects. Some objects absorb and retain most of these colours and project back only one. Such objects are known by the very colour they throw back or deny to themselves. You call that robe pink, but that is the very colour which does not belong to the robe. The colours it has absorbed, which are really in it, are the colours you do not attribute to the robe. How strange ! The black objects absorb all the colours in the rays of the sun. They give out no colour, they renounce nothing, they throw back nothing, and they are dark, black. The white objects absorb nothing, claim nothing, they renounce everything. They do not try to keep selfish possession. They have not a proprietary spirit, and thus they are white, dazzling, bright, brilliant.'

Similarly, if you want to become glorious and prosperous, you shall have to rise in your heart of hearts above the selfish, proprietary spirit. You must rise above that. Be always a giver, a free worker; never throw your heart

in a begging, expecting attitude. Get rid of the monopolizing habit. Why should you lay exclusive claim to the air in your lungs? That air is everybody's property. On the other hand, when you cease to appropriate the small quantity of air in your lungs, you find yourself heir to all the atmosphere, unlimited become your resources; breathe in the oxygen of the universe. Be not vain, be not proud. Never feel that anything belongs to your little self; it is God's, your real Atman's. Take the case of Sir Isaac Newton. How was it that he became so bright, brilliant, glorious in the eyes of the world? At the time of his death, the spirit in which he had worked was made known. When complimented on being the greatest man in the world, he replied, "Oh, no! this intellect or this small personality of mine is simply like a little child gathering pebbles on the vast, immense sea-shore of knowledge." He was yet lying upon the sands, gathering pebbles. Thus we see that the unassuming spirit which appropriates or claims nothing, which does not aggrandise the little self, is the spirit which puts your capacity and

working powers at their best ; and this is the characteristic spirit of Vedanta.

You own desires, you have all kinds of desires, and you wish that your desires should be fulfilled ; but learn the secret of the fulfilment of desires. How do we raise the window shade ? We want the window shade to rise up, but we have to give it a downward pull and *let it go*, and there the window shade ascends. This illustrates the secret of the fulfilment of all your desires. It is only when you *let go* the desire that it fructifies. How are arrows shot ? We take up the bow and bend it. So long as we are stretching the string, the arrow does not reach the enemy. You may stretch in ever so hard, the arrow will be with you still. It is only when you let it go that bang flies the arrow to pierce the bosom of your foe. Similarly, so long as you keep your desire stretched, or go on desiring, willing, wishing and yearning, it will not reach the bosom of the other party ; it is only when you let it go that it penetrates the soul of the party concerned. “ It is only when you leave me and lose me that you find me by your side.”

It is only when you cast yourself in a strange, indescribable sentiment, which is higher than both of us, that you find me. This is what Vedanta tells you.

Two monks were travelling together. One of them maintained in practice the spirit of accumulation. The other was a man of renunciation. They discussed the subject of possession *versus* renunciation till they reached the bank of a river. It was late in the evening. The man who preached renunciation had no money with him, but the other had. The man of renunciation said, "What do we care for the body ; we have no money to pay the boatman ; we can pass away the night even on this bank, singing the name of God." The moneyed monk replied, " If we stay on this side of the river, we can find no village, no hamlet or hut, no company ; wolves will devour us, snakes will bite us, cold will chill us. ' We had better ferry to the other side. I have money with which to pay the boatman to ferry us over to the other bank. On that side there is a village ; we will live there comfortably." Well, the boatman came over and both of

them were ferried across the river to the opposite shore. At night, the man who had paid the fare remonstrated with the man of renunciation : " Do you not see the advantage of keeping money ? I kept money and two lives were saved. Henceforth you should never preach renunciation. Had I also been a man of renunciation like you, we would have both starved or been chilled and killed on that side of the river." But the man of renunciation answered, " Had you kept the money with you, had you not parted with the money, renounced it to the boatman, we would have died on the other bank. Thus it was the giving up of money or renunciation that brought us safety " " Again," he continued, " if I kept no money in my pocket, your pocket became my pocket. My faith kept money for me in that pocket. I never suffer. Whenever I am in need, I am provided for." This story indicates that so long as you keep your desires in your pocket, there is no safety or rest for you. Renounce your desires, rise above them and you find double peace—immediate rest and eventual fruition of desires. Remember that

your desires will be realized only when you rise above them into the supreme reality. when you consciously or unconsciously lose yourself in the Divinity, then and then only will the time be ripe for the fulfilment of desires.

III.—PRINCIPLE OF SUCCESS—*Love*.

Well, the third principle of success is love, harmony with the universe, adaptation to circumstances. What does Love mean? Love means practically realizing your oneness and identity with your neighbours, with all those who come in contact with you. If you are a shop-keeper, unless you realize the interests of your customers to be one with your own, you will make no progress, your work will suffer. If the hand want to be selfish and assert itself as different from the other members of the body and begin to argue this way, "Look here, I am the right hand, I do all sorts of labour, why should the whole body partake of what is earned by sweating drudgery! Should the food earned by my toil be given to the stomach and thence to all other organs? No, no, I will have everything to myself." Then, in order to carry into effect this selfish idea, there is no other

way for the hand but to take that food and inoculate or inject it into skin. Will that be beneficial to the hand? Will the hand succeed that way? Impossible! Never! Oh, yes; one way the hand can become very fat, can exclusively prosper to the envy of all other members of the body; the hand can take a wasp, bee or snake, and get itself stung. Thus the hand will become very fat, very big. Thus and thus alone can the selfishness of the hand be gratified, thus can the selfish philosophy of the hand be carried out. But how undesirable is that! We do not wish that kind of gratification or that kind of success. That is disease.

Similarly, remember that all the world is one body. Your body is simply like the hand one organ, simply like the finger or nail. In order that you may succeed, you should not look upon yourself as separate and distinct from the Self of the whole world. In order that the hand may prosper, it must realize that its interests are identical with those of the whole. In other words, the hand must feel and realize that its self is not confined within the small area beyond the wrist, but must practically

feel itself as identical and one with the Self of the whole system. Feeding the Self of the whole is feeding the self of the hand. Unless you realize this fact and live this truth, that you are one with the universe, that I and God are one, you cannot succeed. Deprived of ease, afflicted by *disease* you are when you stagnate in the slough of separation and division. You are perfect and whole when you realize yourself to be the *Whole* and the *All*. By feeling this oneness you practically live Vedanta. Infringe upon this divine and sublime truth, break this sacred law in practice and you are bound to suffer for your sacrilege like the silly, selfish hand. Coleridge, in his *Ancient Mariner*, very beautifully brings out this truth. So does Byron in his *Prisoner of Chillon*. It is proved in these poems that whenever a man falls out of harmony with Nature he suffers; the very moment you realize your unity with fellow-beings, all prosperity is yours.

"He prayeth best who loveth best,
Both man, and bird, and beast.

He prayeth well who loveth well,
All things both great and small."

A king went into a forest on a hunting expedition. In the heat of chase the king became separated from his companions. Under the scorching rays of the burning sun, he felt very thirsty. He found in the woods a small garden. He went into the garden, but being in his sportsman's dress the gardener could not recognize him, the poor village gardener having not seen the king's person before. The king asked the gardener to bring him something to drink, because he felt so very thirsty. The gardener went straight into the garden, took some pomegranates, squeezed out the juice, and brought a big cup full of it to the king. The king gulped it down, but it did not quench his parching thirst entirely. The king asked him to bring another cup of the pomegranate juice. The gardener went for it. When the gardener had left the king's presence, the latter began to reflect within himself; "This garden seems to be very rich; in half a minute the man could bring me a large cup

full of the fresh juice; a heavy income-tax ought to be levied on the owner of such a flourishing concern," etc., etc. On the other hand, the gardener delayed and delayed, did not return to the king even in an hour. The king began to wonder, "How is it that when I first asked him to bring me something to drink, he brought that pomegranate juice in less than a minute, and now he has been squeezing out the juice of pomegranates for about an hour and the cup is not full yet. How is that?" After one hour the cup was brought to the king, but not brimful. The king asked the reason why the cup was somewhat empty, whereas he filled the cup so soon at first. The gardener who was a sage replied:—"Our king had very good intentions when I went out to bring you the first cup of pomegranate juice, and when I went out to bring you the second cup, our king's kind, benevolent nature must have changed. I can give no other explanation for such a sudden change in the rich nature of my pomegranates." The king reflected within himself, and lo! the statement was perfectly right. When the king had first stepped

into the garden, he was very charitably disposed to and full of love for the people there, thinking in his mind that they were very poor and needed help, but when the old man had brought him one cup of pomegranate juice in so short a time, the king's mind had changed and views altered. The falling out of tune with Nature on the king's part affected the pomegranates in the garden. The moment the Law of Love was violated by the king that very moment the trees held back the juice from him.

The story may be true or false. We have nothing to do with it. But truth is undeniable that so long as you are in perfect harmony with Nature, so long as your mind is in tune with the Universe and you are feeling and realizing your oneness with each and all, all the circumstances and surroundings, even winds and waves, will be in your favour. The very moment you are at discord with the All, that very moment your friends and relatives will turn against you, that very moment you will make the whole world stand up in arms against you. Understand this divine Law of

Love and practise it. Love is a vital principle of success.

IV.—PRINCIPLE OF SUCCESS—*Cheerfulness.*

The fourth principle of success is self-possession or cheerfulness. And how is self-possession or cheerfulness kept up? It is very easy to say, "Be cheerful, be calm, be collected." But how difficult it is to remain cheerful, calm, and collected under all circumstances. By simply laying down the law you cannot be cheerful. You cannot do anything by artificial rules. How are we then to keep ourselves cheerful? What is it that governs your mood? Vedanta points out that we become moody, cheerless, or "in blues," we become sad and melancholic, when we descend to the plane of the body, the little self, and craving desires. Then only are we unbalanced. We feel our stomach only when it is sick. We feel our nose only when we are suffering from cold. We feel our arm only when it is aching. So, we feel our personal ego, little self, or body only when we are spiritually out of order. The engrossing regard for the body and care-creating attention to the

personal little ego involves sad spiritual illness. We fall from 'Eden' the moment our bodily weakness makes itself felt. Hurlled are we from Heaven the instant we taste of the tree of distinction and difference. But we can regain the Paradise lost by suffering the flesh to be crucified. You can recover your balance and be cheerful the moment you rise above the body, above the little selfish, sordid, paltry, petty clings.

Thus in order to secure cheerfulness, self-possession, you will have to put into practice the central teaching of Vedanta, the eternal Truth that your true Atman, your real Self, is the only rigid Reality. The phenomenal worldly circumstances become mobile, malleable, and *volatile* unto you when you are soaked in the stern fact, your true Atman. I am not the body; all the bodily concerns, connections and ties are mere playthings. They are simply the relations or offices in a theatrical performance. I, as the actor, have one man for my enemy and one man for my friend, another man is my father, some one else my son, but in reality I am neither the son nor the

father; the foes and friends are no foes and friends. I am Absolute Divinity. The worldly ties and connections do not concern me. All relations are mere illusions. Every actor should well perform his role in the play; but he who takes to heart and applies to his real Self the dramatic part of love or hatred is nothing short of insane. Again the world being but a dramatic show, why should I attach undue importance to the outside forms of duty? If one man is king, why envy him; if another is a beggar, why despise him?

“Honour and disgrace from no condition rise;
Act well your part, there all the honour lies.”

Vedanta inculcates that you should not bother yourself about your surroundings and circumstances. Know the Law and shake off all fear. Here is, suppose, a magistrate. He comes into his court and takes his seat. He finds the parties, clerks, lawyers, servants, and other people already waiting for him. The magistrate had not to send for the witnesses, invite the lawyers, or go and call the plaintiffs and others. He had not to dust the room,

sweep the floor, and fix the table, etc. The very influence of the magistrate puts everything in order, just as the very presence of the Sun wakes up all Nature, enlivens rivers, plants, birds, beasts and men. Similarly, when you plant yourself firmly in the Truth, when you instal yourself in the position of the disinterested Supreme Judge, your very Atman, when your glorious Self shines in its full splendour, all the circumstances, all your surroundings, will take care of themselves, everything will be enlivened and put in order in the genial light of your presence. It is related of Rama, the greatest hero of India, that when he started to regain *Sita*, which represents Divine Knowledge, all Nature offered services to him; monkeys, geese, squirrels, and even stones, air and water vied with one another to get enlisted on his side. Shine in the glory and majesty of your Self, away beyond grovelling attachment and degrading hatred, and woe unto the gods and angels if they do not serve you as abject slaves. Why does everybody lackey a child? The little tyrant rides on the strongest shoulders and pulls the hair of laurelled heads. How is

that? Why, because the child lives above the circumstances, in Divinity, unconsciously.

If you go on doing your duty, if you are faithful to your work, bother not yourself about the outside aids and helps. They are bound to come to you, must come to you. When you make a speech and have anything worth being preserved, bother not yourself about who will come and take it down, or who will publish it, etc. Take the seat of a magistrate, be firm in your pristine dignity, never mar your cheerfulness by scruples about outside matters and external aids.

If there be felt an itching sensation in any part of the body, the hand automatically reaches that region to scratch. The power or Self which underlies the hand is evidently the same as the power or Self which underlies the place of irritation. Just so, bear in mind that the Self in you is the same as the Self in the surroundings or environments, and when your mind is in harmonious vibration with this underlying Self Supreme and to you has become the whole world your body, outside aids and helps must fly to you as naturally and spontaneously as the hand runs to the place of sensation.

When we run after our shadow to catch it, the shadow will be never caught; the shadow will always outrun us. But if we run toward the Sun, turning our back on the shadow, it will dog us. Similarly, the moment you turn towards these outside matters and want to grasp them and keep them, they will elude your grasp, will outrun you. The very moment you turn your back upon them and face the Light of lights, your inner Self, that very moment favourable circumstances will seek you. This is the Law.

Most people are turned pale, are driven into the corner, by the word "Duty." Duty like a bugbear, haunts them, goes on thrashing them, leaves them no rest or time, is always upon them. Such hurrying slaves, nay, machines of "Duty," lose in power what they gain in speed. Allow not the sense of Duty to throw you off the balance or damp your spirits. Remember that all duty is, after all imposed on you by yourself. Ultimately you are your own master. You yourself chose your position, offered your services, and created your superiors. Again if you need their money, they require

your services just as much. The terms are of equality, the action and reaction being equal. You serve your own will and of nobody else. Your present surroundings are created by yourself, the little world of relations is of your own workmanship, your future will be your own doing. You are the master of your own destiny. Know that and rejoice, be cheerful.

“We build our future thought by thought
For good or bad and know it not.

Thought is another name for fate;
Choose, then, thy destiny, and wait.

Mind is the master of its sphere;
Be calm, be steadfast and sincere;
Fear is the only foe to fear

Let the God in thee rise and say
To adverse circumstance—‘Obey’
And thy dear wish shall have its way.”

Take to your work, not as a plodding labourer, but like a noble prince, for pleasure's sake, as useful exercise, as happy play or merry game. Never approach a task in a scared spirit. Be yourself. Realize that kings and presidents are simply your servants. Work as stars work—

"Undismayed at all the things about them,
Unaffrighted at the things they see,
These demand not that the things *without* them
Yield them love, amusement, sympathy."

"The exquisite reward of song
Was sung—the self-same thrill and glow
Which to unfolding flowers belong,
And wrens and thrushes know."

Feel no responsibility, ask for no reward.
All authority should be subservient to you.
You are your own authority. No sense of duty
or outside authority should be to you an over-
shadowing cloud. The order wrought by outside
authority may, at best, be geometrical, but the
order which you create yourself will be organic.

V.—PRINCIPLE OF SUCCESS—*Fearlessness*.

We come next to the fifth principle of success, fearlessness. What is fearlessness? No faith in Maya, but a living knowledge and a true faith in the real Self. Fear comes to us when we feel ourselves to be the abode of fear or the body; the body is always liable to be eaten by worms of anguish; it is vulnerable and pregnable to all kinds of suffering. The

very moment we rise above the little body, we are free from fear. Live as Divinity, live Vedanta, and who can harm you? Who can inflict injury upon you? Fearlessness and Vedanta are inseparable.

How is fearlessness essential to success? This will be illustrated by a fact of personal experience. There came five bears at one time, in the Himalayan forests, face to face with Rama, but they did not molest him at all. Why was it? Simply on account of fearlessness. Rama was filled with that spirit, "I am not the body, I am not the mind; the Supreme Divinity I am, I am God; no fire can burn me, no weapon wound me." They were looked straight in the eyes and they ran away. At one time a wild wolf was outstared; at another time a tiger likewise fled. When a cat comes, pigeons close their eyes; they think the cat does not see them because they do not see the cat, nevertheless the cat eats them up. If you are afraid, the cat will eat you up. Have you not noticed that while walking in the suburban quarters, if we betray the least sign of fear, even dogs rush at us and molest? Dogs even will

tear us if we fear. But if we are fearless, we can overcome and tame lions and tigers. When we are pouring liquid from one vessel into another, if our hands waver ever so little, the liquid is sure to be spilt. Pour the fluid unhesitatingly, confidently, fearlessly into the receptacle and not a drop will be lost.

It is by hesitation and fear that you bring yourself into sad plights. Let nothing disconcert you or take you by surprise. You are the All. Dispel the fear inducing attachment to the body. Is it not a pity that the noise of a trivial fire-cracker, or even a small mouse, a rustling leaf, nay, a trembling shadow, should startle a full hundred and fifty pounds avoirdupois of wool-clad flesh? No calamity is ever worse than the dread of calamity. I would rather suffer death than harbour fear of death.

Some one says: "No one ever found the walking fern who didn't have the walking fern in his mind." If you have love in your mind, you will find love; if you entertain hate, you will meet hate. If you are afraid of detectives and defrauders, you will not miss them. If you expect selfishness and deceit, you shall not be

disappointed, from all sides will selfishness and deceit confront you. Fear not then; have holiness and purity in you; you will never come across anything unclean. Life-success and spiritual success must go together. Deluded are they who divorce one from the other.

Thieves break into a house only when it is unguarded. If the house is kept lighted all the time, they dare not steal into it. Keep in your mind the light of Truth ever ablaze, no devil of fear or temptation will approach you. Believe in the Law Divine. Please make not your life wretched by hanging on worldly wisdom. Timid prudence makes a downright atheist out of you. Why allow the mists and fogs of circumstances to cloud you? Are you not the Sun of suns? Are you not the Lord of the Universe? What vagaries of circumstances are there which you cannot disperse, dispel and evaporate? Far be it from you to consider any menacing surrounding as real in the least. Fearless, fearless, fearless you are.

VI.—PRINCIPLE OF SUCCESS—*Self-reliance*.

The sixth secret of success is Self-reliance.

You know the elephant is a much larger animal than the lion. The elephant's body seems to be much stronger than the body of a lion, and yet a single lion can put to flight a whole herd of elephants. What is the secret of the lion's power? The only secret is that the lion is a practical Vedantin and the elephants are dualists. The elephants believe in the body; the lion practically believes not in the body, but in something higher than the body, the spirit. Even though the body of the lion is comparatively very small, the lion practically believes his power to be infinite, his inner force illimitable. The elephants live in groups of forty or fifty, sometimes one hundred or two hundred, and when the elephants go to rest, they always keep one strong elephant as watch and guard. They fear that their enemies attack and devour them. They know not that a single one of them is capable of destroying thousands of lions, only if he has faith in himself, but the poor tuskers lack faith in the inner self and the consequent courage.

This is self-trust, a fundamental principle of bliss. Vedanta teaches you not to call

yourself a grovelling, sneaking, miserable sinner or wretch. Vedanta wants you to believe in your innate power. You are Infinite, God Almighty you are, Infinite God you are. Believe that. What an inspiring truth! Believe in the outside and you fail. That is the law.

Two brothers involved in litigation appeared before a magistrate. One of them was a millionaire, the other a pauper. The magistrate asked the millionaire how it was that he became so rich and his brother so poor. He said: "Five years ago we inherited equal property from our parents. Fifty thousand dollars fell to his share and fifty thousand dollars to me. This man, regarding himself as wealthy, became lazy (you know some rich people think it beneath their dignity to labour and whatever work was to be done he entrusted to his servants. If he received a letter, he would give it to his servants and say, 'Go, attend to this business' Anything that was to be accomplished he told his servants to do. He lolled away his time in ease and comfort. 'Eat, drink and be merry.' He would always bid his servants, 'Go, go, attend to this business or that.'" Speaking of

himself the rich man said: "When I got my fifty thousand dollars, I never committed my work to anybody; when anything was to be done, I would always run to do it myself and I always told the servants, 'Come, come, follow me.' The words on my lips were always 'Come, come,' and the words on the lips of my brother were 'Go, go.' Everything he possessed obeyed his motto; his servants, friends, property or wealth went away, entirely left him. My maxim was 'Come'; friends came to me, property increased, everything multiplied."

When we depend upon others, we say "Go, go." Everything will go away, and when we rely upon Self and trust nothing but the Atman, all things flock to us. If you think yourself a poor, sneaking vermin, that you become, and if you honour yourself and rely on your Self, grandeur you win. What you think, the same you must become.

An inspector came to a school in India. One of the schoolmasters, pointing to a student, said that he was so bright as to have learned by heart such and such a piece of literature, say, Milton's *Paradise Lost*; he could recite any

part of it. The student was presented to the inspector, but he had no Vedanta in him. He assumed bashfulness and modesty, and when asked, "Do you know that piece by heart?", he said, "No, sir; I am nothing, I know nothing." Those words he thought to be an indication of modesty, a sign of bashfulness. "No, sir, I know nothing; I did not learn it." The inspector asked again, but the boy still said, "No, sir; No, sir; I do not know it." The master was put out of countenance. There was another boy who did not know the whole book by heart, but he said, "I know it; I think I shall be able to recite any passage you may desire." The inspector put to him a few questions. All the questions were readily answered by the boy; this second boy declaimed passage after passage and secured the prize. No one can ever estimate you at a higher value than you set upon yourselves.

Do not, please, make yourselves cringing, sneaking, miserable creatures. As you think, so will you become. Think yourselves to be God and God, you are. Think yourselves to be free and free you are this moment.

A man came into the house of a Vedantin one day and occupied the vacant seat of honour in the absence of the master of the house. When the master of the house was coming back into the room, that intruder put this question:—"O Vedantin, let me know what God is, and what man is." Well, the sage did not directly answer the question. He simply called his servants and began to talk loud and use harsh language, telling them to turn him out of the house. This peculiar language did the really wise man use. When such unexpected language was employed, the intruder got frightened, he became nervous and left the seat of honour. The wise man occupied the same and then calmly, serenely, told him, "Here (pointing to himself) is God, and there (pointing to the other) is man. Had you not been frightened, had you kept your place, had you preserved your balance, had you not been put out of countenance, then you were also God. But the very fact of your trembling, quivering, and losing faith in your God-head makes you a poor vermin." Think yourself to be Divinity, have a living faith in your Divinity and nothing

can harm you, nobody can injure you.

So long as you go on relying and depending upon outside powers, failure will be the result. Trusting upon the God within, put the body in action and success is assured. If the mountain does not come to Mohammed, Mohammed will go to the mountain. There was a man who was hungry, and in order that he might appease his hunger, he sat down at a certain place, closed his eyes and began to eat imaginary curry. After a while he was seen with his mouth open, endeavouring to cool his burnt tongue. Somebody asked him what the matter was. He said that in his food there was a very hot chilli. The name is cool, but the thing itself is very hot. Thereupon a bystander remarked, "Oh, poor fellow, if you had to live on imaginary food, then why not select something far sweeter than hot chilli, pepper. As it was your own creation, your own doing, your own imagination, why did you not make a better choice?"

According to Vedanta, all your world being but your own creation, your own idea, why think yourself a low, miserable sinner? Why

not think yourself into a fearless, self-reliant incarnation of Divinity ?

Have a living faith in the Truth, a right knowledge of things around you, take all your circumstances at their own worth and realize the spirit to such a degree that this world becomes unreal to you. Don't you know, in Astronomy, while calculating the distances of the fixed stars, this world is looked upon as a mathematical point, nothing in relation to those stars and planets, a mere cypher ? If so, can this earth be anything in contrast with the supreme Infinite Power, the Atman ? Realize that, feel that. The Light of lights is you, all glory is yours. Feel that and realize it to such a degree that this earth and name and fame, the earthly relations, and popularity and unpopularity, worldly honour and disgrace, criticism of, your foes and flattery of your friends may become meaningless to you. This is the secret of success.

Two men were being carried down by the swift current of the Niagra. One of them found a big log and he caught hold of it with the desire to be saved ; the other man found a

tiny rope, thrown down for their rescue by the people on the bank. Happily he caught hold of this rope, which was not heavy like the log of wood, and though the rope was apparently very wavering and frail, he was saved; but the man who caught hold of the big log of wood was carried off with the log by the rapid current into the yawning grave of surging waters beneath the roaring Falls.

Similarly, O people of the world, you trust in these outward names, fame, riches, wealth, land, and prosperity. These seem to be big like the log of wood; but the saving principle they are not. The saving principle is like the fine thread. It is not material, you cannot feel and handle it, you cannot touch it; the subtle principle, the subtle truth is very fine, but that is the rope which will save you. All these worldly things on which you depend will simply work your ruin and throw you into a deep abyss of hopelessness, anxiety and pain. Beware, beware. Have a strong hold of the Truth. Believe more in the Truth than in outside objects. The law of Nature is that whenever a man believes practically in the outside objects and wealth

he must fail. That is the law. Trust in the Divinity and you are safe. Be not dupes of senses.

Rise above hypnotism and suggestions of your neighbours. All your worldly ties and connections hypnotize you into misery and anxiety. Rise above that. Believe in the truth realize your oneness with the Divinity, and saved you are, nay, Salvation itself ye are.

Far be it from you to regard the world more seriously than the real Self. Do not keep yourself a sensitive, pitiable, limited ego. Let nothing pique you. Attend to business as doctors attend their patients without contacting the disease. Work in the spirit of an unaffected witness; free from all entanglement. Remain immune.

VII.—PRINCIPLE OF SUCCESS—*Purity*.

The last but not the least point which guarantes success is Purity. It is ture that "Thought is another name for fate"; what a man thinks that becomes. But if you begin to think impure thoughts and harbour debasing immorality, with the fulfilment of these selfish wishes, heartbreaking affliction, excruciating

suffering, and distracting sorrow shall be forced upon you in bargain. Grief shall prey upon your soul. The fool thinks he enjoys sensuous pleasures, but knows not that in an impure thought or deed, his very vitality is bought, sold, and consumed. The Law of Karma retaliates and baffles you when you want to abuse it for selfish ends. Do not dictate your will to God. Let God's will be done in reference to bodily wants. In earthly requirements, let God's will become your will. Feel feel that you are the very Power Supreme, whose will has shaped the circumstances in the form they have. Enjoy your poverty as your own work. But if you find yourself led astray by the flesh and caught in the quagmire of carnality, *there* is the occasion to assert and exert strenuously your giant will to secure and retain God-consciousness. In this country, cupidity is glazed under the holy name of Love. What a mockery ! People 'don't live whole. Abnormal affections and inordinate passions cut and divide their days into patches. It is very seldom that an entire young man speaks. It is always a disabled *proper fraction*, more

correctly, a most improper portion of him that appears in public. One part of him lies with his sweet-heart, another with some other object. Love your labour, keep your heart where your hand is. While the feet and hands are warm, working, let your head be cool and collected. Keep your thoughts always at home, centred in the real Self, and never mind the circumstances. Let not the thought of doing good to humanity vex you; why should the world be so poor as to be constantly begging your attention? Let the body go on working for your own Salvation's sake. Ignorant folk keep vainly yearning and praying for light. Why should you desire even that? The craving for light keeps you in the dark. For one minute, cast overboard all desire; chant Om; no attachment, no repulsion, perfect poise, and there your whole being is Light personified. Banish all worldly motives of work. Cast off, exorcise the demons of desires. Make all your work sacred. Rid yourself of the disease of attachment or clinging. Attachment to one object detaches you from the All. It is the selfish, swinish motives that make your business

and life secular. Attend your labour to taste the renunciation it unconsciously entails, keeping, because work keeps you with God, above the body or little self. Work minus desire is a synonym for the highest *Renunciation* or worship. Why should you have any motive for work? Ignorant wretches believe that objects accomplished bring more happiness than the work itself. The blind knows not that no result can bring more happiness than the work itself. Happiness lives clothed in the garb of work. You can have your success always with you. This way does the wide world become your holy temple and your whole life one continuous hymn. What care have you for the effect? Far be it from you to worry about salary or pay. If you get no proud position, let not glaring vanity prevent you from sweeping the streets. Hesitate not to do the duty that lies next to your hand. It is no self-respect to shun the work not sanctioned by fashion. True self-respect is respect for the *real Self*, the God within. Body-respect is the opposite pole of virtue, the shortest cut to perdition. When you are

ready to extend your hands to any labour, the noblest offices and the most respectable occupations will stretch their hands to receive you cordially. That is the Law. If you do not shrink and curl up from God indwelling in labour; *God will not be outdone in courtesy.* Light will shine through you despite yourself. Believe not in the applause or censure of mankind. All that simply misleads and deceives you. Your Heaven is *within* you. You play the part of an impure, unchaste adulterer when you stoop down to indulge in outside so-called objects of pleasure. Tell to the external enjoyments, "Get behind me, Satan, I'll take nothing at thy hands." Are you not really the source of all joy?

"For him in vain the envious seasons roll,
Who bears eternal summer in his soul."

Perch the Indian dove or the nightingale on the top of a pine tree and delicious songs naturally flow from it. Let your mind be seated *at home* and the sweetest melodies spring from it naturally, spontaneously, without effort. Your God-head is not a thing to be

accomplished. Realization is not a thing to be achieved, you have not to do anything to gain God-vision, you have simply to undo what you have already done in the way of forming dark cocoons of desires around you. Fear not, you are free. Even your seeming bondage is imposed by your freedom. To you no harm can accrue unless you invite it. No sword can cut unless you think that it cuts. No need of loving your shackles and chains as ornaments. Shake off vain fancies, burn up all crookedness, and what power is there under the sun which will not be only too thankful to get the privilege of unloosing your shoes? Assert your Godhead, fling into utter oblivion the little self, as if it had never existed. When the little bubble bursts, it finds itself the whole Ocean. You are the Whole, the Infinite, the All. Shine in your pristine glory. For you, O perfect One, there is no duty, no action, nothing to be done, all Nature waits on you with bated breath. The world thanks her stars to have the good fortune of paying you homage, adoring you. Please, would you mind the Powers of Nature kneeling and bowing before you!

Trust, trust the Self Supreme.
The restlessness of Soul is due
To faith in things that seem—
The things that fleet as fog or dew.
The way to keep you fresh and new,
To every secret treasure clue,
Is to assert the real Self
And to deny deluding self.
There is no duty to be done
For you, O Everything, O One!
Why chafe and worry o'er the work.
Feel feel the Truth, anxiety shirk.
Believe not when the people say
"Oh, what a fine game you play!"
Believe not, never, in their praise,
No, ne'er can acts degrade or raise.
I never did a personal deed,
Impersonal Lord I am indeed.
In vain the raving critics fought;
The dupes of senses know me not.
I am for each and all the home,
I am the Om! the Om! the Om!

O happy, happy, happy Ram?
Serene and peaceful' tranquil, calm.
My joy can nothing, nothing mar,
My course can nothing, nothing bar.

My livery wear gods, men, and birds,
My bliss supreme transcendeth words.
Here, there, and, everywhere ;
There, where no more a " Where ? "
Now, ever, anon and then ;
Then, when's no more a " When ? "
This that and which and what ;
That, that's above " What ? "
First, last and mid and high,
The *One* beyond a " Why ? "
One, five and hundred, All,
Transcending number, one and all.
The subject, object, knowledge, sight ;
E'en that description is not right.
Was, is, and e'er shall be-
Confunder of the verb " to be. "
The sweetest Self, the truest Me,
No Me, no Thee, no He.

The Infinite is that, the Infinite this ;
And on and on, unchanged is Infinite,
Goes out the Infinite from the Infinite
And there remains unchanged the Infinite.
The outward loss betrays the Infinite,
The seeming gain displays the Infinite,

The going, coming, subtracting, adding
Are seeming mode and truth the Infinite.

O, what a charm marvellous spreads,
Over every hill and dale,
Wond'rous blue and green my beds
Charming every red and pale.

Glorious, glorious light it sheds
Over every storm and hail,
Beauteous, beauteous one and all.
Heavenly, heavenly blessed call.

THE NATURE OF INSPIRATION.

(Lecture delivered on February 21, 1903, in the Golden Gate Hall, San Francisco.)

My own Self in the form of ladies and gentlemen,

At a certain meeting in India wise men were there, very wise men were present, and sacred texts from the Hindu scriptures were being recited, and when explained by the savants, one of the audience—at the time when the meeting was about to dissolve—spoke about a certain sage who had come to the town, and was living on the banks of the river, and he praised this saint very highly. The people then became naturally anxious to know more about this saint. There was a parrot who was listening to the talk, or you might say, a slave hearing this conversation about the sage that had come to the town. This parrot that was confined in the cage, or this slave asked the gentleman who was talking about the sage, to

go to the sage on behalf of this imprisoned parrot or enslaved person, and ask him to tell certain means of escape for this confined bird or enslaved person. Well, the gentleman who had first interviewed the great saint went to him at the time when he was bathing in the river, and put to him this question, "How could that bird, parrot, or say, that particular person, confined in a cage be released? How could he be released?" Just when the question was put, the sage was seen to be carried off by the torrent; he was observed by the people of the town as dead. The people who were witnessing this state of the sage were astonished and they rebuked the person who put this message or who conveyed this message from the parrot or from the slave. The people thought that the saint was fainting or was swooning through pity for the imprisoned parrot or through sympathy for the bound slave. The saint did not recover that day, so it appeared. Well, next day, when the meeting was held again at the place where the encaged bird was, or where the confined slave was, the parrot, or you might say, the

slave asked the gentleman who had interviewed the saint, whether the parrot's message had been conveyed to him. The gentleman said that the message had been conveyed, and added that he was sorry to convey the message from such a wretched fellow as the encaged bird, or from such a sorry person as the bound slave. The parrot or the slave enquired why he was sorry. Then the gentleman said that just when the message was conveyed, the sage fainted away. And all the people were wondering, were astonished, what all this meant. But the parrot or the slave explained through and through the whole secret. The parrot, or you might say, the slave was not intelligent, but immediately after hearing that the saint fainted, he fainted, and was dead to all intents and purposes. There the by-standers were surprised, lo, this must be a strange message, which had caused the death of two. When the message was conveyed to the saint, the saint died, and when the message was repeated to the parrot or the slave, the slave died. Do you know what happened next? When the by-standers saw that

the parrot was dead, they thought it no longer worth while to keep the parrot imprisoned. They opened the cage, and immediately the parrot flew out and said, "O audience, O people, who gather here every day to hear the sacred scriptures, you do not know how realization, salvation, inspiration is to be achieved. I have learnt it to day from the answer to my message that I received from that saint. The saint did not faint, the saint, as it were, answered my message, the saint by fainting, by falling in a swoon, told me the way to realization, told me the path of realization. The path of salvation, the way to realization is apparent death, that and nothing else, crucifixion and nothing less, there is no other way to inspiration. The way to realization is getting above the body, rising to that state spiritually, rising to the state of inner salvation, where the body is as it were dead, where the small personality is consciousnessless, is altogether lost, is entirely left behind, that is the way to life. In Sanskrit, we have got two words most significant, one is *bhoga* and the other is *yoga*. Most of you are

familiar with the word *yoga*, perhaps you have read the opposite of *yoga* which is *bhoga*. *Bhoga* literally means enjoyment, and *yoga* means renunciation. People in this world talk about enjoyment. What is enjoyment? If you examine, analyse enjoyment, you will find it to be nothing else but *yoga*, renunciation. There is no real enjoyment except in renunciation, there is no inspiration except in renunciation, there is no prayer except in renunciation. You cannot, cannot keep your little personality, enjoying self, at the same time with joy. The very moment when joy is there, the enjoying self is not there. The very moment inspiration is there, the idea of "I know" and "I do it" is absent, it cannot be there. This is what the great masters have said on the subject. The man who is his own master knocks in vain at the doors of poetry. You cannot be in a state to write poetry, and at the same time be an enjoyer of poetry. No. You cannot be your own master and at the same time write poetry. Nobody can write and be conscious of the fact that he is writing. When he becomes that consciousness itself, then is the point of

inspiration reached. The artist must be sacrificed to his art. When you are playing the part of the greatest artist, there in the eyes of others you are a great artist, but from your own standpoint you are not. No thought of "I am doing" is present, you have become one with the All. You are no artist from your own standpoint; there the interpreter, the writing, the writer have become one. There all the difference has been annihilated. There is the nature, the secret of inspiration. People say, "He is a spiritual man", but when he is inspired from his own standpoint he is not inspired. Others call him inspired. Other people look at the rainbow and admire the colours, the beautiful magnificent tints. They like them, they admire them, but go there where you see the rainbow. Examine, see carefully and you will find no rainbow; you will find no rainbow there. The rainbow is present in the eyes of others; but from the standpoint of the other place, or from the standpoint of the person who is seated at the place where others see the rainbow, there is no rainbow. Similarly from the standpoint of

others, a person is called inspired, a great man a writer, a thinker, a philosopher, but from his own standpoint at that time there is no delusion of this kind present, that "I am writing" or "I am inspired." The artist must be sacrificed to his art. Like the bees the artists must put their lives into the sting they give. There is the whole secret of inspiration. The bee, when it stings you, dies after it, So is he inspired who gives his whole life into the sting he gives. There is the whole secret. You cannot be inspired and at the same time enjoy; try to enjoy a thing and you are no longer inspired; others will enjoy you, the world will enjoy you when you are inspired, but you yourself will not be an enjoyer and an inspired man at the same time. You will be no enjoyer, but you will be better still, joy itself.

The moth flies into the flame of the lamp and then the moth proves its love. In order that the moth may be distinguished from a common fly, we shall see the moth singed by the lamp in order that it may prove that it is a moth. Similarly in order that a man of inspiration may be seen to be a man of

inspiration, in order that his power of inspiration may be evinced and revealed, he must be a man of *yoga*. Away above fear, away he goes, dead to all intents and purposes for the world.

No great genius could ever draw real inspiration except from living Nature. This will be illustrated by an example from nature. Water gives life to this earth ; it is the cause of all growth in this world, along with light. Your crops are ripened by water, water is the great blessing of God. In this country, people do not like rain, but in India, and in all countries in the East, rain is quite the highest blessing of the world. The greatest philosophers and the greatest poets, the great people who wish inspiration, always avail themselves of the opportunity when clouds are roaring in the skies, when it is raining heavily outside. These are the occasions that are most earnestly sought by all poets and by all seekers after inspiration; and from personal experiences Rama can say, always when it is raining outside, it is much easier for Rama to write poetry than on other occasions. When it is about to rain, or when it is drizzling, of itself the mind becomes

elevated and the brain is thrown into a poetic mood, and everything becomes so inspiring, and no apparent cause can be assigned for this extraordinary exultation, except the union of heaven and earth through rain. Through rain earth and heaven unite. Usually marriage festivals in India take place on such occasions. People think the earth and heaven unite. Hence let man and woman also unite in marriage bond. Here let us see how it is that the atmosphere gives inspiration and gives us the rain, gives us dew, gives us beautiful breezes. What is it that inspires the whole heaven? Science tells us that the cause of the inspiration of the heaven is what is called saturation. Now this is a word which ought to be explained. Take a cup of milk and add sugar to it. The sugar will be dissolved. Add a little more sugar, this also may get dissolved. But there will come ultimately a point where sugar will be no longer dissolved. You may add sugar ever so little or ever so much, it will no longer be dissolved. This is the point where a certain amount of sugar is dissolved and no more can be imbibed by the milk, no more is accepted

by the milk. This point is called the point of saturation. We see that water will dissolve salt to a certain point, to a certain degree, but beyond that degree no more salt will be accepted by the water. If more salt is added, it will lie, it will settle down to the bottom, it will not be dissolved. There the water is saturated with salt. Water may be saturated with earth, we may add a certain quantity of earth, it will get dissolved, but add a little more, it will not get dissolved, there is water saturated with earth. Here is the atmosphere of ours, which consists of nitrogen, oxygen, carbon dioxide, organic matter, material particles, and also aqueous vapour. The particles of water are suspended in the air. There comes a time when the atmosphere is saturated with aqueous vapour. There are times when the atmosphere is not saturated with aqueous vapour. But when the atmosphere is highly saturated with aqueous vapour and a little more quantity of it makes its presence, there the air can no longer hold its water. The superfluous water or the water that is there and above the quantity of vapour which will

saturate the atmosphere, that water falls down in the form of rain. Thus when the atmosphere is more than saturated with water, we have rain in this world ; we have dewfall ; we have storms, we have drizzling, we have such phenomena, after the point of saturation. We shall consider afterwards how this saturation is effected, but at present suffice it to say that in order that the atmosphere may be inspired, in order that we may have any rain, the point of saturation must be reached, nay it must be more than reached, the vapour must be saturated, and more than that, then we have beneficent results, great consequences in this world. Similarly, here is your mind, it might be compared to the atmosphere or the air. When the mind gets saturated with an idea, it fills your mind, conquers your mind, permeates and pervades your mind, fills your whole soul, saturates you. Now mark, whenever your mind is saturated with the idea, you find your mind in a very strange state, you call it the state of unrest. It is a state of mind which remarkably resembles what we call calm, what we call on this earth a state of closeness, and you know

when it is very close, people expect rain. When you find it is very close, the atmosphere is saturated, and after that we expect rain, beyond the point of saturation. Thus when your mind gets entirely filled with an idea, it is in a state which remarkably resembles what we call a state of closeness, calm, close. When your mind is saturated with the thought of your loved object, you may have observed that there comes a time, when the mind is in a state of closeness, calm, or restlessness, close, indescribable, people call it marvellous restlessness. Now when that state is exceeded, when you go beyond that state, you become a poet, there poetry begins to fall from you, begins to rain down melodious verse, splendid song. That is the state. When your mind exceeds or goes beyond the point of inspiration, the ideas drop down in a condensed form in black and white, there is inspiration.

Here is a man. He takes into his mind a certain thought, the thought to solve a problem. He begins to work it out, he works and works, but cannot arrive at the solution. Those of you who have tried to work out deep

problems, philosophical or mathematical, can bear out Rama from your personal experience. We begin to work at a deep problem; originally in the beginning, when we are trying to solve the problem, our mind is not saturated, our mind has got some other desires also permeating it. The desire to possess this object, or attachment for this object or that, is predominant in your mind and also the desire to work out the problem is present in the mind. The deep problem is not solved. When you see that by some efforts the problem is not solved, you become a little restless and throw aside your attachment to other objects, you become more free, in other words that particular idea before you become more prominent, fills your mind more and more, and drives out other thoughts. The problem is not solved yet. Most other feelings and attachments are dispensed with, yet there remains in your mind the idea of *ahankara*, as we call it in Sanskrit, "I am doing it" and "I get the credit for it." What happens? The problem is not solved. After a while when you persist in working at it and you go on

hammering on it, all thought of *meum et teum* is lost, the idea remains supreme in your mind ; and when that point is reached, all thought of *meum et teum*, all thought of mine and thine, or time and space is entirely got rid of. The one idea fills the whole space in your mind, leaves no vacancy in your heart, leaves no vacuum in your heart, and the soul is saturated, so to say with the idea, and you become one with the idea. There the moth is singed, there the bee has given up its life, there mastery over the little self is lost, there the idea of enjoyment is gone, there is crucifixión ; when that point is reached, all of a sudden you are inspired, and there flashes within yourself the solution. Do not people make use of this expression " It strikes me, " " It struck me'! ? Without this Death-in-life, you cannot enjoy and be inspired.

Artists, teachers, philosophers and thinkers in their own lines get inspiration, but this inspiration comes only through crucifixion. People in this world want to keep themselves as enjoyers, keep themselves as agents, but Vedanta shows it is not in accordance with the

laws of nature that you should enjoy anything. It is not for man to enjoy anything. This enjoyer is the false self, it is not the real Self, it is not you. All thinkers, philosophers will have to see their body, their mind, their whole being enjoyed by the whole world. There is the road. If you want to be an enjoyer, the way to salvation, the way to happiness, the way to enjoyment is barred for you, is marred for you. You cannot, cannot enjoy this world, for you there is only one way, and that one way is to see the body, the mind and everything of yours enjoyed by Divinity, eaten up by Divinity. As Christ says, "Here, eat my flesh, eat it." "Here, you will have to drink my blood!" at the Lord's Supper! *Very happy is he and blessed is he whose life is a continuous sacrifice.*

Whenever we reach that point of saturation, when the mind is filled with the idea, when the whole being is lost and merged in the thought, the machine or organ or the musical instrument is taken up by the great musician, by God, by Divinity, and through this organ is produced beautiful, magnificent,

sublime tunes. Great notes, splendid music comes out of the organ, but so long as the child wants to keep the organ to itself, and does not want the great organist or musician to handle the organ, only notes of discord will be emanated by the organ ; so long as this self, this false ego this unreal self, which is the enjoying self, is present, and wants to keep hold of the body and does not let go this body, through this body or musical instrument notes of discord will come out. Make over this instrument or this body to Divinity, get yourself rid of this false ego, away with this little self, sacrifice it, and rise above it, then, when the point of saturation is exceeded, God himself takes up this instrument, the great musician handles this instrument himself and through this instrument, music comes out, magnificent notes spring forth. There you are inspired. Inspiration is God doing. When the little self gives up possession of the body, the person is inspired.

We find that before Christ began his mission, Satan tried to tempt him in every way to become an enjoyer. Here were the seven

worlds, here were beautiful, delicious foods, here was sovereignty, here was getting a great name by working a miracle, here were the temptations, here was enjoyment laid before Christ. What did Christ say? "Get behind me, Satan, I will have nothing from thy hands." Splendid, splendid. O people of America or Europe, keep this teaching of Christ before you. "Get behind me, Satan, I shall have nothing at thine hands." Despite all this outside ravage of materiality, keep this teaching of Christ in your mind. "Get behind me, Satan, I shall have nothing at thine hands." There was Christ putting away all worldly enjoyment, he takes up renunciation and cross, gives up all that. Here is the emblem laid before you, the secret of inspiration. So long as the enjoyer or agent idea is realized in your mind, you cannot, cannot be inspired. It is only when the enjoyer or agent idea—"I am working, I am doing, I must take the credit"—is entirely renounced, then are you inspired.

Rama will finish it with a story. In the Hindu Scriptures there is a magnificent story told about three persons called *Asuras*. These

three persons had wonderful powers. They were warriors, nobody could get the better of them; they were, wonderful, wonderful people. People came and fought with them, were defeated immediately, hosts of enemies came, and were defeated. The men who fought with them came in thousands but were defeated by these three persons. The enemies being defeated so frequently, went to a great saint and asked how they could win these three fellows; and the saint told them they must enquire into the cause of their invincibility, how were these three *Asuras* invincible? With great effort and trouble it was found out that the secret of their invincibility lay in the fact that these persons, never, never did entertain the thought that they were workers or enjoyers. When the victory was gained, they thought nothing of it. They did not stoop down to enjoy the victory. When they were fighting, the idea that "I as this body am fighting" was entirely lost, and the idea that "I am fighting" was entirely absent. Such are the heroes in this world. You know every hero in war, while engaged in action, as people say "I am all

ears," so the hero is all action. There is no room left for the idea "I am doing." There his body gets mechanical, so to say. He is all action, there head and feet is saturated with the Divinity. So these people whenever they fought, became all action, they never for a moment allowed the idea, "I am acting." Just as a machine worked, their bodies worked; machines of God, machines of Divinity, their bodies worked. This was the secret of their success, nobody could win them. Now the secret of their invincibility being found out, the great sage told the enemies of these three warriors the means of conquering them. He told those enemies to engage in action with them and then run away from them; go to them and call them out into action, and just when they began to attack them, to leave those warriors as conquerors. Thus to draw them out and flee away from them, the enemies of those warriors drew them out and fled from them. Thus a few times more were the enemies of those warriors defeated. By and by those three invincible warriors were drawn out of their true position, were drawn out of their real

invincibility and were brought down into their bodies, they were made to believe that they were conquerors. They were made to believe that they were great, that they were victorious. Those continued victories engendered in them the idea that they were victorious, they were conquerors. Here were the three men brought down into the cage of the body ; here were the three men put into the prison house of the body. The idea of "I am doing" or the thought of "I am great" got hold of them and held them in prison. There the God in them was replaced by the small ego ; and then it was no hard task to win them and catch them and imprison them. It was not hard task, they were defeated immediately, immediately were they caught.

Now mark the application of this story. So long as you are doing a work, as it were, your body being a machine in the hands of God, your personality being merged in Divinity, so long as you are in that position, you are invincible, you are like those three *Asuras* above the idea of "I am enjoying or I am doing." You are invincible ; but when people

come to you and begin to praise you, to puff you up, flatter you, favourably review you from all sides, you are made to believe that you are a conqueror, you are a hero, you are victorious, others are defeated, your rivals are against you. They are like those three *Asuras*. The idea of "I am doing it", "I must enjoy the deed" and "I am the enjoyer," that very thought imprisons you, brings you down into the cage of the body. You are undone, the power is lost. Do you not see even in the Bible, when Christ came fresh from the mountains, he was possessed of great power; he lived in the midst of his friends; he talked a great deal, and Christ had to say, "Who is it that touched me? I find my power going out of me." We see that in the Bible. There you see the same thing. When you are above this "I am doing, I am enjoying," God is working through you and you are inspired; but as long as you do a thing and accept people's reviews and favourable criticisms, people's applause, and people's flattery, the power goes out immediately. Immediately it goes out; it is brought into the cage again. Go out of the cage and you are

inspired, go into the cage again and you are no more.

Here is a beautiful watch, suppose. It is in working order and running day and night ; it gets magnetized, it comes close to a strong magnet, the iron springs are magnetized. The watch cannot run, it is useless now, it gives us no time. What shall I do with it? Let the watch be buried underground, keep it away from the magnetic influences, keep it away from those influences, it will be de-magnetized, it will regain its original working power, and you can use it again. Beneath your minds, your inner Self is heavenly, is godly. Every child is by nature an inspired child ; every child is by nature a poet, and if you live, live in accordance with divine laws, if you live in harmony with Divinity, you are always inspired. If you live in unison with your true Atman or Spirit, if you always keep yourself in touch with God in you, with your own Self or Atman, you are inspired all the time. What is wrong with you is that your mind comes in contact with earthly magnets on all sides, worldly attachments which magnetize you and put you

out of order, you are no longer in running order, deranged; if you are not inspired to-day, the sole reason is that you do not keep yourself isolated, or insulated enough. You allow worldly objects to magnetize, to hypnotize you, you allow them to play foul and fast with you. If you want to regain your original powers and inspiration, keep yourself insulated, isolated for a while. Bury yourself in the Reality, in Divinity, in God, in the true Atman. Keep yourself buried in the Spirit, in the Truth. Live alone for a time, set apart sometime of your day for keeping in touch with the Reality; merge yourself, bury yourself in God. Do that and the spoiling magnetism and wrong hypnotism that you have got from these worldly objects will leave you, your mind will be running in order again. You will be again inspired.

Ships when they keep sailing in the sea for some time, become a little deranged, are put out of order. They require to be placed in the dock for sometime to be repaired. Similarly by keeping yourself too long in worldly affairs, in worldly matters, in the company of

hypnotising circumstances, in the midst of spoiling and wearing and tearing surroundings, you are put out of order, you are fallen, you get your inner natural powers of inspiration lost. Just as you do with your ships, so should you do with your bodies. Keep your bodies, for sometime at least, in the docks, away from those influences; keep your bodies, for sometime at least, in spirit. Read books which will inspire you, live in the company of people who will inspire you, live alone by yourself. Devote sometime to meditation and you will regain your power of inspiration. Does not your body require to be washed every day, does not your house require to be rubbed and scrubbed every day? Similarly does your mind require to be cleansed and purified, washed and bathed every day. So long as worldly ideas, worldly attachments or thoughts of worldly enjoyment, or the idea of "I am doing this" etc. is present, so long as you are not entirely crucified, there is no hope for you. The way to inspiration is nothing less than crucifixion.

Om. Om.

THE WAY TO THE FULFILMENT OF ALL DESIRES.

*(Lecture delivered before the Hermitic Brotherhood,
December 13, 1902.)*

My own Self in all these forms,

Before beginning the subject, a few words will be spoken on India's material backwardness. There was a time when India possessed probably more riches than all Europe possesses at this time ; there was a time when India had more jewels and wore diamonds, pearls, and rubies than all America has to-day. India had had her day in material prosperity. Nations after nations overran India from time to time Greece became rich at the cost of India, Persia became rich at the cost of India, Afghanistan became rich at the cost of India, and at this day England is amassing fortune at the cost of India. India was once really the land of gold and diamond.

We do not repent. We are not sorry at the present backwardness in material prosperity of India. We know that there is a law, a divine law, a law of our own nature, which is ruling affairs, which is bringing about everything. The divine hand which directs and leads our affairs we know, and knowing that, we do not pine at material backwardness. We do not worry about the loss of material wealth. These things, these material objects of prosperity, all these were tried, they were weighed in the balance by Indians and found wanting. America is very young to-day, very young, a mere baby; so is Europe very young. They are trying these experiments at this time. India has tried the experiments in the material line, has weighed all these things and found them wanting. They are looked upon by Indians as simply a drop of spray, nothing else. They are no factor in your happiness; they cannot make you truly happy, never, never. Iron and gold are good for buying iron and gold; that is all. Happiness is not of the same kind as these material objects are; it cannot be purchased. Happiness, true bliss cannot be

purchased by these things.

The secret of happiness is different. The secret is that the more you seek things, the more you lose them. The more above the desire you are, the more you feel yourself higher than want, the objects will seek you. Even Indians of to-day, Indians of worldly wisdom do not know this secret, and for want of keen and deep observation, they ascribe causes to some phenomena which are not the true causes. Why has India fallen politically, or from the material point of view, why is India so low? It is because the present day Indians are the Indians of those times when the fall of India began; they lack practical Vedanta. You will be astonished to hear that the home of Vedanta, the home of spirituality, India, the fountain-head of the idea of unity, the fountain-head of the idea that all is one; the very creek from which flowed out the Ganges of divine knowledge, spiritual knowledge, self-reverence, self-knowledge, self-respect, that India lacks practical Vedanta, and that was the cause of India's fall. You will be astonished to hear that, but now there is no time to dwell

on that subject. If time allows, in some future lecture it will be dwelt upon. How nations rise and fall, what is behind the scene that brings down one nation and raises another, what moon is there that causes the ebb and flow of nations? Suffice it to say, and you will welcome these words from the mouth of a man who comes from India, and has studied India and other nations, that no nation can fall from any point of view without being degraded spiritually. In this statement, perhaps, other Indians will not agree with Rama, but Rama makes this statement on his own authority, on the authority of keen observation. But how is it that America is at this time advancing rapidly and making wonderful progress? From the point of view of materialistic progress, why is America advancing so rapidly? Because the Americans unconsciously live Vedanta on the material plane. How the Americans live Vedanta practically and why that is the cause of their material progress, we need not dwell on it longer. Well, so it is. Truth, truth, truth alone will have the glory. The reality, the real character, sterling character alone will

have the glory and will have success. Nothing else can have.

Now, leaving aside all details, and leaving aside all comments upon the true, apparently paradoxical remark, those astonishing assertions we have made just now, leaving them aside for further consideration, let us come to the subject in hand.

We read in the Bible, "Ask and ye shall find it; knock and it shall be opened unto you." Again the Hindus preach the Law of Karma, which means that every desire carries with it its fulfilment, as it were; that every wish and every will gives a promise of being fulfilled at one time or another; it must be fulfilled. Rama is not going to lecture on that subject. Simply to refer to it will be sufficient for the present. They say every bud that is seen in a garden gets its promise realized, flowers and blooms at one time or another; and all the hopes held out by the lower animals either at one time or another are carried into effect. No energy is lost in this world, no force is lost, no matter is lost, nothing is lost. We read about the law of persistence of force,

the law of conservation of energy, the law of the indestructibility of matter; and so mental activity, the mental desires, the willing and wishing, this mental energy, how can it be destroyed? It must bear fruit, it must be fulfilled sooner or later. Thus all the desires must be fulfilled. This is the sum and substance of the Law of Karma. The Hindus preach that according to this Law, "Ask and ye shall find it; knock and it shall be opened unto you." But is it really so? Is it actually so? Do we find it so in our everyday life? It is so; but then if you want to prove it by your experience in the way in which people usually understand the Law of Karma, or if you want to verify this statement in the way in which ordinary people understand the meaning of "Ask and ye shall find it; knock and it shall be opened unto you," you will be mistaken. You will find yourself at a loss. You will see that it does not work; this principle does not work in practice. This statement is not the whole truth; it is only a part of the truth. Ordinary people neglect, or do not understand what was understood when the statement was made in

the Bible or by the Hindus, "Knock and it shall be opened unto you, ask and ye shall find it;" but you will have to pay the price also for it. There is a price too to be paid. Do not forget that the price is also absolutely necessary. The question as to the price, we find in the Bible, "He that would keep his life will lose it." What does it mean? It implies that he who will crave, yearn and wish, will not have it. In yearning, craving, and wishing, we want to keep our life. "He that would keep his life will lose it."

"Man shall not live by bread alone." Look here. In the Lord's Prayer we say, "Give us this day our daily bread." "Give us this day our daily bread," and here we say that man shall not live by bread alone. Reconcile these statements; understand them thoroughly. The meaning of that Lord's Prayer when it was stated, "Give us this day our daily bread," is not that you should be asking, the meaning of that is not that you should be craving, willing, and wishing; not at all. That is not the meaning. The meaning of that was that even a king, an emperor, who is in no

danger of not having his daily bread, even a prince who is sure that the daily bread is guaranteed to him, even he is to offer that prayer. If so evidently "Give us this day our daily bread" does not mean that they should put themselves in the begging mood, they should ask for material prosperity; it does not mean that. That prayer meant that everybody, let him be a prince, a king, a monk, anybody, he is to look upon all these things around him, all the wealth and plenty, all the riches, all the beautiful and attractive objects as not his, as not belonging to him, as God's, God's; not "mine," not "mine." That does not mean begging, but that means renouncing. Look here. "Give us this day our daily bread." That does not mean begging and asking, but it means rather renouncing and giving up; giving up: renouncing unto God: that was the meaning of it. You know how unreasonable it is on the part of a king to offer that prayer, "Give us this day etc.," if it be taken in its ordinary sense. How unreasonable! It becomes reasonable enough when the king, while offering that prayer, puts himself in the mood where

all the jewels in his treasury, all the riches in his house, the house itself, all these he renounces, as it were, he gives them up, as it were, he disclaims them. He breaks his connections with them, so to say, and stands apart from them. He is the monk of monks. He says "This is God's, this table, everything lying upon the table is His, not mine ; I do not possess anything. Anything that comes, comes from my beloved One." He realizes it that way. And if you take the meaning of "Give me this day etc", as explained just now by Rama, then you will find it consistent with "Man shall not live by bread alone.!" Then you will find it consistent with it ; otherwise inconsistent.

Again in the Bible we find, "Seek the Kingdom of Heaven and all things will be added unto you." Here is the secret. Here is the secret of the prayer. This was the compliment the Master gave to the Lord's Prayer ; the expression, "Seek first the Kingdom of Heaven and all things will be added unto you."

Again, "In sorrow she should bring forth

child." Here we find the missing link, the missing factor. Child she will bring forth, but sorrow, sorrow is the price. The desires will bear fruit ; all that you ask will come to pass; all that you wish you will have realized. Oh, but you will have to pay the price of sorrow. "In sorrow she should bring forth child." It is not spoken of woman alone ; it is spoken of everybody. The desires will be fructified, but by paying the price. What is the price ? Sorrow ? Even this word sorrow requires explanation. Sorrow means renunciation of all desires. Who will see his desires fulfilled ? Who ? He who clings to his desires ; he who sells himself heart and soul to his wishes ? No, no. The man who entertains desires majestically, as it were, who entertains desires with indifference, with a neutral attitude, will alone see his desires fructifying.

People say that their prayers are answered. What are prayers ? By taking the word prayer to mean asking, begging, desiring, willing and wishing (some people take the word prayer in that sense), now, understanding by the term prayer, willing, wishing, asking,

begging, prayers are heard. This is a wrong statement. If you mean by the word prayer, asking, begging, willing, wishing, desiring, then no prayers are ever heard. Pray and you will never get it. Ask and you will never have it. Beg and everything will be denied unto you. But usually by the word prayer something higher is meant. What is that? By the word prayer, we mean just rising to a state where you will be above desire, where you will be in tune with the expression "Thy will be done." Look here. Prayer does not mean asking, begging, willing and desiring and having one's own will done. People understand the word prayer to mean let their will be done, by the self they understand the little self, this begging self, but the gist, the whole life of prayer lies in the feeling, "Thy will be done." When the body is subject to all sorts of trouble, all sorts of pain and suffering; even then from the heart of your heart, from the heart of heart springs forth the idea, or say, the thought, "Thy will be done." It is all right. When the body is sick, when all the circumstances around you, all these are adverse, and they go against

you, there springs up from within you the feeling "Let thy will be done," not mine. That is resignation; that is self-denial, the denial of the little self; that is the gist, the spirit, the soul of the prayers, of the prayers of the heart. Those prayers which end only in selfish desires, those prayers are never, never heard. Those prayers only are heard when the mind rises to such planes where the world is no world, there is absolute consecration and the body is no body; the mind is no mind, relations left behind, connections all forgotten, and your mind is in that state of super-consciousness for some time, even for a second, say. And after that, just waking up from that state, 'nay, just sleeping after that state, just coming down from that state, if any desire crops up before you, it must get fulfilled. These kinds of prayers are heard, when one has risen to a level, has risen to a height of perfect body-denial, perfect little-self-denial, perfect world-denial, perfect everything-denial, perfect resignation, perfect renunciation. But these should not be called begging prayers, these should not be called asking prayers.

Again there are some people who do not pray in the usual way; who do not say any form of prayers and their desires find fulfilment, their desires get fulfilled. On what conditions? What kind of men are these? What kind of persons are these? What are they like? Just see. You have a desire, and you go on desiring, yearning, willing, wishing, craving. So long as you are in that beggarly mood, everything is denied unto you. You see if we have to go to a great man, we go to him in decent clothing. God is the Greatest of the great, the Highest of the high, above all needs, above all wants. If you go to Him, go in decent dress, go in a dress which is like Him, which is worthy of a man who is to approach a Being above want. You also must be above want. You also should be above beggary, above the shopkeeper's dress, above the beggar's dress. Nobody likes a beggar. A beggar is refused. People shun his presence. In this country, beggars and loafers are not wanted; there is no room for them. So, if you have to approach God, go in a Godly dress. What is a Godly dress? A dress which does not smack of a beggar, which

does not smack of need or want. Above need or want you should feel yourself ; then you will be welcomed by God ; then alone.

They say, a person who is yearning, willing, wishing, who is in a state of unhappiness, who feels want, being in a state of want and unhappiness, happiness cannot come to him. So long as you are yearning, willing and desiring, you are in a state of discomfort ; you are in a state of unhappiness. Now, the fulfilment of a desire which is happiness, or say, that object of desire, which is in your eyes full of happiness, that will not come to you. There is antagonism between the two. Your self is beggarly, needful ; that object of desire is high, glorious, full of happiness. Now there is antagonism between the two. That object will not come to you. You will be drawn towards the object ; you will be seeking it, and it will shun you, always so. And when you leave it and when you turn your back to the object, after being discouraged for some time, after suffering from failure for some time, after not achieving success, after not achieving that object for some time, you leave and lose the object, you

become hopeless about it, you give it up. You turn your back to it. Now, the very moment you turn your back to the object, you leave it and lose it, that very moment you are above that object. That very moment you place yourself at a higher level than the object. You rise above the object, and that object will seek you. Is it not so? Every person knows it by experience, simply appeal to your own experience, and in every desire you have had this kind of experience. When you love a person and yearn for him and hunger for him and thirst for him, you want him, oh, you want him. It is only when you leave him and lose him for a higher sentiment, a sentiment which rises above all me and thee, it is then alone that you will find the desired object by your side. That is a fact, a stern fact. Then alone you will have the object by your side.

How is it ? Because you see the like attracts the like ; the sun is matter ; the earth is matter. The sun attracts the earth and all the planets. The earth does not draw the sun to it ; but it is drawn by the sun. The sun attracts the earth to it. So with positive and

negative electricity, there is a difference of degree, not of kind. Science proves it. Here is a magnet, and here is a piece of iron; that which is heavier will draw the lighter. That is a well-known law of science.

So it is when you leave the object, you leave and lose the object and give it up, you rise into a sentiment or feeling which is a feeling of wantlessness, which is a feeling above need, above desire, desirelessness, which is a feeling of desirelessness. You are at a higher level, and you are the sun, and at that time that pleasure and that object simply becomes the earth or some other planet and you draw it to yourself, it comes to you.

Again, when the object of desire is brought to you, there again you feel elated a little, and then again you feel yourself in want, and also again there is a rupture. Thus it goes on. You take the king's throne and all the other people will seek you, as to a king are drawn all the subjects, all the courtiers, and officers: they seek the king, they want to have an audience with him; they call upon him, even uninvited. So it is when you feel yourself

above desire, above want, above need, you keep the king's throne ; all these objects, these desires being like officers and courtiers, they seek you, they want to have an audience with you, they call upon you. And what happens? Usually people, after remaining in that state which cannot be described, which can be experienced only, in that state of transcendentalism, find the lovely, attractive objects drawn to them, and when they approach them, just leave their throne and come down, they find themselves harassed by need or want: there again they put themselves at a lower level, and the object of desire leaves them. Thus it goes. It might be explained in another way.

In a car there is a door, and a person is standing at the door. He invites his friend, "Come in, come in." When the friend comes, on account of over-anxiety, this person at the door does not vacate the door, remains standing there. Where is the friend to come in? He makes no room for the friend, the friend cannot come to him ; the car goes on, and he remains without the friend. Just so.

You have a desire, and this willing or

craving. The desire is most intense, very deep. By desiring you are inviting the object of desire. It comes and in your anxiety you do not vacate the door, you keep the door blocked up, you do not make room for it. You suffer, you suffer. You were simply begging, and you did not find it. After begging, asking, desiring, you will have to vacate the door, you will have to leave that place and turn in; turn in, and then will the friend come in, step in, and you will find the friend by you. So it is.

Suppose you have a desire, will or wish, or anything of that kind. You keep on desiring; the object draws towards you, but you will never have it unless you rise above the desire, and enter within you, as the man has to enter the car, and you enter within you, to the real Self. Thus is the object received or not received, according as we vacate the position or keep it blocked up.

The air in this place is warmed by the sun, and rises; and the air from without rushes in to fill the vacant place. If the air keeps its place, the air from the outside cannot come and take its place.

Just so long as you keep the desires and the little self, and the willing and wishing state, the objects of desire do not rush towards you. Leave those desires. First ask, you may beg even, but that is not enough. You have afterwards to rise above begging and desiring, you have to break away from these desires and go beyond them, and then they are fulfilled.

There are people whose desires, say, whose commands or mandates are obeyed by the sun, the moon, the elements. What is the secret of their power and dignity? What is the secret? The secret simply is that those people's desires are not personal desires and not selfish desires. Their desires are just like the words of a king who stands above all needs, and, mark, who really wants nothing, who simply utters a sentence or speaks out anything for pleasure's sake. If the thing is done, all right; if it is not done, then all right. He stands above all desires. A king who has no desires asks nothing of anybody, but the courtiers and the people about him seek his pleasure. He has no desire on his own part, but simply asks his friends to do anything for him with the only

motive of pleasing them and not pleasing himself. He is well pleased and contented within himself.

It is those who are, as it were, kings, princes who stand above all desires ; and those alone, whose orders are obeyed by the earth, the sun, and all the elements in this world. They are above desires and their desires are fulfilled. You have only to be above desires and then will the desires be fulfilled. That is the secret of the fulfilment of desires.

The sun does everything in this world. But how is everything being done by it? How is it? Because the sun is simply a *sakshi*, is simply a witness, and a witness in his glory, just like the king. If a king or prince comes here, he will not have to ask you for anything, but everybody of his own accord will make room for him, will give him a seat, water, bread, or anything else, will offer him money and other things, everybody of his own accord. Just so the sun does all that you see. All that you see, you see through the sun, all that you hear, you hear through the sun.

If there were no sun, the air would become

chilled, immovable, and no sound could reach your ears. In consequence of the sun's heat you enjoy the sense of taste. The sun's heat produces vegetation. All that you smell is due to the sun. The earth stays in its present form on account of the sun. Everything is due to the sun, and still in no law court was ever a complaint lodged against the sun. The thief steals everything on account of the sun, but never was a complaint filed against the sun in a law court.

The sun, the *sakshi*, the witness, the neutral witness, the sun is a neutral witness in his glory and thus it is that the earth goes on turning, turning and showing all her parts to the sun. The planets go on turning round and round, showing all their sides to the sun. Thus it is that the very moment that the sun makes its appearance, the waters go on flowing from the glaciers ; also in the presence of the sun, the wind goes on blowing, the grass goes on growing, etc. Therefore, in the presence of the sun, everything comes and goes. How is this? Because the sun is in the position of a witness, a neutral witness ; does not become mixed up,

or travel with the things that are being done through him, he remains a witness in his glory.

Vedanta says, if you can be yourself in that state while moving about in the world, that state of the witness in his glory, that state of neutral interest, taking no personal, selfish interest in the world, taking only the interest of the sun, so to say, shedding lustre and life wherever you go, having no personal interest, keeping yourself in the true glory of God-consciousness, of Godliness, "the same am I", keeping yourself at the home of truth, in the real Self of self, looking at nothing from the stand-point of the little selfish interested ego ; if you do that, you will find yourself to be the same Supreme Power whose commands all the powers in this world must obey.

Let all the miseries, troubles, pleasures, all the magnificence, riches, and all the poverty and degradation of this world, fall upon you as softly, and at the same time as perfectly as a bright landscape falls upon your eyes. As the landscape passes before your vision, you see everything clearly but softly. It does not burden you; it is not wearisome to the eyes.

So live in this world, travel around, pass through the streets of life untouched, the witness light seeing everything clearly but softly, not overburdened, not bothered by anything. If you can do this, you are the sage whose behests the powers of Nature obey. You are that sage.

Rise above desires, and they are fulfilled. They say, what about the Law of Karma? How is the Law of Karma to be reconciled with determinism or the powers of nature that are working through the whole world? In other words, how is determinism or fatalism to be reconciled with free-will?

A simple illustration will be given.

They say that desires within you are, as a matter of fact, not really spontaneous desires, but the desires within you are natural, and those desires are simply shadows of the coming events which have to take place and come to pass in the regular course of nature; these cast their shadows before in your mind and they appear as desires.

There is a story about a lady who went to a first class photographer to have her picture

taken. The operator put his camera in good order, using a highly sensitized plate. When he examined the negative, he found on the lady's face indications of small-pox. He was astonished. What does this mean? Her face is clean, but there are unmistakable signs of that dread disease. After repeated attempts to secure a picture of the lady without indications of small-pox on the face, he gave up in disgust and asked the lady to call some other day when conditions were better, he would succeed in taking a good photograph of her. The lady went home and after a few hours she got small-pox. What was the cause? She afterwards recalled having received a letter from her sister who was down with the small-pox, and she had wetted the envelope with her lips and closed it with her fingers. When the lady opened the letter, she became infected with the disease, and in due time became ill. The camera detected it by the refined materials used by the photographer, although the naked eye was deceived and could not see the small-pox already at work in the skin.

Well, so are desires, in fact, the small-pox

marks, seen in the camera, which have not made their appearance on the face. Desires are in fact a guarantee of their fulfilment. Desires are simply the index of the events which are sure to come to pass.

From one stand-point all these things that fall to our lot, are determined by our surroundings, by the circumstances and by the influences from without. From another stand-point all desires within usually appear to us as belonging to free-will, they must find fulfilment. We say that we are free, and our free-will is sure to have its way. Thus are free-will and determinism reconciled. The desires are in fact already fulfilled. But how and why this suffering? Why this price which we have to pay for their fulfilment? This also is necessary. This will be explained by an illustration.

There was a man, writing a letter to a friend whom he was pining for and longing to see. He had been separated from his friend for a long time. The letter he was writing was a long, long letter, and he wrote page after page. So intent was he on his writing that he did not stop or look up for a second. About three

quarters of an hour he spent on the letter, not raising his head during the whole time. When the letter was finished and signed, he raised his head, and lo! his beloved friend stood before him. He jumped to his feet and going to his friend embraced him, expressing his love. Then he remonstrated. "Are you here?" The friend answered, "I have been here for more than half an hour." Then the man said. "If you have been here so long why did you not tell me?" The friend said, "You were too busy, I did not like to interfere with your work." So it is, so it is.

Your desires are like writing the letter. You are craving, willing and wishing, hungering, thirsting, worrying, all this is writing the letter and you go on writing. He whom you are addressing the letter, the objects that you are desiring, are according to the secret Law of Karma, already before you. But why do you not feel them, find them before you? Because you are desiring, you are writing the letter. That is the reason. The very moment you cease desiring, you give up writing the letter, you will find all the desired objects before you.

This is why it becomes absolutely necessary to pay the price.

There are hundreds of stories illustrating this subject in the Hindu scriptures. There is an Indian story about the prime minister of a king who underwent all the ascetic practices which are necessary to see the goddess of fortune in flesh and blood before him. Well, he practised all those *mantrams*, incantations and charms. A million times he repeated sacred *mantrams* that were calculated to make him realise the presence of goddess Lakshmi. She did not appear. Three million times he underwent all the ascetic practices, still the Goddess was not visible.

He lost all faith in these things and renounced everything in the world, took up *sannyasa* and became a monk. The very moment that he embraced *sannyasa* (monk-life) and left the palace and retired into the forests, he found the goddess before him. He cried, "Go away, goddess, why are you here now? I want you no more. I am a monk. What has a monk to do with luxury, with riches, with wealth and worldly enjoyments? When

I wanted you, you came not ; now that I do not desire you, you come before me." The goddess replied, "you yourself stood in the way. So long as you were desiring, you were asserting duality, you were making a beggar of yourself and that kind of being can have nothing. The moment you rise above desires and spurn them, you are God, and to God belongs the glory." That is the secret.

Om.

THE SPIRITUAL POWER THAT WINS.

(Lecture delivered on February 5, 1903, in the Golden Gate Hall, San Francisco.)

Question—How can we learn to see ourselves as others see us?

Answer—If you learn to see yourself as others see you, it will do you no good. Others see us, as that which we are not; they see us not as we really are. If people looked upon you as God, if they could see the Godhead within you, if they could see you as Divinity, then you would be truly understood. Relatives, brothers, father, mother, friends, all din into your ears that you are what you are not. Somebody calls you son, others brother, friend, enemy, etc.; all these limit you. One man calls you a good man, he limits you; another calls you a bad man, he limits you; another flatters you or puffs you up, he also limits you; another degrades you, denounces you, that also places manacles upon you, limits and binds

you. Happy is the man who stands up in opposition to each and all, and asserts his Divinity, his Godhead. The man who realizes his true Atman, his true Self, the man who can stand aright and assert his Divinity before the whole world and before all other worlds around him, and recognize his oneness with Divinity, is in a position to defy all these worlds. The very moment you are ready to stand up for your Divinity, that very moment the whole world is bound to regard you as God ; the whole universe must regard you as God.

Question—Please tell us the meaning of *Raja Yoga*.

Answer—*Raja Yoga* means the royal method or royal road to concentration. That is the literal meaning. *Raja* means royal method or road ; and *Yoga* means concentration.

Question—Give us the best method or give us a method such as all may adopt to spread the Vedantic Philosophy.

Answer—The very best method of spreading the Vedantic Philosophy is to live it, there is no other royal road.

People always want to get something material, something gross, something that they can lay their hands on. They want to lay their hands on or get hold of gross material matters, and are continually foiled, and yet they don't want to give up that materiality ; they want something in the form of hard cash, they don't want to give up form and figure.

O dear brother, these so-called hard cash forms, these material facts are nothing but illusions of the senses, nothing else. He who relies on so-called facts and figures will never succeed. Relying upon forms and limitations will never bring success ; that is not the secret of success. The secret of success is to rely on the subtle principle—Truth. Get hold of that, *realize that, feel that, live that*, and these names, these facts and forms and figures will seek you.

It was illustrated by two men who were being carried away by a mighty river. One of the men caught hold of a big log, and the other caught hold of a fine thread. The one who caught hold of the big log was drowned, while the one who caught hold of the fine thread was

saved. Similarly, people who depend upon big supports, people who depend upon big names and property, will be foiled in the long run. Depend upon the fine thread of Truth, the fine thread of Reality. If you feel your Divinity, if you realize your Divinity, it matters not where you live, in the deep forests or in the crowded streets, that realizing of Truth will convert everything, will change the whole world.

Here is a table. Suppose you want to move it. If you exert a force at any corner, if you take hold of the table at any corner, or at any one of the sides, you can move the table, the table is gone. The whole world is like a great rigid body, and your body is like one corner, or one point of this table. If you catch hold of this single point, if you lift it, if you elevate it, if you call it God, if you call it Divinity, if this single point be merged, as it were, in Divinity, if this single point be raised with this force, the whole world will be drawn, the whole world will be moved, because the whole world is like a rigid, solid body as the table. Give your personality a

lift and you lift the whole world. It is a great blunder, a grand mistake to believe in organizations or big bodies, in great Churches and Missions. It is a grand blunder, it brings nothing but failure, and it will be seen by the world sooner or later. Similarly, people who depend upon one body only, and not upon organizations and societies, they are the people who change the whole world. People who belong to associations and societies, raise dollars, build houses, buy clothing, but such conquest is not spiritual growth.

Jackals in the woods always form great congregations, large associations. They always meet in large numbers, they stand and sit together and also howl together, grand assemblies are they and lots of noise they make. Similarly, sheep depend upon their flocks, they congregate and form associations ; but are jackals or sheep able to stand up and face the enemy ? No, no. Did you ever hear of lions living in numbers, did you ever learn of lions travelling in numbers, did you even hear of their forming associations or congregations ?

Eagles are the kings of the forests. Do

they form associations? O, no. It is the tiny, the small birds that fly together. Eagles and lions live alone, but an eagle can put to flight all your congregations of small birds.

Elephants form congregations. They travel in large numbers, it is because of their sociable nature; they are gregarious animals, huge animals in size, but a single lion comes along and repulses and scatters a whole congregation of elephants. Depend not on associations or congregations, it is the business of each and all to be strong within himself.

Similarly, the best way to spread Vedanta is to live Vedanta, whether it be in the midst of others or alone. *Live it, the air is bound to take it up; the sun, the moon, the stars, the skies, all are bound to take it up and it must spread.*

Did Christ form a congregation? No, no. The poor fellow lived alone. Did Shankaracharya form a congregation? No, the poor fellow lived alone. Each fellow must live alone, must stand alone, each one must feel and realize the Divinity within. The very moment you feel it, the very moment you realize and

live it, that very moment it will gush forth out of you like the light going out of the sun.

Remember, mind ye, all these attempts to bring about reform, all these attempts to reform mankind, which are based upon, or which depend upon money or outside help, or which seek something from others, all these attempts which beg, all result in failure. This is the Law. Depend only upon the Supreme, Infinite, Reality within, and when aid from outside seeks you, all right, you may condescend to accept it. It should be a condescension on your part, if they are willing to become recruits, willing to become disciples. Depend upon them, the very moment you depend upon them, that very moment they will leave you, they will forsake you, this is the Law. Never depend upon outside aid, depend only on yourself, upon the Spirit within, that is necessary, nothing else. These big forms, taken up by people, all these long-tailed titles, all are failures; they miss the mark; they do not release any body, they do not free any body, they do not make any body independent, they bring about suffering and trouble.

Take a dead carcass. We can vivify it by electricity, we can make it move its lips, we can make it lift its arms, we can make it bend this way and that way, but O ! that is not life. Similarly, all the aid which comes from without, all the power that I gain from riches, from wealth, from clothes, all the flattery that is bestowed upon one by the newspapers, all the praise which I gain from the press, all the attention I gain from disciples and devotees all this aid is simply the aid of electricity to make the carcass move ; it brings no life, it removes no suffering, it makes one not free and independent. Life comes not at the beat of trumpets, life grows from the seed, from *within* and not from *without*. Here is living seed, the small embryo ; life is there, it will grow from within, it will take a little time, but it will be real life and no sham.

We can produce instantaneous effects and most astonishing results through electricity by making a carcass move, by making a carcass lift up its head, or lift up its hand etc., but life is not there. Life is what we want. Similarly, Rama says, let the seeds

be sown, let the Truth be dinned and instilled into your ears, the seed once sown we need not bother much about it. Similarly, to spread Vedanta, to preach Vedanta, you must realize the Truth yourself, the seeds will be sown; never mind about its further growth; it will continue to grow without your bothering about it.

There was once a sage who had a very devoted follower, a very devoted disciple, who used to visit him every day. It happened once that the sage went away for a time, and when he returned to that place, his former devoted disciple never visited him. Other people came and remarked the continued absence of the disciple, and lodged a complaint against the former disciple who used to keep company with the sage. The sage smiled and said, "Why find fault; why utter any complaint against him; what need is there of his coming to me; why should he attach himself to this body? I am not this personality, I am not this body. If he regard me as this body, if he regard me as this personality, he himself will be crucified. Let

him alone see this real Self, *that* I am, this Truth, this Divinity, Supreme Power that I am. Let him be faithful to my teachings, and he will be free, he will be blissful." Again the sage said, "When a mare is once conceived, she need not again visit the horse ; the seed is sown and in due time she will bring forth a colt." Similarly he said, "Seeds are being sown and I bother not about results, the seed will produce results."

Similarly it is nothing to Rama whether you continue holding meetings or not, it is nothing to Rama whether you remember the name of Rama or crush it under your feet, it is nothing to Rama, whether you flatter or curse, or denounce this body, all the time the seed is being sown, let it produce results. Again why should we bother about the world or whatever there is in it ? *The moment we stand up as reformers of the world, we become deformers of the world.* Physician, heal thyself,

According to Vedanta, the whole world is nothing else but God, the whole world is perfect, the whole world is Divinity, is my

own Self, the whole world is *one*. If that is the case, if I take up a method of reform, if I see that you are down-trodden, if I see that you are miserable and wretched through petty desires, that very moment I am deforming you, because I look upon you as something different from myself. So, Vedanta says, "O reformers, who take up this role, you look upon the world as sinners, you look upon the world as deformed and abuse them." Why should the world be so poor as to ask help of you? Christ came and did all he could to raise, to enlighten the people, but the world was not reformed. Krishna came and did what he could. Buddha came, all the many philosophers came, but there is still the same pain, suffering and trouble, the world we find the same. Are people any happier to-day? Have your railway cars, your telegraphs, your telephones, your great ships, all your great scientific productions make people happier? It is just like a fraction whose numerator and denominator have both been increased; the fraction seems different, it seems to be increased, but it is in reality the same fraction

increased proportionately. If your income or possessions have increased, your desires have also increased. It is like the tail of a dog; if you hold it out straight, it is straight; but the moment you let it go, it curls up as it was before. So those people who stand up or start with a desire of reforming, those who make noise in this way in the universe, are self-deluded. Young men, remember, you make a great mistake by starting something in the world. Throw not your centre of gravity outside yourself. *Feel, feel* your real Godhead, and the moment you are filled with Divinity, that very moment spontaneously, permanently, will flow life, energy, and power. That is the way to spread the Truth.

Archimedes used to say, "I can move the world if I can get a fixed point," but the poor fellow never found the fixed point. The fixed point is *within* you; get hold of it, feel it, feel it, realize it, realize that you are Divinity, that you are the Lord of lords, the Arbiter of all justice, the Source of all beauty, all force, all power, realize that you are the King of the whole world: you are That, and this realization

of your true Self, will of itself conquer the whole world, will give the world life, will set it agoing.

The sun does all his work according to or on the principles of Vedanta. He is the origin, the source of life and energy of the whole world. The sun is a Vedantin and acts upon the advice given to you by Rama. The sun does that. He gives all life, all energy to the world, but he does it impersonally. There is no egoism in him, there is no selfish nature in him, no little self-aggrandisement in him: he fills himself with energy, he is all force, all energy, all light and activity. So when you get up and the sun comes, does he make any special announcement of his coming, does he write a book or a pamphlet about it, does he make any noise about it? O, no, but you see all this earth, this world of yours is vivified, this earth of yours is brought into life; O, how slowly, how gradually, how slowly but surely, Nature wakes up; rivers wake up; you know at night they are frozen, but the sun comes up, warms them, gives them life, and they flow. Roses and flowers on the banks

of the lakes and streams are blown up by the warm, loving rays of the sun.

Again, the lotuses of the eyes of men are blown up, or in other words, men also wake up and are filled with life and activity; the air is set in motion, the air is full of life and action, because the sun has life and action, and through him flow light and activity to the whole world. He thinks not of taking any credit to himself for vivifying the world, for waking you up, for making the birds sing, or for making the flowers bloom. Everything comes to pass through him, because he depends upon himself, because he lives that life within him. This is the principle—Live that life within you, live that Atman within you, feel that you are the Light of lights, the Lord of lords, the Arbiter of all justice, vigour and beauty, and that all existence is due to you; feel that, feel that! Try these spiritual experiments, and then see!

What do they do to keep a little son, a little child happy, cheerful? All these silly mothers and silly fathers, all become disciples of the child. The child's lessons are learned by each and all. How are they disciples? They

begin to talk like children, they begin to dance like children, they begin to make faces with the child; the child begins to ride their shoulders; this little tyrant! The child lives his innocence; the child is free, he is not afraid of anybody. Those pouting, little lips are more imperative, more impressive, more persuasive, than any of your Demosthenes or Burkes. His will must be done. This little tyrant whose physique is so frail, whose hands and limbs are so tiny, has faith in himself, his will must be done. He is strong in his weakness. Filled with faith in himself he does not compromise himself. Parents often sell property, everything is sacrificed for the good of the child, of that little tyrant, and woe to the man who does not obey his commands! The secret power in the child is Vedanta. To him the world is no world, to him this prudence is nothing, to him there is nothing but happiness, supreme, and all power; all power is within the innocent sweet little child. This is the secret of success of the child.

Similarly, live Vedanta, feel, realize that you are the Lord Almighty; the Ruler of the

universe, the Lord of lords, the God of gods, the Governor and Controller of all the bodies in the world; feel, feel that "*I am the Reality*", and feel it, live it, and you will get disciples disciples enough. Children without advertising, without currying favour with any great man, without soliciting favours from the press, get disciples; any one who looks at a child is a disciple. Is it not a fact?

Live Vedanta and you will get people enough to listen to you. When the moon rises, there is no lack of people who come forth to enjoy its beauty. In East India, on new moon day, all come out of the houses and look at the moon, and worship the Divinity within. That is called *dwitiya* which means "Happy Day." On that day the people eat good food, and visit relatives and friends, and make merry.

Let the moon rise in your hearts and do not bother about the *modus operandi*, the ways and means will seek you, *they must seek you*. When a rose blooms, there is no scarcity of bees. Where there is honey, ants must seek it.

Similarly, care only to produce honey within your hearts, bring forth the full grown

roses of knowledge within you, then all will come, you will need nothing, you will want nothing. If there is anything you want, it **is** Divinity, realization within. When you fall back, everything will leave you. When you have a firm hold of the Divinity within, when you have learnt that, when you live it, then the whole world is like a dog, it wants to lick your feet. Do not hunt after it, the secret of all power is *within* you and nothing else.

There are the Shasta Springs here in California. It is said the water there is very fine. Everybody wants to go there. Shasta Springs ought not to be anxious about visitors, they ought not to have to issue any proclamations, they need not send any advertisements to people. People must and will seek them out.

Similarly, the moment the pure, fresh springs of Knowledge, of Life, of Purity and Love gush forth from your heart, that very moment you are possessed of those Shasta Springs, as it were; visitors and people will seek you out. This is the unalterable, immutable law. *The one thing needful* is to get those springs within you, it matters not

whether you remain in one place or go about from place to place. If you remain in one place, people will come to you ; if you travel from place to place, people will seek you, when there is real Truth and Spirituality. Nothing is dependent on outside behaviour, the whole effort in getting those springs there consists in letting Divinity flow fresh and free within you.

It is said of Kant that he did not know when he was born, but people know of him all over the world. The secret of success does not lie in keeping in one place. Get spiritual force *within* you, and you can recline on a sofa, and woe unto the world when it does not come to receive Truth from you.

When a magistrate comes and takes his seat in the court, all the plaintiffs, lawyers, all the defendants and witnesses come of their own accord ; the magistrate need not trouble about sending for them ; he need not bother about arranging the chairs in the court-room ; he need not bother about the arranging of the tapestry of the court room ; he need not bother about sending invitations to defendants, plaintiffs, or witnesses ; all things will be looked

after by others.

Rama says, get hold of this Kingdom of Heaven, get hold of this Divine Majesty within you. O Supreme Divinity ! O Divine Majesty! O man ! walk in your dignity a king that you are, walk in your Divine Majesty, pass on in your Divinity a god that you are. Bother not about your business affairs, about your dress, about your railway passage, about your property, about your house, bother not about all these things, that is the business of the outside world, that is the business of the powers that be. Come up, realize your Divinity, your Godhead, realize yourself to be the Sun of suns, the moon, the stars, and angels will administer to your needs, they must. This is the Law. This is the Truth, and Vedanta preaches this, as the secret of success. The moment you are in Divinity, the moment you realize your true Self, the moment you feel your true Self, that moment will your power be great, that very moment will the world seek you, that very moment will the world solicit your favour.

Look here, it is the great mistake of the

world for people to think that success can be achieved by rules and artificial laws. that success depends upon the dollars almighty, upon aids, help, money, relatives, servants, friends. O, this is how they work their ruin. Attempts in this direction are the same as the attempts to make the nightingale sing artificially.

Take the dove. Let it perch on the top of the loftiest cypress tree on the Himalayas, the dove will be inspired of itself, and sweet sounds will come forth. The nightingale on those delectable heights of the Himalayas; perched on the roses, sends forth its delicious melody ; full shrill notes come forth. Similarly, Rama says when you get perched on those delectable mountains of Realization, when you are settled, when you are firmly rooted in your Divinity, then, through your Divinity, your actions, your sublime life, your pure conduct, your noble deeds must sprout forth, must of themselves ooze forth, gush out, sprout forth, that is the way.

Reformers want to bring out great men, grand men, by laying down laws and rules,

and they want to dictate to them, and make themselves the examiners of other people. It is unnatural, it will not do.

People say, O, but we want practice. Rama says, "Brother, where is practice to come from?" Look here, this practice by outside acts is like the artificial singing of the nightingale. The sweet songs of the nightingale we could not bring out by taking hold of the throat of the nightingale, and saying, "Come down to me, nightingale, and sing." The moment the nightingale or dove is free, that moment the nightingale sings and the dove coos. So the moment you are in your centre, the moment you are in Divinity, the moment you are rooted in Godhead, the moment you reach those heights of Realization; through you noble practices, heroic deeds will gush forth in the same way as does the cooing of the dove, and the sweet songs of the nightingale when seated in the right place; this is the right way.

Here is, suppose, a piece of iron, and we want this small piece of iron, to become a magnet and draw other pieces of iron to it. How can we do that? By magnetizing that

small piece of iron. This is the real way, that this small piece of iron may be made to attract other small pieces of iron and hold them. Now this small piece of iron cannot hold another small piece of iron to itself, but in order to do that we must convert the first small piece of iron into a magnet. Now, we suppose here is a magnet. Let us attach this first piece to the magnet, and the first piece of iron becomes a magnet also, and can attract and hold the second piece of iron. Now this first piece of iron has been converted into a magnet, but detach this first piece of iron from the true magnet and its power is gone, it cannot hold the second piece of iron. Remember, while the first piece of iron is attached to or connected with the true magnet, it is also a magnet, it is possessed of all the properties of a magnet and can hold any pieces of iron to itself. The very moment we break the connection of this first piece of iron with the original magnet, its power is gone, it is unable to hold the other piece of iron.

Similarly, here is one body. Suppose we call it Christ. He was a very good, pure man.

What is he? During the first thirty years of his life, he was like this small piece of iron, nobody knew him: he was the son of a carpenter, he was a very poor boy, the child of an unknown mother, he was looked down upon. Now, this piece of iron got itself connected with the true Self, the Spirit, that is the magnet, the source of attraction, the centre of all life and power; he got connected with Divinity, with Truth, with Realization, Power, and what became of him: that piece of iron was also magnetized, he became a magnet, and people were attracted to him: disciples and many people were drawn to him; they naturally began to bow down before him. There came a time towards the end of his life when the very moment the body of Christ, called the piece of iron, was detached from the magnet, what happened to the spirit? All the pieces of iron which were attached to it fell off; all his disciples left him; the same people of Jerusalem who loved and worshipped him before, all those who had received him royally before, those who had decorated the city in his honour, all left him; his power was gone, just as the power of the magnet being

taken away from the piece of iron, its power is gone, it is no longer possessed of the properties of a magnet. When his disciples left him, when those eleven left him, so much did the people turn from him that they wanted to wreak vengeance upon him, that they wanted to crucify him, and that was the time when Christ said, "O Father, why hast Thou forsaken me." This shows that the connection was broken. See what the life of Christ teaches you. It teaches you that all the power, the virtue of Christ, lay in his connection with or attachment to the true Spirit or Magnet. When the solid body of Christ was attached to the true Spirit or Magnet, the body of Christ was a magnet also; but when the body of Christ was detached from the true Spirit or Magnet, then his power was gone, his disciples and followers left him. Now Christ regained this union with the Spirit before his death. You know Christ did not die when he was crucified. This is a fact which may be proved. He was in a state called *samadhi*, a state where all life functions stop, where the pulse beats not, where the blood apparently leaves

the veins, where all signs of life are no more, when the body is, as it were, crucified. Christ threw himself into that state for three days and like a *yogi* came to life again, and made his escape and came back to live in Kashmir, Rama had been there and had found many signs of Christ having lived there. Upto that time there was no Christian sect in Kashmir, there are many places called by this name, places where Christians never came, cities called by the same names as many of the cities of Jerusalem through which Christ passed. There is a grave there of 2000 years standing. It is held very sacred and called the grave of Esah which is the name of Christ in Hindustani language, and Esah means prince ; so there are many reasons to prove that he came to India, the same India where he learned his teachings.

Again, the people in India have a kind of magic ointment which is called the Christ ointment, and the story, which the people who prepare this ointment tell, is that this ointment Christ used to heal his wounds with after he came to life ; and that ointment really heals

all sorts of wounds miraculously.

There is plenty of evidence to show that he went back there ; but Rama will not detail it here. Rama is telling you that when Christ got his body attached to the Magnet, to the Divinity, the whole world was drawn to him. How was that connection severed ? There were several causes, outside influences, mixing too much with the people, remaining away too long from these spiritual heights ; by these things we fall away from that power. You know, Christ had to leave the multitude and retire to the mountains : and to one of his disciples he said, " I feel the power has been taken away from me, who has touched me ? " This is how living too long with people, living below those heights of spirituality too long, this connection was severed. It is quite human, quite natural. Even the faults of Christ do you good, the life of everybody does us good if we read it aright ; the right reading of anybody's life can do you as much good as that of the life of Christ. Rama says the moment you sever yourself from the Spirit that moment you are nothing. Keep yourself within

Divinity, keep yourself one with Divinity, descend not from those heights, realize the Truth, and you are the magnet just as the piece of iron is the magnet. Your body becomes alive, just as in the case of the small child, his flesh is alive, all his tears, his liquid grief so to speak, is real.

Similarly, if you are one with Divinity, you are sacred, you are a piece of iron magnetized, and you become a magnet by remaining in touch with the magnet. This leads us on to another aspect of the same question. We have pointed out the real source, the real cause, the real secret of power, but people mistake it to be something else. Just as in the child the real power comes from the realising of the true Atman, the true Self, but people attach all importance to his body, and instead of developing this true source of power in the life of the child, people make the life of the child down-trodden.

Read the life of Christ, and just as Christ did, do yourself; depend not upon the body of Christ, but depend on the Spirit of Christ, upon the Spirit within you. That is the true

way to become Christ.

Vedanta is not confined to India ; it is for the Christians as well as for the Hindus. In the light of Vedanta, how is the saving of man in the name of Christ effected, how is this problem solved? This may be illustrated by a story. There was once a mother, not a good sensible mother, who made her child believe that the room adjoining the parlour was haunted by a ghost, terrible monster, something hideous. The child became very much terrified and was afraid to step into that room. One evening the father returned from his office and asked the boy to go into the adjoining room and bring him something that he wanted at that time. The child was afraid he did not dare enter the dark room, and he ran to his father and said, " O papa, I won't go into that room, for there is a terrible big monster, a ghost, and I am afraid." The father did not like it and said, " No, no, dear boy, there is no ghost, no monster there ; there is nothing to hurt you in that room, so please go and bring me what I ask "; but the child would not budge. The father was very wise

and so he thought of a remedy, a cure for this disease, this superstition which the child had contracted. The father called the servant and whispered something into his ears. The servant left the room where the father was, and by a back door entered the adjoining room, the supposed haunted room. He took one of the pillows, and over one corner of it he placed a black cloth and projected one of the corners of the pillow, which was covered with the black cloth, through a hole in one of the windows of the room; he stuffed it out, and fixed it so that it looked hideous. The attention of the child was drawn to that and the child looked and saw something strange and terrible-looking. The father said, "That looks like an ear," (pointing to one corner of the pillow, which was sticking out) and the imagination of the child, which was very active, at once made out that it was the ear of the supposed ghost, and cried. "O papa, that is the ear of the monster, did I not tell you that this house is haunted, now we know it is true." The father said, "Dear boy, you are right, but be brave and strong; get hold of

this stick and we will destroy the ghost." You know, boys are very heroic, they can dare anything, they have great courage, and so getting his father's beautiful cane, the boy struck a hard blow, a noise was heard and there was heard a tiny cry, and the servant in the dark room then drew the supposed ear of the monster back into the room. That pleased the boy and with courage he cried that he was getting the better of the monster. The father cheered him up, puffed him up, praised him and said, "O my dear boy, you are so brave, you are a hero." But while talking to the child there appeared the two ears of the monster in the crack or opening between the doors of the room. The child was urged on, and he ran toward the monster and dealt blow after blow upon the head of the supposed monster. He beat it and beat it repeatedly, and cries were heard from within and the father said, "Hear, O child, the monster is crying in anguish, you have conquered, you have conquered." The child went on beating the supposed monster, and the father pulled out that pillow. The father cried, "O brave boy,

you have beaten the monster into a pillow, you have converted him into a pillow. The child was satisfied that this was a fact ; the monster, the ghost, the superstition was gone, and the child become brave, and jumped and danced with joy and went about singing and then he went into the room and brought what the father wanted ; but would any sane father advise a similar remedy for grown up boys ? O, no. That remedy is very good for small boys, but not for others. For that small child this method did some good, it served its purpose, but grown up children need no such remedy as that. In every small child we can drive out any haunting fancies or dreams, if there be time enough to devote to them. Now just mark. Vedanta says, as in this case of the haunted room, the real ghost was not driven out by the beating of the pillow by the child ; the real cause of the driving out of the monster was not the beating of the pillow, it was the evolution of the faith in the child that there was no ghost in the room. The child was made to believe there was no ghost, and there was no ghost ; the ghost had come into the room through the

imagination of the child. The ghost was in reality never there, it was this false imagination which put the ghost in the room, and this false imagination it was, that must be cured. Grown up people's imagination can be cured differently. People believe first that we are lost, that we are naturally sinners, that we are on the brink of a dreadful hell which awaits us, that there is a whole lot of sins weighing us down ; through the crime of Adam came our sinful nature, that by nature we are sinful, worldly that we are poor, crawling, weak creatures ! (You will please excuse Rama for speaking plainly) One part of the Bible makes people believe in their sinful nature. The Old Testament drove into the souls of the poor Christians in this world, it drove into the lighted rooms of your hearts, it drove into the minds, the cellar of your immutable Self, the ghost of the fall, the sinful nature, the ghost of the menial, down-trodden, poor self. These ideas were forced into the hearts of the people; the idea that they are nothing in the world, but poor creatures, poor worms, and nothing else, verily nothing else, poor, weak creatures at the mercy

of wind and storm, powerless in this world. First was the ghost of superstition driven into the souls of the world. Then came the New Testament. Rama speaks not from a biased stand-point. In the New Testament the father strove to undo the silly superstition, worked into the people by the mother, the Old Testament. In the New Testament the father, St Paul came and did his best to drive out this ghost from the hearts of the people, and tried his best to rid them of this ghost, and to free themselves. What plan did he adopt? Rama says, St. Paul did not do that, but Divinity through the body of St. Paul did that, and told the people how it was to be done. It was told that these sins, this gross sinful nature, this grovelling in the mind, this groping in the dark, this sin, this ghost of a sin and perdition may be driven out by a certain process, regarded by him as baptism; by becoming Christians, by joining the church, by attending services, by asking grace over roasted pigs, by feeding and supporting high priests, by putting on the livery of Christ, by doing all these things you are saved and your name is written

in the book of life. Do this process, the beating of the pillow as it were, perform these ceremonies, do these works, take the name of Christ, sing in the Church, hold services, pay priests, feed them fat and by that method you are saved. Rama says, if people having performed those services, acquire a living faith, they acquire a living conviction that they are saved, then they are really saved. Rama says if the really true Christian after performing these services in the name of the Church, believes himself to be saved, he must be saved, just as the child performed the service of beating the monster into a pillow, the room was no longer haunted; the monster, the ghost was no longer there.

Similarly, if you are Christians and get firm conviction that you are saved, as a matter of fact you are saved. Rama does not agree with the free thinkers and agnostics who call the Christians' living faith lost or gone; he does not agree with these people in denouncing the Christian faith. If your faith gives you courage of mind, and makes you firm in the belief that you are saved, then you are saved;

but at the same time Rama says, the world is no longer the child, the world is in the state of a grown up boy. This kind of dogma has saved millions and millions of people up to this time, but it is now high time to drive the ghost out of your rooms, by trying to realize that your nature is not sinful, that your room is not haunted by any ghost, by realizing that you are no wretched crawling worm, by realizing that your soul is not down-trodden, is not low. Realize with Vedanta that you have always been pure, that you have always been immaculate, have always been the All-in-all, realize that you are the Holy of holies, the Lord of lords, the God Supreme. *Think that, feel that, realize that, live that.* What is the use of touching your nose by stretching the arm round the back of the head when you can touch the nose from the front of the face? There is no use believing in salvation by performing services.

Vedanta says if you bring your faith to believe that you have always been saved, you are the saviour of the universe. If you believe that you never were the body, that you never

were in thralldom, if you be as grown up boys and not as silly children, if you realize with Vedanta that you are always saved, if you realize with Vedanta that you are the saving energy, then you are the Saviour of the whole world. Waste not your energies in superfluous, meaningless, and extravagant ceremonies. Waste not your energies in the puerile ceremonies of beating the pillow in order to save yourselves. Be no longer children. Realize yourselves to be saved, and saved you are. Thus the saving element in all Christianity is Vedanta. Vedanta is the finer process. If after all the ceremonies are over, you become firm in the conviction of "I am saved," and nothing else, just remember, it is Vedanta, permeating and pervading your Christianity which saves you. Attach not undue importance to outside names and forms and ceremonies.

In the Crusades during which so much blood was shed, war and struggle were brought on by the Christians in Judea; in one of the skirmishes, the Christians were beaten, were repulsed and driven back. One of the fanatics in the Christian armies, who wanted to win

fame for himself, gave out that he had a vision in which an angel had revealed himself and told him about a certain lance which had once touched the body of Christ, and which was buried under his feet, and by finding this lance, the Christians would be led to victory. The people took up the story and passed it on until it spread to the entire army, and all the people without giving any thought as to the truthfulness or falsity of the story, began to dig, and dig, but could not find the lance; they dug from early morn till late at night, but still no lance was found. They became very much discouraged and were about to give up the search when all of a sudden the same fellow began to cry out at the top of his voice that he had found the spot. All went with him to the place where he said the lance was to be found, and they found the lance. It was old and rotten, it was eaten up by ants and worms, and he said, "here is a lance, corroded by the earth, a lance which must have touched the body of Christ"; and he held it up where everybody might see it. The Christians jumped around it with joy, their happiness knew no bounds.

Being inspired with the finding of the lance covered with earth, being filled with energy and strength, all attacked the enemies again and came out victorious. Afterwards when the Christians came back to Europe, all believed that it was the virtue of the lance which had brought them victory, but after a while this same man who had told the first story fell sick, and was at the point of death. He confessed to the priest who came to bless him and told him that the lance story was a fraud. He said the lance in reality belonged to his great-grandfather, who also was in the army. The lance had been wrapped in rags and kept in the house since his great-grandfather's death. It had been used not only by his great-grandfather but had been handed down to him from his ancestors. Now when the Christians were going to Jerusalem, he said he took this lance with him, wrapped up as it was, but on the field he found it worthless, and when fleeing, the idea came that he might as well be popular, he might as well win a name for himself. So he gave out the story about the lance, and when the people were digging on

the opposite side from him, he took the lance and threw it into the ditch, and when they came there and began to dig, they found it. Historians played the eaves-dropper, divulged the secret and made it out that no virtue belonged to the lance, but the virtue lay in the enthusiasm and perfect faith of the people. They gave out that the victory was not due to the lance, but to the power *within* the people; the people, they said, manufactured spiritual force within them, and that living faith of the people brought victory and not the lance. Similarly, Vedanta says, "O Christians, O Mohammedans, O Vaishnaves, O ye different sects of the whole world, if you think you are being saved through the name of Christ or Buddha or Krishna or any other saint remember, the real virtue does not lie in the Christ, or the Buddha, or the Krishna, or any body; the real virtue lies in your own Self.' Distinguish between creed and faith. The story of the lance was the creed of the people and the living power, the enthusiasm manifested was what might be called the faith of the people. It is living faith which saves and

not creed.

Vedanta says, if it is this living faith, this living power, which was the cause of the Christians being victorious, why not take it up and apply that 'living faith to your own beloved Atman, your own true Self? Why not apply it to the Atman, the true Self within? Why apply living or dead faith in Christ, Buddha, or Krishna and others? Why not apply it to the Atman within, to the God within? What an easy process, what a natural application of the living faith !

This question is put to Rama most frequently. If such is Vedanta, if this is the substance of Vedanta and if Vedanta, had its origin in India, why is India so down-trodden? The reason of India's downfall is that the people do not live Vedanta. Americans live Vedanta more than the people of India do, and they are prosperous. The world has no right to attribute the downfall of India to Vedanta. Rama will prove that by telling a beautiful story. In a village in East India a boy became quite a scholar. He had studied in the university, and while living in the

university town he got some of the European ways. You know, in India the people are very conservative, and it is of very recent date that English ways and customs have been introduced.

Rama knows many people who have attended English universities, but who never wear English clothes, never speak the English language. The parents would not tolerate such insolence before them. Well, this student purchased a clock in the university town, and during the three months' vacation he lived where his grandmamma was, and he felt the need of this clock, and so he took it with him to his grandmother's house. Now the grandmamma was naturally averse to this intrusion in the house. The young man brought no English clothing with him, but he felt that this clock was indispensable for him in his study. He dared not bring any English chairs or tables, for they were regarded as awful, but he brought the clock at all hazards. The whole family was against it and especially the grandmamma. She could not bear this intrusion, it was something terrible. "O,"

said she, "It is all the time giving forth tick, tick, such an odious sound; break it up, destroy it, throw it out, it is a bad omen, it will engender something awful, it will be the cause of some disaster." She would not be reconciled. The young man did his best to explain, but she would not be pleased. The boy kept the clock in his study despite his grandmamma's remonstrances. It happened that thieves broke into the house and some jewellery and money were stolen, and the grandmamma got additional evidence in her favour, and exclaimed, "Did I not tell you that this clock would bring disaster? Thieves came and stole our jewellery and money, but the clock is not stolen. They knew if they took the clock they would be ruined. O, why do you keep this dreadful thing in the house?," The boy was very headstrong, and all her ravings were of no avail, The boy kept the clock in his study, and not long after, the father of the boy died, and then the grandmamma became fearful. She cried, "O audacious boy, throw away this terrible omen from the house. How can you dare to keep it

longer?" The boy still kept the clock; and again after a short time the mother of the boy died, and then the grandmamma could not tolerate the clock in the house any longer. Like so many other people, she thought the clock to contain a worm, for they had never seen anything run by machinery. So she thought there must be a worm in the clock to make it move, she could not conceive of its ticking and running of itself. She thought the clock to be the cause of all the troubles in the family; so she caught hold of the clock and took it into her private parlour and put a stone under it, and by the aid of another stone she broke the clock into pieces, she wrecked vengeance on the clock. Now, mark please! You make laugh at the state of the grandmamas in India, but you are playing the part of these grandmamas in other respects. People put this and that together and they jump at conclusions and say that one thing is the cause of the other. Europeans are especially prejudiced and jump at the conclusions that Vedanta is the cause of all the downfall of India. In the same manner do

they jump at conclusions in their arguments in other matters in this world.

The rise of Europe and America is not due to Christ's personality. The right cause is Vedanta practised unconsciously. The downfall of India is due to Vedanta being absent in practice.

Just here let Rama say a few words as to the part the mother plays in raising the whole world. All the great heroes of the world were sons of great and noble mothers.

It is the mothers who can raise the whole world; it is the mothers who can make the country rise or fall; it is the mothers who can make the tide of nature ebb and flow. It is always the great heroes who are the sons of great mothers. If these truths are instilled into the child in its infancy, if the realization of the true Self is instilled into the child in its infancy, it may grow to be a Krishna or a Christ.

Mothers may spoil the nature of their children, or raise and elevate it. This is the mothers' part. You have heard of the Spartan mother having said to her son who was about to go to the battlefield, "Come either with the

shield or upon the shield, come not without it. Come to me either alive or dead, but never come defeated."

There was a queen in India, who shut the gates of the city against her husband when he returned defeated. She sent this word to him, "Go away, you traitor, you are not my husband, you have allowed yourself to be defeated. I know you no longer, go away, you are not my husband."

Here is the story of an Indian queen who took a vow of seeing that all her children were perfect. She took the vow of making all her children free from transmigration. The one goal and object of the mothers of India is to make their children free from transmigration. A man of realization is a free soul and is never born again. She also took the vow of making all her territories filled with men of realization, with God-men.

She also wanted to make all her subjects God-men. This was one vow by one mother, and she succeeded. Her sons were God-men, they were Krishnas, Buddhas, philosophical men, men of renunciation and they ruled the

whole community ; all her subjects were made free. One woman did that ; and what was her process ? She used to sing to her children while very young, she used to sing to her children while she nursed them at her bosom, she used to instil into them with her milk, the milk of Divine wisdom. The milk of Vedanta she drilled into them while she rocked the cradle, while she sang her lullaby to them.

1

Sleep, baby, sleep.

No sobs, no cries, never weep.
Rest undisturbed, all fears fling,
To praise Thee all the angels sing.
Arbiter of riches, beauty, and gifts
Thy innocent Atma governs and lifts.

Sleep, baby, sleep.

2

Soft roses, silvery dew-drops sweet,
Honey, fragrance, zephyrs' genial heat
Melodious warbling, notes so dear.
And all that pleases eye or ear,

Comes from Thy heavenly, blissful home :
Pure, pure Thou art, untainted Om.

Sleep, baby, sleep etc.

3

No foes, no fear, no danger, none,
Can touch Thee, O Eternal One !
Sweet, lovely, tender, gentle calm,
Of sleep Thy Atman doth embalm.
Thyself doth raise the spangled dome
Of starry heavens, O darling Om !

Sleep, baby, sleep etc.

4

The sun and moon Thy playing balls.
The rainbow arch bedecks Thy halls.
The milky ways for Thee to walk,
The clouds, when meet, of Thee they talk ;
The spheres. Thy dolls, sing, dance and roam,
They praise Thee Om, Om Tat Sat Om !

Sleep, baby, sleep etc,

5

In lilies and violets, lakes and brooks,
How sweet Thy sleeping beauty looks,

Let time and space, the blankets warm,
Roll off Thy face by sleeping arm.
Look half askance as baby lies,
Dear naughty boy with laughing eyes!
Sleep. baby, sleep etc.

6

The shrill, sharp echoes of cuckoos
Are whistles, rattles, Thou doth choose.
The sparrows, winds, and all the stars
Are beautiful toys and baby's cars.
The world is but Thy playfull dream,
It is in Thee, tho' outside seem.
Sleep, baby, sleep etc,

7

O wakeful home of rest and sleep !
O active source of wisdom deep !
O peaceful spring of life and action !
O lovely cause of strife and faction !
To limiting darkness bid adieu.
Adieu ! adieu ! adieu ! adieu !
Sleep, baby, sleep etc.

8

The beauteous objects, charming things,
Are flattering sounds of beating wings
Of thee, O Eagle blessed King,
Or fleeting shadows of Thy wing,
Bewitching beauty half reveals,
And as a veil it half conceals
The wearer of this veil, Sweet Om,
The real Self, Om. Tat Sat Om.

Sleep, baby, sleep etc.

This gives a kind of idea of the lullaby which the queen sang to seven of her sons. When the sons left home, they went abroad, filled with Divinity. Through them was Vedanta spread. The eighth child was not trained exactly that way, because the father did not wish this child to leave the throne ; he was not wanted to become a perfectly free man. So, to this child, the mother did not sing this lullaby, but she had to carry out her vow in some way, that the child should not suffer sorrow or be pained in this life. As the eighth child was not to leave the royal throne it was not brought up the same way as the other seven.

The eighth son was placed in the care of a nurse, but when the mother was about to die, this son was brought before her, and she gave him this lullaby, which was written on paper and wrapped in some rich, costly material and covered with jewels; she encircled it around his arm, and asked him to keep the amulet most sacred, she asked him to read the paper contained within, she asked him to think it, feel it, and it would make him free, it would take away all sorrow; she told him the amulet was not to be opened except in case of emergency. The mother died and the father died, and the boy became king and ruled for many years.

One day elder brothers of the boy came to the capital of their father, and sent a message to the boy, Alerk by name, and menaced him to leave the throne, because they were the elder brothers, and they were the rightful heirs to the throne, and he ought to leave the throne in favour of the eldest brother. When this Alerk was threatened by the authority of the elder brothers, when he was threatened by the precedence of his eldest

brother, he trembled with fear, he was terrified and knew not what to do ; he wept at the fear of losing all his grandeur and glory. On returning to his bed at night he noticed this amulet around his arm, and the last words of his mother flashed through his mind, and he opened it and read the paper ; with tears in his eyes he read, "Thou art pure, thou art immutable, thou art all knowledge, all power, thou art the arbiter of all power, thou art the giver and restorer of all beauty, all joy in the world. Think not yourself to be the body, depend not on worldly things, rise above it, meditate upon it, think it over, friend and enemy ye are !" The son realized it through and through, his anxiety and fear were gone ; cheerfulness and joy were brought to him. He sang it over and over again. What with the meaning and virtue of the song and the good wishes of the mother, he was resuscitated and became himself ; all fears and anxiety had fled, and sorrow was gone ; he bade adieu to all worldly expectations, all worldly asking, all petty desires. He realized it so much ; so filled was he with purity and power

that it was gushing out of him ; he forgot to go to bed, and he dressed and went to the spot where his brothers were, and cried, "Come, come, come and release me of this burden—this head-aching crown—here is the burden, take it, release me from it, I know I am all these bodies, desirous of sitting on the throne and ruling the kingdom ; and I am you, and you and I are one, there is no difference." When the brothers marked this sacredness on his face, it filled them with joy, and they said that they came not to take the throne, for they were the rulers of the whole world ; they simply wanted to give him his true birthright contained within that body. They said, " O brother, this is not you who are the dupe of the senses ; you, brother, you are not the king of the earth only, but the king and ruler of the sun, the stars, the worlds, and all the *lokās* that be. O brother, come, realize that you are the Infinite, the Immutable Self, the Sun of suns, the Light of lights." The prince realized this truth, and he (Alerk) went on ruling, but he looked upon the office of king as an actor's role in the theatre,

imagining himself to be playing that part. Well, this prince was sane, and nothing could make him sorrowful. He ruled as a mighty monarch and was a most successful king of the world. Success sought him.

Joy Eternal, Unbroken Peace is yours, nay, you are that. Realize your Centre and be there for ever and ever.

VEDANTA; THE ROD OF MOSES,

(Lecture delivered on March 5, 1903, San Francisco.)

There was a question put to Rama after the lecture delivered in Odd Fellows' Hall, and the reading from the Upanishads will answer the question.

The question was, "Why do you preach renunciation and talk of giving up desires and casting aside all worldly attachments? Vedanta wants us to break all connections with the whole world and suppress our love for the whole world. It crushes out and dries up all love for humanity in our hearts."

Upanishads—"When one obtains true Bliss or realizes his true Self, then his duties are good, and good flows from him spontaneously. That is the Law, One who does not obtain Bliss cannot do good to humanity; only he who obtains Bliss can do good to humanity. If you are very poor, if you have no food and

are starving yourself, how can you appease the hunger of others ?”

Pupil—Sir, I want to understand what this Bliss is.

Preceptor—The Infinite is Bliss. There is no Bliss in anything finite. So long as you are finite, there is no bliss, no happiness for you. The Infinite is Bliss. The Infinite only is Bliss.

This Infinite ! How must we understand it ? There is no need to make any comments, but Rama wants you to mark these words and think over them and settle in your mind, and the time will come when you will apply these words, “The Infinite is Bliss ; there is no Bliss in the finite.” And this Infinite you must understand.

In the English language, there is the word whole. ‘Are you whole’ means ‘are you strong, are you healthy.’ Beautiful word is this. So long as you regard yourself as a part only, a small, finite something like three cubits and one-half long and 150 pounds heavy, so long as you consider yourself to be flesh and blood, so long as you are limited ; you are impaired, you are cut, you are divided, you are not whole,

you are simply a finite fraction, and are not whole, not healthy, not strong. You are stagnating. If you separate a small particle of water from the sea, it will become putrid, it will become stagnant and filthy. Similarly, the man, the sage or saint, or any body who feels himself as a finite being, who feels himself a finite being limited by time or space, confined within a short area, is not healthy, is not whole and is not happy; he can lay no claim to happiness. The very moment your vision is not limited, the very moment you dispel your finite consciousness and feel that you are the all, that you are the whole world, that you are an Infinity; when you realize that, then you become whole, and bodily disease, trouble, anxiety is dispersed, dispelled, evaporated.

This is the secret of all healing, all magnetism, all mesmerism. Be thou whole. Whole thou art. That is the Truth. Live in Truth. Realize that you are the Whole, that you are Almighty, that you are Divinity.

Pupil—What is this Infinity?

Preceptor—Limitation is of three kinds,—limitation due to time, limitation due to space,

and limitation due to causation. Being the Whole means realizing Self, pervading all time, transcending all time, transcending all space, transcending all personality. Where one sees nothing else, hears nothing else, understands nothing else, there is Infinity, because so long as something else is beside you, you are limited and finite.

Where one sees or hears or understands something else, that is finite. Hearing or seeing spirits, hearing astral bells, or clairvoyance as it is called, is finite. You are on the road to realization, but you have not yet reached the final goal—when one sees nothing else, hears nothing else but Infinity. The Infinite is Immortality and the finite is mortality.

Pupil—Sir, where does Infinity abide, on what plane?

Preceptor—In its own greatness; not even in greatness.

It means that Infinity is beyond time and space. Then how can you bring Infinity within time and space? To ask about Infinity, where it resides, is putting the question like this, “Bring me half an ounce sea-waves.” Sea-waves

are not measured by ounces or pounds Avoirdupois. Similarly, Infinity cannot be measured by how, when, and why. If it could be, it would not be Infinity.

The question put to Rama was that Vedanta by teaching renunciation of all desires and attachments, preaches hatred. Now it is not so. Just mark the words of Vedanta, "Give up love and attachment." But you say, "O, if we give up love, love is God and we give up God." O people! love in this country means cupidity, it means stupidity.

In India there is a better word which means stupidity. People say, "O, he is in love." Well, this is not love at all, it is something diabolical. Rama has more regard for Truth than for anything else. All personal attachment makes you finite; and makes the object of love also finite; then both fall, you and the object of love. Vedanta wants you to give up cupidity, stupidity, and all attachments, but does not want you to give up true Love. That you have not to give up.

Take the case of the child. Is the child a lover? No, no. The child is not a lover.

but is love itself. So says Vedanta, "Be not a lover but become love itself." Now what is it that makes a child a magnet? It is not being a lover, but being love itself. The child has no attachment, no clinging, no personal selfishness, but the child is love itself, and that is what Vedanta says, "Become love itself; then you become a magnet, become Whole."

People talk a great deal about making themselves healthy, about healing others etc., but please wave aside all selfish methods and motives which keep you finite. All desire is love, all desire is personal love, all desire is attachment. Throw it off and you are Purity itself. If you gain that, then your body is bound to be healthy. Your intellect is bound to be perfection itself, if you realize this purity which Vedanta preaches. This purity is the real renunciation so frequently preached by Vedanta.

Get that Purity. Is not the child pure? It is indifferent to everything. Mark the little tyrant. He rides on the strongest shoulders and pulls the hair of laurelled heads. How strong a magnet is he? What is the cause?

Purity. That is what makes the child a magnet and that is what makes the child so beautiful. So says Vedanta, "Realize this renunciation and you become love itself ; through you will flow naturally and spontaneously good to all mankind." When we want to do good to the world, we can only do so when we become all goodness ; not till light comes from us naturally, spontaneously, as light comes from the burning lamp.

Mark, the eyes of the snake are charming ; they are a magnet, and small birds fly into the mouth of the snake. What is that charm in the eyes of the snake ? They have a look of indifference ; there is no clinging to anything, and you know the saying is, "Be as wise as the serpent."

There is the whole secret of magnetism, of power, of health and everything. It is true that sometimes the snake apparently swallows its young ones to protect them, or rather the snake puts its young in its mouth to protect them, but it often eats up its own children. The snake gives birth to a hundred small snakes and if all these snakes should live, the

world would become uninhabitable, but nature has provided for the protection of the world and the snake eats up its young. The snake is an animal which has no attachment. The snake casts off its skin, it has no attachment for its skin. Similarly, Rama tells you that if you can mentally realize Vedantic consciousness and really cast off the body as if it never existed, if you can throw it aside and realize, "I am Divinity, the All, the God." if you realize that, you have nothing to do with the senses, the personality, then you become an Infinite being. You become a magnet. Vedanta says, "If you realize this, if you become perfectly pure, you become a magnet, and what is this magnet? You become the concentrated essence of Love and good flows through you of itself."

Again, do you not see in all your attachment that it is not to be denied, that you are misreading your affections and feelings, and when you say you are in love, in reality you are in hatred. So when Vedanta says, "Give up love," it should put it "Give up hate." This must be understood. Wherever you attach yourself to an object, you are attached

to one object but are detached from the whole world, are you not? When the child has not learned love, the child is all love, it is as it were one with all. When the child is a month old, any person may pick up the child, may fondle the child, it is so good ; the child was love ; but there came a time after a while when the child fell in love with somebody, and what happened ? The parents became a burden, the sister and compainons pleased not, and the old friends were detached, the whole world was detached ; the grown up child goes to business but it suffers, he goes to the beach but that becomes irksome, for no where is his lady love ; all things become insufficient compared to the lady love. When you say a man is loving, he is really hating the whole world. When you are loving a particular object, you are detaching yourself from the whole world. So Vedanta says, all personal attachment means detachment, separation ; it means stagnation. Then do not commit suicide.

Vedanta says, here is a case of cupidity, and here is the case of the child ; the child was love itself and this first case was cupidity and

nothing more. So when Vedanta says, 'Rise above your desires,' it means to make you a blessing to humanity. Vedanta puts your powers at their best and makes you unite with humanity.

Is it not a fact that all the benefactors lived pure lives, lived free of personal attachment? Did Christ ever marry? No. Saints and prophets, did they marry? No. Rama speaks not against marriage, but he means to keep the mind one with Divinity, to keep the soul one with the whole world. Some of the saints married, just mark their relation. Their mind was perfectly unattached, perfectly pure, even though they lived in the family, had children ; but we do not live where our bodies live, we live where our minds live. We live in reality where our minds live ; so all our saints who lived apparently a married life, lived wholly and solely with Truth, lived in the Light. "I am the All." Thus Vedanta by asking you to gradually give up your attachments simply makes you the benefactors of the whole human race.

Most of the literature which comes from

the American Press makes a big talk about magnetism and mesmerism, hypnotism and clairvoyance and all sorts of things, and most of this literature publishes and teaches different methods and ways of keeping the body strong and healthy, and curing disease. It is all very noble, and the intention is most laudable. But with some notable exceptions, the vast majority of such writers smacks of a principle diametrically opposed to the Truth : a principle which is tinctured and tainted with selfishness, a principle accentuated by a copyrighting, favour-currying, self-aggrandizing spirit. And remember, though these people are doing their best and are doing a grand noble work, still if you want to steer clear of their weakness, if you want to keep yourselves masters of the real power and to achieve success, you will see that the Truth is paradoxical. The way to achieve a thing lies in becoming opposite to the thing. It is so and we cannot help it. Rama lays before you the perfect truth, and you may verify it by your own experience. You may try all other methods, and then take the words of Rama and

try and use them when you get time.

The way to gain anything is to lose it. He who would gain his life must lose it. Rama finds that most writers contradict this Truth. If you want to achieve success, you must become a magnet ; as to a magnet particles of iron are drawn from all directions, and desire is like a particle of iron.

When a man is successful, he is a magnet. If you want to be a magnet, you will have to undergo the process of making yourself a magnet. And what is the process ?

Here is something. In it there is a positive as well as a negative element, both are stored up ; both are there ; but how is it in the magnet ? When the two elements are not described (separated), there is no attractive force, but the magnet has the positive element free from the negative element. The positive collects on this side and the negative on the opposite side, then the force becomes perfect like the Rod of Moses, with which he touched the Red Sea and divided the waters. So, here are the divisions and in order to have a magnet they must be polarized. Similarly, you have to be polarized

and then you become a magnet. Now, what is Vedanta? Vedanta, teaching the principle of Renunciation, is simply like the Rod of Moses, the beautiful Rod of Moses, it separates the chaff from the grain; it divides the lower nature from the higher; it makes a discrimination; it makes you separate your Divinity from your animal nature. Just mark. All clinging attachments are due to the finite nature in you. What desire can there be to the Infinite? All desire implies finiteness, finitude. The Infinite cannot desire; the Infinite has nothing besides it, for it is but itself. Then how can the Infinite desire? It is the limited being only that can desire. Thus you see that all your desires and attachments proceed from your finite nature, your *mayavic* element. The Infinite Self in you is above desires. So you see, the desiring element in you, this little false ego, is the animal nature in you, is the low nature, and the Divinity or Infinite in you is beyond all desires. Now, then what does Vedanta do? Vedanta wants you to separate the two. Everything is mixed up and you are calling yourself this little selfish

finite ego, and the Real Atman or Rama, or God you are mixing up with the false, apparent, deluding, finite nature.

Vedanta says, render unto Cæsar the things which are Cæsar's and so render unto Rama or Divinity the things which belong to Divinity. These desires, this false self should be taken at its own worth and realised to be nothing. Assert your Divinity; feel yourself to be the God of gods, the Lord of lords, the Infinite One, then what desires have I, I am eyeverything, He can desire who is not in all time. He will desire things which come to pass in seven years. To the true Self there is no desiring, for the true Self everything is. Everything is within you. Verily, all objects, all joy, riches, everything man can desire, am I. Feel that and chant Om, and try to feel that. You must realize that. You have always thought yourself to be the body, and the body you have become. Think Divinity, live in Divinity, and where is then any room for desire? This Vedanta makes you a magnet, the positive and negative poles are separated and the body is magnetized.

Here is now something very important.

People make a mistake in saying that such and such a speaker has great personal magnetism about him. That is not the only magnet you desire. There is one man who wants to be a magnet to attract thought; another wants to be a magnet to attract riches; another wants to be a magnet of personal charms, beauty; other people want to be magnets of other kinds; but the secret of all this magnetism is Renunciation; mark these words, *pure renunciation and nothing else*. You need not waste your time in printing books to teach perfect health. If you can remember these words and act according to them, you are a great magnet. Rama tells you these things from personal experience, and you may try them. In order to become a magnet of thought, so as to attract all sorts of knowledge to us, will it do to pray to God? To say "O Lord Almighty, give me light. O thou who art Light, give me Light". O, will this make you Light, it won't do. "O, let me have Light." Remember, just as we think, so we become. If your thought is of this kind, "Let me have light," what will the result be? The

realization of this thought in you will result in your being in a position from which light is always away. This thought 'Give me Light' of imparting light, in asking and begging for Light, places you at a distance from Light, and the result will be that Light will never come, it will always be away.

Rama says, mark the man born of rich parents, his birthright you say is ten millions ; but when does he get his birthright ? O, he must wait a long time. He is always wishing for the death of his mother so that he may get his birthright. So when we pray to God and say, "O Lord, I am your disciple, and being your disciple, O Lord, let me have this and that," then you will have to wait till God dies. God never dies, and you will never get your birthright. This is not the way to get Light or Knowledge from around us. Never did man get anything by praying, by begging, asking or seeking.

This is an astounding statement. Philosophy proves it. What is Might ? Might is to give up the desire for even Light. So long as you desire Light, it eludes your grasp. Shall I ask

Light to come to me? By the act of asking or begging, you shut out light. The very act of asking or begging closes all light upon you.

Rama will relate a very funny story. There was a man in India who was practising a *mantram* in order to win his lady love, but the sage who told him the *mantram* that he was to repeat to himself, asked the man to beware of one thing. Now what was that? The sage told the man never to allow the idea or thought of a monkey to enter his mind when he was practising this *mantram*. Well, the man began to practise the *mantram* and he was trying hard not to think of the monkey, but every time he practised, the thought of the monkey came to his mind, he could not exclude the thought of the monkey, the monkey kept all the time before him. He could not for a single second repeat the *mantram* without the thought of the monkey coming before him. He went to the sage and said, "Sir, sir, if you had not cautioned me not to think of the monkey, I would have been able to chant the *mantram*, and would never have thought of the monkey, but when you want me to keep out the thought,

then it haunts me, over shadows me." Similarly by the very attempt to shut out ignorance, by the very attempt to bar out ignorance and weakness, you post weakness and ignorance there.

Light comes as does the light from the sun or from the stars. Vedanta says, "Give up desiring and asking for Light, purify yourselves of this desire for Light, renounce it, give it up," and O, what happiness! Feel Truth. "Let Light come or not. I have nothing to do with this light. O, I am the Sun of the universe, I am the Light of the universe." Feel that. Here you see you are not the lover but Love itself. You are not asking, or begging for Light, for you are Light itself. I am not the body or the mind. Light is to come to the small personality, the little ego, only, but you are not the ego, you are in reality Light itself. Think this, realize this and you rise above desires.

There is a beautiful verse in Hindustani language which means, "You are honey, honey, no desire, but above all desires."

It is a matter of personal experience that

whenever Rama tried to even think out any subject, no matter how hard Rama tried and tried, he failed until unconsciously the mind became disgusted, and Rama said, "O, let matters go. I shall have nothing to do with the essay, let it be attended to or not, I care not"; when lo! all of a sudden the idea came. "O, why, why desire for Light, discard the desire, throw it aside and desire not." Then light came, knowledge came.

When studying in the advanced class at the University, Rama took a vow never to do anything with the aid of the professors, and this was a very hard task. This was the self-appointed task to solve all the hard problems in Mathematics, and do all this without the aid of any keys or professors. While trying to solve the deep problems Rama laboured and laboured. In some cases he was successful, but in many cases not. Rama worked from 5 O'clock in the evening till 4 or 5 O'clock in the morning and still problems were not solved. Rama became disgusted and went to walk upon the top of the house to get the fresh air and was thinking of taking a knife

to kill himself, for he must solve those problems and as yet he had not. At those times when Rama gave up the body, everything of the solutions came to him. So we see that always in difficult matters when we make ourselves a magnet of thought, we rise above thought. Now in these days what does Rama do? The first thing is to throw aside all idea of doing this or that, "I do not desire to write anything, away, away, what do I want with it. I am Light and I enjoy my own Glory, and the enjoyment of my own Glory is success, real success, and all other things are mere delusions; even if worldly success comes to me, I will never enjoy it' My every joy is Divinity." This is the way. Try to possess the knowledge of Heaven and everything else will follow. Have first your own secret secure, and all things will follow. Here is the thought, "I have nothing to do with this or that, I have no responsibility or fear, I am not responsible to anybody, I do not have to pay anything to anybody, I am myself, I am Light."

What pleasure can the world give you? All joy, and all pleasure comes from within you.

The real Self is all Bliss, all Glory, all Joy: I will enjoy that ever. If I get these things, I must not enjoy them, and what happens? The result is that my mind is filled with thoughts and ideas. Ideas seek you. This is the Law. Thus we see that in order to become a magnet of thought, one must rise above the desire for Light; and this rising above the desire for Light is the negative side of the question, and the positive side is "Feel, I am Light. I enjoy my own Glory."

Now another secret. If you want a friend or wealth etc. to come to you, what have you to do? Give up the attachment to the desire, and after doing the negative side or part of the problem, take up the positive side which is the statement and belief that "I am Divinity, I am the Lord of lords, the Light of lights, all beauty, all joy, all pleasure am I, I am the great over-soul of all, I am the Ruler of the universe." Feel that, think yourself Divinity, give up the idea entirely, and when things come, look at them with other eyes, enjoy Divinity only. Then you are successful in the eyes of others, but in your true eyes you are

more than successful.

The other day it was told that when a vacuum is produced in the atmosphere by the rarification of air at a particular spot, the rarified air by the heat of the sun rises, and a vacuum is produced. What happens? The air rushes up to fill the vacant space. Similarly, when you create a vacuum by rising above desire, your body becomes a vacuum, when you are in Divinity, then to you the body, the seeming ego, is dead and gone; it has vacated its place and what happens? Every object here about must rush up to you.

According to some, the nature of the magnet is nothing else but a vacuum. Well, here is a vacuum created by giving up desires, the selfish desires which were choking up your self. Throw these off and then you become a magnet, a vacuum is produced.

Question—In order to heal disease, is it necessary to deny matter?

Answer—To heal disease you must feel yourself to be the Whole, you must see nothing but Divinity all through. Feel, feel Divinity, and there is no disease. Health, strength,

all things flock to you instantly, when you rise above all these. Desire not to see or hear God, for God you already are ; when you desire to see God, you place God outside yourself, you place God away. You desire to do good to humanity. Why should the world be so poor to beg your attention ?

In the case of Newton, he gave himself up to meditation. Meditation is nothing else but rising above desire. His little self was merged in the subject before him and the result was that he became a benefactor of mankind. He did not solve the problem with the idea of benefiting mankind or languishing mankind in debt. He had no such notion. He did his work because to him that work brought joy itself and he became a benefactor to mankind.

No matter if people do not praise you, no matter if you bear no name. What is success in the eyes of the world is mere delusion of the senses. You gain success on the spot when you feel "I am one with All, with Divinity, success am I."

Then, must matter be denied ? Certainly.

Remember, you are Divinity, and the moment you feel Divinity, matter is gone. Deny matter and assert Divinity. There are not two distinct processes but are one and the same. Similarly, the real Self of you, you find to be the Over-soul, the Ruler and Governor of all these bodies, these suns, these stars, these trees, etc. When you feel that, and rise above that, and you feel further, what do you feel? When Rama walks, he thinks, "There is the sun, and the sun creates all these clouds and mists, all these are due to the sun; some people say they are due to the earth, water, etc., but it is not true. Water, clouds, mists, all spring from the sun. The sun creates them, and when he looks strongly at them, the clouds and mists disappear." So it is one state of Realization when you feel yourself to be the Over-soul, like the sun, and you drive off the mists of the under-soul.

People say, "I am created in the image of God." Rama says, "Be images, and you will always be miserable." You are not a likeness or image of God, but you are God.

Take the image reflected in the water.

In respect to this image-reflection in water, the sun is called the Over-soul, so in the first state of Realization man feels his Over-soul like the sun.

By opening and shutting the eyes, Rama usually perceives this, "I envelope the sun, moon, stars, and all that. I give them power, energy and life. I am their back and support. I am the Over-soul." This is one state. If you realize this state, then you will see that all jealousy, hatred, fear go away ; to you there is no thought of danger lest somebody copyright your productions, or make capital out of them.

When the child takes away a book, does the mother become disturbed? No, because the child is hers and the book is hers, so why should she be disturbed. So, if a man steal anything from you, the man and you are one, and what he steals is yours and his also, then why fear? To you success or joy is not to be had by begging, is not to be had or looked at from the stand-point of what people call success. Your goal is Reality itself, and if other pleasures and objects of the world come to you you must say "Get behind me, Satan,

I take nothing at thy hands." Then how happy you become. Heaven itself you become, and you make your life a success.

In order to gain or possess health, to overcome disease, is it necessary to deny matter? Rama says, no, simply assert your true Self and place yourself in the second state of Realization, the state in which the sun looks at the dew or the mist and they disappear. So when you realize yourself in the second state, you reach a state where there is natural non-duality.

What is *pranayama* or the practice of breathing? In regard to this, people want to lay stress on this practice, but Rama says when your mind become merged or lost in Truth, the breathing practise will take care of itself. The very moment we are lost in that feeling, when at that time we chant Om, the breathing operates of itself in the most desirable and best way possible; it fills the lungs and comes from even below the abdomen, and fills you. The principal thing is feeling Reality, and if that is there, every thing else will be there.

There are people in this country who

want to get beautiful eyes, beautiful noses and chins.

Rama says, even by acquiring spirtual powers you are still finite and not happy. People want to apply this psychic power to make riches, even so you are finite, you are miserable and wretched.

Mark this. If you want to gain the object of desire, beauty, colour, riches, health you will have to practise Vedantic Renunciation, but not wholly, in part only. Thus as you practise in part, you get this partial benefit; but partial benefit will not mend matters. Then, why not get the Fountain-head, and the particular object you desire will come to you and in addition everything else will also seek you. So please be not confined to particular objects of desire ously, but take the royal road. The short cut to Heaven and Bliss is to realize that you are Heaven itself to-day.

Realization comes in two ways, either by faith or through knowledge. You can remove your doubts by studying Vedantic literature, and it is expected that a clear and thorough exposition of this Philosophy will be given by

Rama* in no distant future. If you cannot get Realization by reading Vedantic literature, then have faith in it.

When Christians get a glimpse of Realization they do not see just as Christ saw, but they have faith. So if you have time and interest enough, then read Vedantic literature, if not, then have faith in Rama, God, in your own Self, and you are saved. Realize your own Salvation. There is no other way.

OM ! OM !!

*Rama's lectures and talks in America taken together are a most beautiful exposition of Vedanta, as he realized it. He has strung these discourses like coral beads into the thread of his realization, the sublimity of which dawns on the reader when he reads all these lectures together and realizes the exquisite freshness breathing in them—Editor.



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In Woods of God-Realization

OR



The Complete Works of Swami RAMA TIRTHA

VOLUME III

AIDS TO REALIZATION

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Murgha Review Magazine

APPRECIATION

BY

Lala Hardayal, M. A.,
(The Modern Review, July, 1911.)

“.....In this part of the country, there are many persons who lovingly cherish the memory of Swami Rama Tirtha and tell how he lived like a true ascetic and won the hearts of the rude villagers in the mountain valleys of California, how he used to throw into the sea the laudatory comments on his lectures that appeared in the local press, how he insisted on charging no admission fee and said to well-to-do friends who complained that the expenses of holding the meetings could not be met on that plan, “Surely you can pay the expenses of holding the meetings.” He was the greatest Hindu who ever came to America, a great saint and sage, whose life mirrored the highest principles of Hindu spirituality as his soul reflected the love of the “Universal Spirit” whom he tried to realize.”

PREFACE

The Readers of 'In Woods of God-Realization' are aware of the fact that the works of Swami Rama Tirtha published originally in four volumes were later on brought out in eight volumes in 1930.

Lately a suggestion was placed before the management that these volumes should be of uniform size as far as possible and some of the lectures should be put under the appropriate titles which each volume suggested. Some matter which was not already published in these volumes had also to be brought out.

The Rama Tirtha Pratishtan, therefore, evolved a scheme early in 1947 to publish the complete works of Swami Rama Tirtha 'In Woods of God-Realization', in 12 volumes as follows:—

- (1) The Pole Star Within
- (2) The Fountain of Power
- (3) Aids to Realization

- (4) Cosmic consciousness and How to Realize
- (5) The Spirit of Realization
- (6) Sight seeing from the hill of Vedanta
- (7) India—The motherland
- (8) Forest talks
- (9) Mathematics and Vedanta.
- (10) Snapshots
- (11) Precious gems.
- (12) Musings of the Poet Monk.

Now this volume is published under this new scheme and other volumes are in the course of publication likewise. How the lectures have been redistributed would be manifest from a perusal of the full scheme.

I hope the blessed readers will appreciate our efforts in this direction.

RAMESHWAR SAHAY SINHA

M. L. A.

Hony. Secretary.

Aids to Realization

THE LAW OF LIFE ETERNAL

(The following are some of the letters originally written to Swami Narayana and afterwards enlarged and edited by Swami Rama himself for publication. Ed.)

1. The dear ones part,
The foes depart,
Relatives die,
* Get snapped all ties.
Our systems gay
May have their day
And pass away.
The trees decay.
Birds merrily play
But fall a prey.
The flowers fade,
Light turns to shade,
Our loves are changed,
Beauties deranged,
Names, fames do wane,
All glory is vain !
Fickle, transient is all
This show, it palls.

* (Get snapped the ties) alternate reading.

All objects sweet
Attract but cheat,
They treat, deceive, defeat.

II. Any thing the best,
We choose for rest ;
The last, the first.
That we choose to trust
When it feels, our toes,
Lo ! down it goes.
No sooner we love
Than things dissolve,
Of confiding we think
And in foam we sink.

III. Is all at last
A dream of past ?
Is nothing true,
He, I or you ?
Is all a myth,
This kin and kith ?
Oh ! where shall I turn ?
To whom return
The heart that burns,
The breast that yearns ?
Oh ! unrequited Love !
O ! innocent stricken Dove !

IV. See, in this scene of changing shows
There is a changeless One that glows.
In seeming death, decay and pain,

It changes dress but comes again.
Love *that*, nor dress, love Him, nor things.
He changes the dress and flings;
Old garments gone,
Fresh forms puts on.
He is neat and clean
And whenever seen,
New forms He wears
Unthought of rare.
One order passed, another came,
In both is He, the same.
How sweet is loss, privation !
He bares Himself, 'tis Revelation.
How sweet His stripping grace !
Still sweeter the new face !
The sky, the breeze, the river, rose—
Such veils of gauze for self He chose.
Hide as Thou mayst, I feel Thee,
Covers don't conceal but reveal Thee.
The forms are chased by one another
That we may see the One they cover.

V. O ! what a rosary !
This world, I see,
One bead is told,
You say it dies ;
Another passes and another and another,
Yet the thread survives.
That thread Divine

Is mine, is mine !

The golden thread I cherish ;
Let pass the *forms* or *pérish*.

VI. These fleeting forms—
Mere morning charms !
They dawn and die—
Mayavic lies !
These things that seem
Are nothing but dreams
Of that Eternal Sun,
The Changeless One.

VII. On foes and friends
I won't depend.
I won't recline
On *shows* divine,
For bodily health,
Or earthly wealth,
What care I ?
My Love and I ?
To the seeming things
I will not cling
These forms of dress—
Mere pawns of chess,
I'll see them all,
Not moved at all.
There, that and this—
I will not miss.
My Love is found,

It's all around.
Oh! Him I trust.
Love Him I must.
The One in plurality,
The only Reality!
My all in all
Oh Him I call!
My friend so true
My *chela*, *guru*,
My father, child,
My fire-side!
My husband, wife,
My self, my life,
My only right.
The Light of lights
My storm, my calm
My balm, my Rama.
Om! Om!!

Rama lays claim to no mission. The work is all God's. What have we to do with the examples and precedents of Buddha and others? Let our minds respond to the direct dictates of the Law. But even Buddha and Jesus were forsaken by all their friends and followers. Thus out of the seven years of the forest life, Buddha passed the last two years entirely alone and then came the effulgent

Light, after which disciples began to flock to him and were welcomed. Be not influenced by the thoughts and opinions of well-meaning respectable advisers. If their thoughts had been at one with the Law, they might have created shiploads of Buddhas by this time.

Slowly and resolutely as a fly cleans its legs of the honey in which it has been caught, so remove we must every particle of attachment to forms and personalities. One after another the connections must be cut, the ties must snap, till the final concession in the form of death crowns all unwilling renunciations.

Mercilessly rolls on the wheel of Law. He who lives the Law, rides the Law. He who sets up his will against God's will (*i. e.* the Law) must be crushed and suffer Promethean tortures.

The Law is त्रिशूल (the Cross), it pierces the little false self. He who suffers willing Crucifixion, to him the world is a Garden of Eden. To all else, it is a *paradise lost*. The Law is fire, it burns up all worldly attachments (स्नेह), it scorches the ignorant mind, yet it

purifies and destroys all kinds of spiritual plague germs.

Religion is as universal and vitally connected with our being as the act of eating. The successful atheist knows not the process of his own digestion, as it were. The Law makes us religious at the bayonet's point. The Law flogs us up to wakefulness. There is no escape from the Law. The Law is real and all else is unreal. All forms and personalities are mere bubbles in the ocean of the Law. Reality has been defined as *that which persists*. Now, nothing in the world of forms, no relationships, no bodies, no organizations, no societies could ever persist so tenaciously as this Law of the त्रिशूल, the Cross.

Why do deluded, short-sighted creatures love appearances (personalities) more than the Ideal Law? Because through ignorance persons and other appearances seem to them persistent realities, and the Law an intangible evanescent cloud.

Through hard knocks and painful bumps, they may be saved if they happen to learn the lesson which the grim Dame Nature intends

to teach, viz, त्रिशूल (the Cross), or त्रिशूली (*Shiva*) is the only Reality and all personalities and objects of affection are passing phantoms, merest shadows, fictitious ghosts. The apparent bitters and sweets, the seeming beauties and monstrosities are only masks put on by the *Bihareeji* (the Playful One) to open our eyes to His glory at last.

When we believe in the forms of foes and friends as real, they deceive and betray us. But we make the matters still worse when we begin to retaliate and impute to them motives and evil natures. The first faithlessness on their part was due to our assigning through love that reality to them, which belongs to God alone. Now, that we resent, we intensify our previous error through hatred assigning still greater reality to their forms, and thus invite more pain. Beware ! This त्रिशूल (Perfect Renunciation, *Shiva*) is the ultimate purpose in life. It is a living reality, some thing more concrete than stones, and well might it be represented by stone Lingam. It strikes harder than stones to correct the forgetful mind. To remember it perpetually is of vital necessity.

Mohammedans and Chiristian are not wrong in calling this Law or God *Ghayyur* (Jealous) and *Qahhar* (Terrible). Indeed, it is no respecter of persons. Let any one set his heart on anything whatever of this world, and unavertedly the wrath of Nature must, must be visited upon him. If people are slow in learning this Truth, it is because they have little power of correct observation; they usually, in matters concerning their own personāliity, do not like to see the cause in the phenomenon itself and they would readily blame others for their own faults and know not to retrospect as a disinterested witness their own moods of passion and feeling and the consequences these entail. Betrayed we must be, when we trust the forms, or when in our heart of hearts we give that honour to false things and personalities which is due only to the One Reality, *i. e.*, when we let idols sit on the throne of our hearts instead of God. The method of *agreement and difference* establishes the Law of the Unsubstantiality of Not-God, knowing no exception.

How often are we not the cause of perfect

gentlemen no longer remaining as good as their word, by setting our heart on their promises, and believing in them more than in God? How often do we not bring about the death or ruin of our children by the Law-forgetting love for their bodies (forms)? How often do we not make friends faithless by depending on them and placing in their persons that innermost faith which is due to God alone—*i. e. the Jealous Law*? How often do we not bring living Gurus down from their spiritual heights by making them trust on us and on our faith in them, whereas the Law must make us deny them even more than “three times before the cock crows”?* How often is not our heart-dependence on wives the cause of domestic strifes and of far worse scenes? Take anything more serious than God, and Divine Love must stab you with piercing glance.

To talk of no unworthy loves, let us take the case of Gopikas who set their hearts on the *form* fascinating of God-Incarnate, and yet they had to shed bitter tears of blood for their

* See Gospel St. Luke, chap. 22.

mistake. That embodiment of chaste affection, Sita, believed in the reality of the *form* glorious of Divine Rama, yet she, O even *she* ! had to pay for the error in being driven into the hissing forests by the Jealous अमूर्त (formless) Rama or the Real Rama, her Master, the Lord of each and all.

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद ।

क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद ।

लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद ।

देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद ।

भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद ।

सर्वं तं परादाद्योऽन्यत्रात्मन सर्वं वेद ।

इदं ब्रह्म, इदं क्षत्रम्, इमे लोका, इमे देवा, इमानि भूतानि,

इदं सर्वं यदयमात्मा ॥

(बृहदारण्यकोपनिषद्)

Translation :

The Brahman must desert him who sees the Brahman not in Self. The Kshattriya must forsake him who feels the Kshattriya to be elsewhere than in Self. The people (or the worlds) must banish him who regards the Lokas (the people) separate from Self, the gods must abandon him who looks upon gods as different from Self, the objects or things

must give him up who realises the objects as elsewhere than in Self. Anything and everything must reject him who does not take anything and everything as One with Self. That Self is Brahman, that Self is Kshattriya, that Self is the people, that Self is the gods, that Self is things, that Self is each and all.

Shruti Veda.

The seeming objects which attract, are apparently equivalent to the innocent form of *Krishna*. The dragon of mind (मनस्) readily takes them in ; but on getting inside, they stab from within, pierce the dragons' belly, and people begin to complain :—"O, my heart is broken ! I am undone ! I am undone ! " Why did you let yourself be deceived by names and forms ? Love the Reality only. Cling to God alone. Take in God, assimilate God, walk with God, be God, behave God. That is life. Not till you have given them up, you will see the infinite faithfulness and love which is in the things of this world.

Dear Ones ! God alone is real and all else unreal. *La ilah il lillah.*

It is true, Mohammed has been misunderstood and often wrongly followed, but any one who sees the Truth, must reverently bow before the Idea, although only one-sided, of putting an immediate end (by sword) to the lingering, chronic tortures of those who are dying by inches through practical non-belief in the only Truth—"There is no Reality but God." Christ teaches practically the same lesson, Buddha the same, and, of course, every one of our own Rishis in one form or another preaches the same thing. But what of that, their preachings and teachings could never have survived if they had not found hearty response in the private experiences of those who heard them, and if they had not been borne out, verified, and time and again rediscovered by the truthful, the sincere devotees of Light in all ages.

The Law of Renunciation is a stern Reality. No flimsy phantom this! Nations could not be all deluded and carried away by the mere chimerical hallucinations of prophets and leaders. Centuries and centuries could not be run away with by the mere fancy of poor

cranks.

People not knowing the real cause of their miseries, which is falling out of tune with the Law, begin to fall foul with the outside symptoms of their malady, *i. e.*, the apparent circumstances. Let the good or bad talk or conduct of people be washed out of consciousness even as misty dreams are consigned to oblivion. Dreams may be nightmares or sweet dreams, we do not try to adjust them or quarrel with them ; but rather our own stomach it is that is straitened. So good or bad folks that meet us ought to be entirely ignored, and our spiritual condition improved. Let not these seeming evils or lucks stand between thee and God. There are no insults and faults immense enough to satisfy me in the act of forgiving them.

Let nothing be prized higher than God, nothing valued equally with God. Compliments, criticisms and diseases are equally fatal if we regard Self as subject to them. Feel yourself God and sing songs of joy in Godhead. Look upon compliments and criticisms even as Rama looks upon physical ailments merely

as footmen from God's Durbar, who with all the authority of the supreme Government say,—“Get out of this house (body-consciousness), at once!” They obey me when I occupy the Durbar throne; they whip me and stab me when I enter into this hovel—the body-consciousness.

Even governments whose so-called laws do not conform to the divine Law of the *Trishul* (the Cross), work their own destruction. Shylock-like laying stress on personal rights, thinking this or that mine, feeling a sense of possession, saying “the law grants it” is to contradict the real Law, according to which the only *haq* (right, prerogative) we have, is *Haq* (God), and every other right is wrong. If nobody else recognises this principle, the Sannyasin at any rate ought to work it into life.

The Law is all pervasive, is the higher Self of each and all, and is Rama in this sense. Yet it must kick out and kill out the personal self. It is cruel, but its cruelty is the quintessence of love, because in this very death of the apparent self consists resurrection of the real

Self and life eternal. He who keeps the false self and claims for it the prerogatives of the King-Self, must, as it were, be devoured by vultures on the height of vanity. The freedom of Vedanta is no impunity from Law for the limited local self, *i. e.*, personality and body. This is turning G O D into the very reverse. Millions of beings perish every hour through this mistake. Thousands of heads are sinking into pessimism, and hundreds of thousands of hearts are breaking every minute, by the foolish reversal of the order of the Law. The Freedom from Law is secured by becoming the Law, that is the realization of *Shivoham*.

That dupe of the senses, who counts on what are called facts and figures, and rests on the foundation of forms, builds on the foam and sinks. He builds on the rock, in whose heart of heart,

*God is Real, the world unreal,
and the Law a living force.*

Let this body be freely called policy player, selfish, vain, proud, or anything else, let it be what they call insulted, kicked, killed, what is

that to me, the Self of all ?

I am Truth the inevitable,
 I am Law the inexorable ;
 To know Me is to obey Me,
 To obey Me is to prosper.
 Oppose Me, it will not annoy Me,
 Ignore Me, I cannot be anxious,
 But will calmly destroy him who slights.

This is no empty threat (गीदङ्ग-भवकी). It is too terrible a truth.

Let us have at least as much respect and regard for Truth (God, Law), as we have for the feelings of persons. If the hearts of persons break by our faithful, innocent loyalty to the Divine Law, we cannot be held responsible for that. To us, it should, by all means, be of far more serious concern not to break the Law. By yielding to the whims of those we call our dear and near, as against the Law, we invite calamity over their heads as well as ours. There is none nearer than God, none should be dearer than God, Truth (Law).

वयं ॐ सोमव्रते तव मनस्तनूषु विभ्रतः ।

Yajur Veda.

Translation :

For Thee, for Thee alone, O Lord ! O Law !
I was keeping the mind in my body.

In Vedic days, on certain occasions, unmarried girls assembled round Fire with folded hands, turned round the blazing one, and sang this song :—

अस्वकं यजामहे सुगन्धिं पतिवेदनम् ।
उर्वारुकमिव बन्धनादितो मुक्षीय मामुतः॥

Translation :

Let us be absorbed in the worship of the Fragrant One, the All-seeing One, the Husband-knowing One. As a seed from the husk, so may we be freed from bondage here (the parents' house), but never, never from there (the husband's home).

बिछुड़ती दुल्हन वतन से है जब, खड़े हैं रोम और गला रुके है ।
कि फिर न आने की है कोई ढब, खड़े हैं रोम और गला रुके है ॥

That prayer of the ancient Aryan maidens is springing deep from the very bottom of Rama's heart ; and tears, O ! tears are pouring madly along with it.

O God ! O Law ! O Truth ! let this head and heart be instantaneously rent asunder, if

any other connection lodges there but Thee. Let this blood be curdled immediately, if any other idea flows in the arteries and veins along with it but Thee.

Another *Shruti* :

अहम् जानि गर्भधमा त्वम् जासि गर्भधम्

Sense in English :

As a woman of a man, so shall I learn of Thee, I shall draw Thee closer and closer, I will drain Thy lips and the secret juices of Thy body, I will conceive of Thee, O Law ! O Liberty !

Is not Rama married to the त्रिशूल, married to the Truth and Law, सदासुहाग्नि, that other attachments and other connections are still expected of him as of a harlot ?

[मेरे तो गिरिधर गोपाल दूसरा न कोई]

This is no blind impulse, nor is this a selfish policy to harm anybody. Why, what has innocent Rama committed that ye would drag him into narrow limitations of personal relationship ? Spare him, pray spare him. For your own safety's sake, spare him. Leave him alone. In this lies the good of your

country and of humanity. Do ye suppose that he will die in loneliness without the tender cares of his body on your part? No, God is real, and life in God knows no hardship and this body cannot drop before it has done the work of God.

It is no good to be meddling with anybody's sacred vows. He will let nothing stand between him and his ideal, no, not even death. Let no one try to shape his career according to notions borrowed from a godless reading of history. Away with your loves and homages to the seeming Rama. These are an insult to the real Rama—the Self of all. Hands off! Wake up from the dream of forms. Shake off the illusion of personalities and body consciousness even as Rama has shaken off dyspepsia by a life of Law. Burn up sense-attachments by focussing the scorching light of Self on them. Give no quarters to worldly impressions in your heart, keeping it all the time brimful of the Real Rama.

War harchih juz dilbar buwad

As shahr-i-dil berun kunam.

Translation :

Any other thought besides that of the Beloved, let me expel from the city of my heart.

Is not God at least as sweet as any sense object ?

People hesitate to love God, because they think they receive no response from Him as in the case of fictitious worldly objects of love. It is the foolish ignorance that thus deludes them. O Dear ! His breast instantaneously, nay, simultaneously heaves with thy breast in responsive impulse.

Look not, in the apparent friends and foes, the cause of their conduct. The Real Causation rests with your real Self alone. Look out !

As a little bird just learning to fly, leaving one stone or twig, perches on other similiar support, then on another, and another, but cannot leave entirely those ground objects and soar into the higher air, so a novice in *Brahma Jnana* while disengaging his heart from one thing or disgusted with a particular person, immediately rests on something else, then

clings to another similar delusion, does not give up dependence on frail reed or straw, and quits not in his heart the whole earth. An experienced *jnani* would turn the apparent faithlessness of one earthly object into a stepping stone for a leap into the Infinite. The art of religion consists of making every little bit of experience an occasion for a leap into the Infinite. The seeming things being all of a piece, while giving up one thing outwardly he makes it a sign and a symbol for renouncing all inwardly.

Deplorably duncce must be he who does not recognize the piercing Truth that (त्रिशूल) Death of the selfish personality alone is the Law of life. The त्रिशूल 'shakes' off personalities. The shaking off of personalities is Resurrection of Life Eternal. Live ye for ever! Farewell.

DEATH IN LIFE.

When Rama left Lahore, he was reading in those days, the Persian version of *Vishnu Purana*, one of the boldest treatises on Advaita Vedanta. It is the Latin translation of the Persian version to which Emerson and Thoreau

and others of the same calibre and character refer so enthusiastically in their writings. The *Punjabi Vishnu Purana* also is a reproduction of this Persian work. The *Anubhava Prakasha* of the Kali Kamli Wala Baba is an improvement on the *Punjabi Vishnu Purana*. This is the work which shows on what heights the man used to live, and in its pages we catch the glimpses of his inner life. Here is the secret of the millions' worth of work being silently done to-day through the name of one whose only garments as well as the house were no more than a black blanket, who was not much of a scholar either, and who used to beg his meals from door to door, lest he might not prove a burden on any single family. Bridges are being put up on tempestuous rivers, roads are being made, *Dharmashalas* being erected, food and clothings distributed, education being imparted, and the work given to the workless hands on the burning sands of the plains and the lofty heights of the Himalayas in the name of the *Kali Kamli Baba*.

Plans and policies can achieve nothing

more than mist and smoke. Real work is not done through worldly designs. Work is done through God-life. For some the busy life among crowds is an unconscious aid to live the divine mood; for some solitude is a conscious help; for some calamities are opportune blessings to that effect; for some, while writing books, the heart is pressed by the Master's pen; some, while lecturing, lose their opacity and the Master's Light shines through them; some, while bearing the brunt of battles, making their breasts the targets for bullets, renounce body-consciousness, and become known to the world as heroes; some while devoted to art, rise to the Immortal Beauty. Even the thief when breaking into a house, if successful, mark ye! that so far as his success goes, it is due only to his falling into *that* trembling indescribable, wordless, thoughtless state of resignation, and an entire dependence and suspense in the Unknown Infinite. As to the wickedness of the deed, that is, taking seeming riches to be real enough, for such an attempt, he, of course, invites the wrath of Law on his head.

Work is done just in how far we were alive, *i. e., dead in the all*. This life, that is, death works and not our solitude, society, means and measures. The ignorant biographers watch only the outside bearings and attribute the achievements, now to the style of writings and then to the number of followers etc., ignoring the real soul of success, as if my work depended on what birds are perching on the tree, under which I sit and write. Our circumstances and opportunities are nothing. The ancient sage sees aright when the warrior's victory he attributes solely to the Inner and Outer God (Indra and Varuna).

सुधा समिन्द्रा वरुणा वंसावतम् ॥

Mandal VII, Rig Veda.

Every day, we see before our eyes, as Bullah Shah would put it, "sparrows vanquishing eagles," *i. e.*, our most favourable and promising bubbles bursting, and in the words of Christ, our rejected bricks being glorified as the corner-stones of huge mansions. No depending on seeming circumstances, no worldly wisdom is the least factor in our victories. All our

connections, friendships, riches, expectations, promises and other means (*i. e.*, to say our world) are the merest deception, vanity of vanities. It requires no subtle wisdom of *Sureshwara* or *Shankara* to show their nothingness. To those who have eyes, every little bit of experience as a dread cannon, thunders out this Vedanta.

तत्त्वमस्यादि वाक्यानां स्वतः सिद्धार्थं बोधनात् ।

अर्थान्तरं न संद्रष्टुं शक्यते त्रिदशैरपि ॥

Our Mahatmahoods, reformerships, honours, offices, relations are no more than dreams of the last night, past incarnations, cloud-forms, twilight-ghosts and goblins of diseased phantasy. When we are out of tune with Rama, we do not see the way, miss the path of Law and we must suffer. While in God, the right methods, the right impulses, right inclinations, spontaneously well up in the heart and lead us to the rich landscapes, mountain scenes, refreshing springs of peace, prosperity and purity ; or the blissful light in us of itself draws life and love towards us.

This, the lesson of ego-sacrifice, lay at the bottom of the most complicated, grand and

imposing Yajna ceremonies of Vedic periods. The Law of *Life in Death*, I find as stern and solid a reality as the *Rudra* was to the ancient Rishis. Disregard it and bang fly the arrows to your heart and sides.

नमस्ते रुद्रमन्यव उतोत इशवे नमः ॥

बाहुभ्यां उत ते नमः ॥

Translation :

Salutations to Thy indignation, O Rudra (*i. e.*, the Law), Salutations to Thy unerring arrows ; prostrations to Thy untiring arms.

In every little experience of ours is folded the whole of history. We do not read it. It is as easy to become a Buddha or Christ as to remain a poor Paul, provided we pay the proper prices, *i. e.*, evacuate the local self and let God work through us. Two swords in one sheath we cannot have. The Lord of lords we can become if we develop the power to believe not in the praise or blame which is heaped on us, if we escape the 'fever of *doing*,' if to win, to gain the day be not our object, if to be the Truth more than to advocate it, engage our energies, and if we work appropriating as little credit to ourselves as

the sun for shining all the time. The very moment we begin to believe what people say about us, there is a dead stop. The world is not. The world is not and their talk is nothing. God is the only reality.

Some think 'Pain' is indispensable for development of character, as fire is for purifying gold. Nature allows no progress without struggle. Perhaps it has always been so up to the present day. But is that a reason why it should thus continue for ever? It is true, no chemical can operate unless it passes through the nascent state. The seed grows through reduction into the substance. Metals are welded by matriculating at the melting point. The man of outward shows and feelings, encouraged at the seeming hopes and bright prospects, pins his faith to individual appearances, rushes onward, but full soon does he receive a knock on the head or bump on the forehead. The shock melts him, brings him to the nascent state, and the condition of life being fulfilled, forthwith comes success to greet him. Let the reports be what they may, if Law is Law, Christ could not have

suffered except by somehow forsaking the God-ideal or stumbling in the path of *death-in-life*. Persecution, however, soon restored him to his balance and a few hours of absolute self-crucifixion in the Timeless All before the seeming crucifixion took place, brought him to life for all times. But persecution and pain as such are not necessarily succeeded by success and joy, often one trouble simply heralds a whole train of others, and they say misfortunes never come singly. If through the warning of one calamity we wake up to the blessed mood, the sunshine of life and light falls on us there and then, but if the cold of initial misery intensifies our law-breaking, worse disasters are invited by us. The Law inexorable, perhaps mysterious also, not being understood and kept, the struggle must continue showering hard bumps and knocks over our heads. Those survive that pass through the indiscribable "nascent state," the only condition for fitness. Once they had engines without governors, and the steam-struggle was unmangeable. But now that the governors have been invented for engines, why should

there be any unnecessary waste of power. So, the Law of Life, the governor, being secured, there is no reason why pain and struggle should still be permitted to rule mankind like lower animals.

To work as centered in the physical personality is no crime in the eyes of the limited worldly governments, but that is the only crime with the Universal Supreme Government, all other faults being its different branches. There is but one disease and one remedy. To break the Vedantic Law—*Brahma satyam jagat mithya*—is the root of all maladies, now assuming the shape of one trouble and then of another. And the cure is to wake up into our Real God-head. Self-deception once yielded to, all other deceptions follow naturally more and more.

Is Rama's talk merely a recluse's reverie and of no use to the men of society? The water in the reservoir has no vegetation about it, but could that be a reason why the fields should refuse to be irrigated by it in order to bear their own harvests? Rama states simply the Law which is every one's own life. I find

all the laws of the world—chemical, biological, psychological and all to be no more than particular expressions of the One Law—the Law of law referred to above. The Law of Causation, the worldly relationships, hopes, duties, are all mere transition points, passing standards of judgment, wayside inns, the dolls of the spinster, the *yatanimum* of the waterless Arab. Once the *Sun* shines in the horizon of our consciousness, once we wake up to the true nature of things, all causations and laws begin to revolve round as planets and satellites, nay, they approach us even as children do their mother at the dinner

यथेह क्षुधिता बाला मातरं पर्युपासते ॥

Sama Veda.

Man has to learn to die quite as naturally and simply as the child has to learn to walk. This Death means the state where the servant is no individual servant, the disciple no disciple, the Raja no Raja, the friend no friend, and the enemy no enemy, the people's promises no promises, threats no threats, provisions no provisions, rights no rights, all is God. There is but One Reality. When the heart

beats at one with it, the whole world pulsates at one with the heart. When the mind gets out of tune with it (*i. e.*, rests on shows), the whole world vibrates differently from the mind. So long as we feel an impulse to defend the body and retaliate on behalf of personality, returning tit for tat, we are dead. There is no safer test of greatness than the faculty to let mortifying and insulting expressions pass unheeded.

When a gentleman passes from the lawyer's bar to the judge's bench, the attitude of the whole court towards him changes. So, when we rise from the advocate's position to that of the disinterested Godlight, the whole world must re-adjust her relations to us, and their lines of business with us must point differently as the compass needle shifts its pointing through the motion of the ship. Do they cheat you? It is because you have defrauded God out of you. Truly observes Professor James: "Life is based on the fact that material sensations actually present may have a weaker influence on our action than *ideas* of remoter facts." Animals are led by the material sensations

alone. Man's Divinity is redeemed only when the invisible laws, nay the Law, which is enveloped in darkness for the animal man, becomes to him a solid, stern fact of facts, and on the other hand, the seeming fleeting forms, the so-called hard cash etc., which are the guiding stars of the ignorant, disappear for him in the daylight of the Divine Presence.

या निशा सर्वं भूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥

Bhagavad Gita.

SUBLIME COURTESY—THE LAW

Khalil an roz ba atish hami guft
 Agar muye za man baqist darsoz
 Badu mi guft an atish ki ai shah!
 Ba peshat man Bumiram tu dar afroz.

Sense in English :

Abraham, while about to be burnt alive, asked Fire: "If say, even an hair of my personal consciousness still clings to this body pray, spare it not, burn it, burn it please." The fire went out as if reverently to make this reply: "Live ye, my lord! let me die at your feet."

Such is the Law Divine. God shall not be outdone in politeness of manners.

रुचं ब्राह्मं जन्यन्तो देवा अग्रे तदब्रुवन् ।
यस्वेवं ब्राह्मणो विद्यात्तस्यदेवो असन वशे ॥

Yajur Veda Samhita.

सर्वं एवेनं भूतान्यभिक्षरन्ति ॥

Brihadaranyaka Up.

सर्वंऽस्मै देवा बलिमावहन्ति ॥

Taitiriya Up.

Translation :

Gods, the progenitors, at the very beginning, spoke to the lovely lover of Brahma :

O one with Brahman ! whoever may thus know Brahman, we gods have to wait upon him as obedient attendants. All beings bring presents before his throne ; all laws offer sacrifice on his altar.

A GREAT OBJECTION TO VEDANTA

Vedanta kills out feelings and blears the æsthetic vision ; it inculcates callousness, nature-like rectilinear conduct, no regard for relations.

Yes. It does so. To its true votary, Truth, the Reality, must gain such enormous

dimensions that things, persons, causations, and opinions should become vanishing quantities. But if human or rather animal feelings are washed out, Divine feelings begin to overflow instead. The artificial lights are replaced by the laughing sunlight which bathes all surroundings in joy, although it is no respecter of persons.

“Never before could I have believed it,” says an Englishman of great spiritual experience “but I see it all now. There is nothing like it—no happiness—when you have clean dropped thinking about yourself. But you must not do it by halves, while even there is a least grain of self left, it will spoil all; you must just leave it all behind and vouchsafe to the personality and mind just that much sympathy as to any stranger—no more, no less.”

Leaving your year-long plans and purposes, leaving good name and reputation and the sound of familiar voices, untwining loved arms from about you, putting off the cherished personal self, as we slip off gloves, brushing aside the fears of disease and banishing the hopes of appreciation, pass disembodied out.

of yourself. Leave the husk, leave the long, long prepared envelope. Pass through the gate of indifference into the Palace of Mastery, through the door of Jnanam (Knowledge Divine) out into the open of deliverance. Give away. Dispossess your mind of all you have, become poor and without claims, and behold you shall be Lord and Sovereign of all things.

श्रीरचते लक्ष्मीश्च पत्न्यावहोरात्रे पार्श्वे

नक्षत्राणि रूपमश्विनौ व्यात्तम् ।

इष्ट्यन्निषायामुं ॥

Yajur.

Meaning :

Success and prosperity are thy maidservants. Day and night thy right and left sides. The splendour in stars thy looks. Heaven and Earth thy lips parted (in smiling). If ye desire anything, desire that.

RAMA.

Om ! Om !

BALANCED MIND.

*(Class Lecture, delivered on February 15, 1903,
in San Francisco)*

The question put the other day was: "Can a man realize Vedanta in this age?" And it was suggested by some one that a man must leave this or that in order to realize Vedanta, and retire to the forest of the Himalayas. But Rama says, "No, no, you need not retire into the forests."

In these days the common complaint is lack of time. They say, "We have got no time, we have to attend to all sorts of business, our relatives and friends take up our time." There is a prayer: "O God! Save me from my enemies," but the prayer which the modern man should offer more properly would be, "O God! Save me from my friends." Friends rob us of all our time; then anxieties, worries, troubles take away our time. Then we have to attend to our children and our helpmates;

we have to receive visits and pay visits, we have to read things; how can we spare time for spiritual advancement? Oh, duties! they take away our time. We cannot spare time even to take dinner easily. In the name of duties all your life is being frittered away. But let us ask wherefrom these duties come. Who imposes these duties upon you? You yourselves. In fact it is you who make your duties. Duties should not come upon you as a cruel master. You regard it your duty to attend to the office work, but who put that office work on you? It is you yourself. So, if you ultimately realize the nature of duties, you will see that you are your own master, and that all these duties which absolutely enslave you, are created by yourself. If you once feel that, there is nothing in this world that binds you. Everything originally comes from you. You can be very happy, and you can adjust your position most smoothly.

Once a man came to Dr. Johnson, and said, "Doctor, I am undone, undone. I am unfit for any work; I cannot do anything. What can a man do in this world?"

Dr. Johnson inquired what the matter was with him. He ought to lay down reasons for his complaint, and this man began to state his argument in this way. "Man lives in this world for a period of a hundred years at the utmost, and what are a hundred years compared with infinity, eternity. Half of this age is passed in sleep. You know we sleep every day, and our period of childhood is one long sleep, and our period of old age is also a time of debility and helplessness, when we can do nothing; again our period of youth is mis-spent, ill-spent in evil thoughts, in all sorts of temptations. Again what is left to us is spent in sporting about. We play a great deal, and what is left out of that is wasted away in attending to nature's calls, and in eating, drinking, etc., and what is left out of that goes in anger, envy, anxiety, troubles, and worries. These are also natural for every man. What remains still, what little is left to us, is taken up by attending to our children, to our friends and relatives. What can a man do in this world? We must weep for those that die, and we must rejoice at the birth of new

arrivals. All our time must be wasted in this way. How can a man do anything solid, anything real? How can a man spare time for realizing his God-head? We cannot. Away with these churches, away with these religious teachers and preachers. Tell them that people in this world cannot spare time for religion, they have no time for realizing their God-head. That is too much for us." Dr. Johnson did not smile at these words, he did not reprimand this man nor reproached him, but only began to weep and began to sympathise with him. He said, "Men ought to commit suicide, because they have no time for godly professions. Brother! To this complaint of yours, I have another complaint to add, I have a worse complaint to add." This man asked Dr. Johnson to state his complaint. Dr. Johnson began to cry a mock cry, and said, "Look here! there is left no soil or earth for me; there is left no soil or earth which will grow corn enough to feed me, I am undone, undone." "Well," he said, "Doctor, how could that be? I admit that you eat too much, you eat as much as

ten men do, yet there is soil enough on the earth to produce food for your stomach; there is earth enough to produce corn or vegetable for your body. Why do you complain?" Dr. Johnson said, "Look here, what is this earth of yours? This earth is nothing, this earth is looked upon as a mathematical point in astronomical calculations. When we are calculating the distances of stars and suns, we regard this earth as nil, as a cipher, and three-fourths of this cipher or world is occupied by water, and what is left out of that? Mark. A great deal is taken up by barren sands, and a considerable part is taken up by barren hills and stones, and a considerable part is taken up by lakes and rivers; again a considerable part of this earth is occupied by sites of big cities like London; again roads, railroads, streets take up a great deal of this earth. What is there in this earth left for man? We will suppose that there is something left for man out of all that. But how many living beings are there, who want to take advantage of the insignificant part of the soil that is left? There are many birds,

so many ants, so many horses, so many elephants, all of these want to keep themselves on the earth that is left and is capable of producing anything; very little falls to the lot of man. How many men are there in this world? Look at London, full of millions and millions of men; look at this enormous population. All these want to feed upon the insignificant part of this big cipher or this world. How can the earth produce food enough for my satisfaction? My logic leads me to this desperation, to this sad conclusion that I should die, because I can find no earth which can produce food to feed me." Now the man said, "Doctor, your argument is not right; your logic seems to be all right, but still despite this logic of yours, this earth can keep you." And Dr. Johnson said, "Sir, if this complaint of mine is groundless, your complaint that you have got no time to supply yourself with spiritual food is also groundless. If the earth is sufficient to supply me with material food, time also is sufficient for your purpose. It can also supply you with spiritual food." Thus Rama makes the same answer to this

question that the present civilization does not allow us time to get any spiritual food. This question Rama answers in the same way as Dr. Johnson answered that question many years ago. You have got time enough even under these circumstances to advance spiritually; you have time enough, if you make proper use of it.

There was a man on horse-back going to a distant place. He happened to pass by a Persian-wheel in India. You know that in India water is drawn out of the well by a kind of arrangement which we call a Persian-wheel. When water is pumped out of a well by a Persian-wheel, there is a noise. Now this man brought his mare or horse to drink the water that was coming out of the well by the Persian-wheel. The horse not being accustomed to hear that kind of noise, was startled a little and did not drink that water. The horseman asked the peasants who were working that Persian-wheel to stop that noise. The peasants stopped that noise by stopping the Persian-wheel; the noise was stopped, but with the stopping of the noise stopped also the coming

of the water. Now the horse had no water to drink; the horse advanced towards the cistern, where the water was to be found, but there was no water at all. Now this horseman turned to the farmers and complained to them. "O queer farmers! I asked you to stop the noise; I did not ask you to stop the water, strange fellows you are; you will not show kindness to a stranger to allow his horse a drink of water." The farmers said, "Sir, we wish from the bottom of our heart to serve you, to treat you and to serve your horse with water, but your request is beyond our power to comply with. We cannot comply with your request. If you want to have water, if you want your horse to drink water, you ought to coax him to drink when the noise is going on; because when we stop the noise, no water will be supplied; water comes always alongside of this noise." Similarly Rama says, "If you want to realize Vedanta, realize it even in the midst of all sorts of noise, even in the heart of all sorts of troubles. In this world you can never, never get yourself in a state where there will be no noise or no-

botherations from without. Live on the heights of the Himalayas; there also you will have troubles around. Live as savages, there also you will have botherations around you. Go wherever you please, botherations and troubles will never leave you; they are always with you. If you want to realize Vedanta, realize it when the noise of the Persian wheel is going on all around you. All the great men have been produced despite discouraging environments and circumstances; in fact the harder these circumstances, and more and more trying the environments, the stronger are the men, who come out of those circumstances. So welcome all these outside troubles and anxieties. Live Vedanta even in these surroundings, and when you live Vedanta, you will see that the surroundings and circumstances will succumb to you, will yield to you, they will become subservient to you; you will become their master. Is it society that weighs us down? Is it this world that keeps us down? You do not live in this world. Everybody lives in a tiny little of his own creation. How few are the men who live in this world! In

the wide world very few live indeed ; you live in small worlds of your own creation. You have made your worlds around your small selves. There are people who do not know anything beyond the small domestic circle, there are people who do not know anything beyond the small world of their own caste. There are people who do not know anything beyond the small world formed by their wives, husbands, or children. Live in this wide world at least ; rise above the little petty worlds. It is not the broad world that keeps you down ; it is the small world of your own creation that keeps you down ; if you can rise above it, the whole world will yield to you.

Now, this small world of our own creation will be illustrated by referring to what work really is. You say you are kept very busy, and Rama has observed in this country people complaining of time, though Rama is amused to see here that they are trying all their lives to kill time, and yet they complain of it. They get time enough to hang heavy on their hands as well as heads, and yet they say they have no time. You are driving out time by your

desires, you are killing time and yet you say you have no time. How is that? The cause of your complaint is a misunderstanding of the nature of work. You call that work which is not in reality work. Work is defined differently by different people. Science or writers of mechanics define work in one way, and we in the other. According to them you are doing no work if you are walking on a plane, or if a ball is moving on a smooth plane, it is doing no work. You work only when you are going uphill; you are doing no work when you are moving horizontally; that is a peculiar way of defining work. Psychology defines work in another way. According to psychology you are working only when your mind is engaged in it; if you are doing a thing and your mind is not engaged in it, you are not working at all. You are breathing, but this breathing is no work according to Psychology; your blood is flowing in your veins, and this is also work from one standpoint, but this is no work according to Psychologists who give a very remarkable illustration to show what work really is.

There was a man, a retired and a veteran soldier, who had been accustomed to military discipline and drill to such a degree that the performance of those feast of drill was automatic for him. This man was walking through the street with a heavy pitcher of milk or some other eatable in his hands. He carried a heavy pitcher on his hands or shoulders. There appeared a practical joker in the street; he wanted that all this milk or other delicious food should be spilled into the sewer; into the gutter. This man stood aside and just ejaculated, "Attention!" You know, when we say "attention," the hands ought to be dropped down. As soon as this veteran soldier heard that word "attention," his hands dropped down and all the milk or other thing that he had, fell into the gutter. All the by-standers and the shop-keepers in the street had a very pleasant time of it. You will see that when he heard the word "attention," he dropped down his hands, but Psychology says he did no work; that is what is called a reflex action. Reflex action is no work, because the mind is not engaged.

Now, Rama simply asks, "Please state how much work you do in twenty-four hours?" When you are eating, is that work? No. When you are doing many other things, are you working in the same sense in which Psychology defines work? When you are walking are you working? When you are doing many other things, Rama need not mention all, are you working? No, no. Your mind or attention was not engaged. If your mind or attention is not occupied with what you have got in your hands, then you are not working; there you are idling away your time. Could you not spare that, could you not utilize that? In some work our mind is thoroughly engaged, and while doing some other work, our mind is half occupied. In work where your mind is half occupied, you are doing half work; the other half of your attention you might utilize, and when your attention is entirely idle, then you might utilize your full attention. Thus by utilizing your mind's attention you may increase your lives. You can do more work in one day than you could do by not utilizing the unengaged attention.

This will be illustrated by another story.

Two boys met each other in the streets. They were friends. One of them urged his fellow to go with him to a church, and there hear a sermon, or say some music or something. The other pleaded play. Now, what was the use of wasting time in going to church and hearing a monotonous sermon? They had better play. They did not come to an agreement, so one went to the church and the other went out seeking play. But when the boy who went to church found himself face to face with the preacher, he could not understand or enjoy the sermon at all; he was undone, he repented of his having gone to the church. Then he began to think of the play-ground. He began to think of the boy who was being joined by his friends at play. Two long hours he spent in the church, but all the time his mind was in the play-ground. Now, the boy who went to the play-ground did not find any congenial company, did not find any other boy who might come and play with him. He found himself alone, and he felt very lonely. He thought of the church, and then he thought within himself that, it

was too late to go to the church. He remained on the play-ground, but his mind was all the time in the church, he was all the while in the church so to say. After two hours those two boys met each other again on the streets. One said he was sorry for not going to the church, and the other said he was sorry for not going to the play-ground. This is what is happening everywhere with men. Your minds are not where your bodies are. How many are there that heard the lecture to-day; very few can manage to remain in the hall; the mind flits away; the mind is there with the child or with some other friends; the mind wanders away from place to place, from topic to topic. According to Psychology you do a thing when the mind does a thing. Sometimes when your body is doing a particular action, you have not done that action. When your body is in the church, when you are offering prayers, when you are attending lectures, you are not attending lectures; and sometimes, when your body is on the streets, when your body is taking walks, there you are in reality with God. Your mind is with God. Oftentimes

people who were accused of faults and crimes, were in reality godly and pious: their minds were with God. Sometimes people, who are looked upon as pious and holy, have filthy minds. Sometimes we see that the absolutely wicked prosper. Vedanta says, it is not their wickedness that brings prosperity. They in their hearts have been living with God; so do not draw any inferences from the external actions of people. If a man commits murder or theft, you ought not to look down upon him.

Rama will now tell you a story, told by a very notorious thief in India. Rama was a child at that time and he heard that big thief relate this story to one of his friends. But Rama happened to be at that time present on the occasion. He happened to be in the village forest. He was then a small child. The thief made it no secret to tell it in the presence of the little boy of whom he thought nothing, and he freely told the story. Now, that story will let you into the secret of the whole affair. This thief related the way he once managed to break into the house of a rich man, and steal away the jewellery of

the house. He said that he came to know about the jewellery that this rich man had got recently into his house by some means. He went to break into the house, but could not devise any method or means of doing it. By thinking and thinking again he made a plan ; he saw that near the house there was a gigantic tree growing, and he saw that this tree was opposite the window of the third storey of the house. Then he devised the plan to put a swing at night, when it was dark to put a rope at the top of the tree, and he made a kind of a trapeze and he began to swing upon the trapeze, went on swinging and swinging in that hot country. It was summer, and he had come to know that the people of the house slept on the fifth storey, they were not on the third storey. When the trapeze reached the window, he gave it a kick and he kicked it a second time, and at the third kick the window-sash flew back. Now in the seventh or eighth attempt by making the window-sash or door fall down he entered the house, and there he had some ropes with him, he let down the ropes and drew up two or three of his

companions. Then he began to think within himself of the place where the jewellery was expected to be found. He concentrated his mind; his mind was all merged in concentration. There he said that the people did not keep their jewellery at such places where the thieves might expect to find it; the people keep their jewellery where it is least expected to be found. Then he began to dig at a place where the jewellery was least expected to be found. It was buried in the ground. That is the way people did in those days, and some do so to-day in India, but now they are beginning to put their money in banks. The people used to keep their money buried under-ground. He got the money and then he heard a sound upstairs. Rama cannot forget the description he gave of his state of mind then. He said that he and his companions, after they had got the money, heard that sound, and that sound sent a thrill throughout their body. Their whole being was throbbing, shaking, quivering, shivering; they were trembling from head to foot. Then he said that was a time of death. They found

themselves dead, and there they said that even a small rat might come and kill them. The sound, in fact, was the sound of rats only. There he said that he repented, he prayed to God, he gave up his body and resigned himself entirely to God. There he resigned himself, repented and asked God to forgive him, and there he was in a state of *samadhi*, in which the mind was no mind, all selfish interests were gone. Here he was in a very queer, wonderful state of mind, he and all his companions. There he prayed, "O God, save me and I shall become a hermit, I shall become a *sannyasi*, I shall become a monk, I shall devote my life entirely to your service, O Lord! save me, save me." Here was offered a most fervent, heartfelt prayer, a most sincere prayer that came from the bottom of his heart and soul. Here was a prayer that sounded through the depth of his whole being; merged in God he was at that time. What was the result? All sound subsided, and he and his companions came out of the house safe. Safe they came out. Now mark. Judge not things from the external actions; man is not what

his actions are, man is what his thoughts are. A man who lives in a house of ill-fame may be a saint. We know that Lord Buddha went to the house of a courtesan, Buddha was pious. We know that Lord Christ lived in the house of Mary Magdalene, the woman whom people were going to pelt, but Christ is God. We know that there have been saviours even in India like Christ. They lived in the company of people of ill-fame. They were really God. Judge not a man by his company, judge not a man by his acts. Judge nobody. A man is what his thoughts are. People who live in jails often live in heaven. Bunyan wrote his "*Pilgrim's Progress*." in a jail. Milton's great work came out when he was in jail and when he was also blind. Daniel De Foe wrote *Robinson Crusoe* while in jail. Sir Walter Raleigh wrote his *History of the World* in a jail.* We wish that our surroundings may be of this kind or that; we are living where our thoughts are living. Now, we come to interpret the story of that death, *i. e.*,

* N. B.—To this may now be added that Lokmanya Tilak wrote *Gita-Rahasya* and Pandit Jawahar Lal Nehru his *Autobiography* in jail.—Editor.

death-in-life. Just mark. Rama says that success comes to you as a result of your unison with the All. Success is always the result of goodness in you ; the result of your absorption and immersion in the Divinity. That is always the case. Here was this thief ; he succeeded. You all will succeed. The success of the thief was the consequence of that real, sincere, earnest, prayerful mood in which he was. He found out where the treasure lay by immersion and absorption in the Deity, in the All. He succeeded, and even the success of a thief is the result of Vedanta put in practice. Now, the success of each and all is always due to that. There we see again, he was a thief ; he committed theft, that was wrong. Robbing others is a sin : robbing others will, of course, at the right time punish him, will bring punishment upon him, and this money that he gets by theft, this crime that he commits, this breaking of the Divine harmony will bring desolation upon him, but we see that the success of the thief was the consequence of his feeling in harmony and unison with the All, his absorption in the Divinity ; his giving

up the body, his rising above the body for that small moment ; his crucifying the body, his crushing the flesh. His overcoming all bodily interest is what brought to him success ; but the thieving or scheming tendency, which is employed, brought upon him the fear of punishment, the terror and the awe. We make a mistake when we expect a man to be entirely bad. Even a thief has got some prayerful mood and divinity in him. *Even Christs, missionaries, swamis, or teachers have got some bad tendencies in them.* Every man has got a queer mixture in him. We make a mistake when we worship personalities in not accepting the wrong side of a man along with his good side ; so try to sift out the truth from error always.

How can a man in the present circumstances achieve realization of the Spirit ? The answer will be dependent upon the nature of the man himself. Men in this world may be broadly divided as possessing three kinds of tempers, three kinds of minds. There are some whose minds are of the nature of unstable equilibrium ; there are others whose concentration or peace

of mind may be of the nature of stable equilibrium; there are others who are always in neutral equilibrium. What is unstable equilibrium? Place the pencil vertically upon the palm of the hand, it never stays (here the Swami put the pencil on his palm in a vertical position), for a second or so it may be at rest; every whiff of mind will throw it down. This is called unstable equilibrium. Hold the pencil by one end. (Here the Swami held the pencil between his fingers and kept it hanging like a pendulum.) It is at rest, but being a pendulum, it will go on oscillating sometime, but after a while it will stop again. The equilibrium may be disturbed but it may be regained soon. In the first position of the pencil, the equilibrium may not be regained. But there is a third kind of equilibrium. Place the pencil horizontally (here he laid down the pencil on the table) it is at rest. Place it like that; it is at rest. In this position wherever you place the pencil, it is at rest. It is in equilibrium all the time. Just so there are some people whose minds are all the time disturbed, all the time distracted, they cannot

be in equilibrium: they cannot be at rest. External circumstances bring them rest, but they are distracted again. There are other people whose minds are usually calm, collected, and quite, but being once disturbed they go on oscillating for a long, long time, and the majority of men in this world are of that nature. You are walking through the streets; somebody comes and shakes hands with you, and makes some remark which is not complimentary, but critical, cynical. He goes away but the act is done; he made the remark, and went away. The effect of that disturbance continues for hours and hours, sometimes for days and days, for weeks and weeks, for months and months, sometimes even for years. The effect of that remark remains and the mind keeps on oscillating; being once disturbed it goes on oscillating; goes on moving up and down; and this state of mind, this oscillating state of mind ruins your life; it takes away all your time. Now just mark. The acts or the facts did not take much time. The act was the first motion which was given, but the after effects, or say, the oscillations of your

mind take away your life. If you could prevent those peculiar oscillations, if you could overcome that inner disturbance, if you resist or bring under control that hesitation or that continuous vibration of the mind, and palpitation; if you could overcome it, your life would be the life of millions of men. Even your thirty years of life may be equivalent to hundreds and hundreds of years. Mark the disease of your mind, the psychological disease from which you are suffering. Know that disease and cure it. The disease of your mind is the oscillating tendency: when the thing is done the mind keeps on oscillating between a fear and a smile. These are only pendulum-men. Now, the third kind of men are the heroes, the liberated souls. These are men whose minds cannot be disturbed by any circumstances; let anything come to pass, they are undisturbed, they are at rest. Place them in the surging waves of the rolling ocean, the same; place them in war, the same. You are friends, you will talk to them to-day, you make all sorts of remarks, the remarks are unanswered. The very moment you go away,

the mind is as fresh and as pure as ever. Remain with a free man for a thousand years, go away, and you have left no disturbance there. The mirror shows your face back to you. You know the mirror does not exactly portray your face. If you have an ear-ring in the left ear, you will find the ear-ring in the right ear of the mirror, and so the right becomes the left, and the left becomes the right. You remain before the mirror for a hundred years, and for a hundred years the mirror goes on answering you. Leave the mirror, the mirror is just the same; so is the case with a liberated soul, or a man of wisdom. He is one upon whom the outside stain can leave no tainting spot, whom nothing can pollute, and who remains as free as ever. You may come and praise him all the time; go away and his mind will not afterwards be chewing the cud of your praise. You come and pass critical cynical remarks; you go away and he will not be ruminating over your criticisms. Free, free. He believes in his Divinity.

Now, Rama says that if you really study Vedanta and keep the Vedantic teachings

continually before you, and by self-suggestions from Om, or from some other remarks, by self-suggestions in the right direction, you remember your God-head and keep the reality before you, your mind if originally of unstable equilibrium, will become of stable equilibrium, and if it is of stable equilibrium, it will acquire neutral equilibrium by degrees; and this Vedanta, this truth you have to keep before you all the time. Rama will now tell you some outside aids and helps to keep continually in that state. Try it and you will see that even though this is not preached by people, yet it is a wonderful advice. You will mark it. When people come and have a talk with Rama, sometimes remarks—cynical, critical remarks—are made, and then they go away. Do you know how Rama keeps himself safe from their suggestions? Different ways there are. One way is this. You see that small book before you. This is a marvellous book; it was written by a man whose equal is not to be found. This man is not famous, he is not worshipped in India. This book is not a famous book like the *Bhagavad Gita**; it was

not written by Krishna; it was written by a man who was unknown to name and fame. But here is a man who gives you all the Christs, Krishnas, Budhas, all of that. Rama takes up this book. It is in Sanskrit you know, and when Rama reads one verse out of this book, that is enough to wipe out and wash away all pollution of lives and lives; it throws Rama at once into a state of ecstasy; one verse of this small book appeals to the heart and uplifts, reasserts the God-head in Rama. It destroys the low nature and rends asunder the veil of Maya at once. So Rama tells you, you may keep a book of that kind. You may have some psalms which lift you up, inspire you; you may have some songs which inspire you immediately; you may have some poems which appeal to you; you may have, say, the Bible; you may have the Sermon on the Mount. You may mark the passages of your favourite authors, the passages which inspire you, or anything whatever that uplifts you. You may have a small note-book in which you keep collected all those sayings which

*It seems Rama refers to *Avadhut Gita* here. Editor.

inspire you or which uplift you, which fill you with prayer. You may have this book. You may have the poem written at the end of this book. "Oh, brimful is my cup of Joy," that poem, and you may have anything which stirs you up. Keep that always right at hand and after you have mixed with your friends or left any uncongenial company, instead of allowing your mind to keep on oscillating, instead of allowing your mind to remain in a disturbed state, oscillating all the while, at once take up this inspiring passage and make the mind steady.

Now, you see Rama has told you the cause, the mental disease. Rama has laid before you the general malady of the human soul. The general malady is this oscillating tendency, and Rama has told you how you can keep the mind steady.

We will continue this subject next time.

Om ! Om !

OUT OF MISERY TO GOD WITHIN

(Lecture delivered on February 8, 1903, in San Francisco.)

We shall take up this afternoon the question, "Why do people suffer, why is there this suffering in the world?"

Rama shall not take up this question from the stand-point of history, or of what has been read in historical writings, or of the sayings of sages or the opinions of wise men. It is true that all these great writers, all these great thinkers and authors have spoken the truth. They have told what occurred to them to be the absolute truth. But all the writings of all the authors of the world put together do but little good, unless you sift matters through and through, and see by your own personal experience. Rama will say only what he has seen through his own personal experience, and what each and all may see by personal experience.

There is a great tendency in these days to refer to some authority, to refer to a great name, a great historian, or a great scientist, and the speaker who can use these great names is honoured most : this is a suicidal tendency. Rama will tell you from his own experience, and will tell you what you can learn by your own experiments.

The great cause of suffering in the world is that "we do not look within, we do not form our own opinions, we take matters too much on trust, we rely on outside forces to do our thinking."

What other people say we take for granted, and we do not look within; we do not rely on our own stamina. In addition to belief in Mohammad, Buddha or Krishna, we have created all sorts of fetishes before which we bow. Any child can criticize our conduct and that is sufficient to throw us off our balance, and cause us suffering. We care too much for the criticisms and opinions of others, we spend too much time in currying favour with others. This idea of looking at ourselves through the eyes of others and not

looking at our true Self, not seeing ourselves but through the eyes of others around us, is the cause of our suffering. The habit of looking at ourselves through the eyes of others is called vanity, self-aggrandisement. We want to appear so good in the eyes of others, this is the evil of society, the bane of all religion.

There was a man in India who was half crazy, and just as in the month of April, you make April fools in America, in the month of March in India people play all sorts of jokes with their friends. The merry-making young men of the village thought it high time to have some fun with this man. So they made him drink some wine, and made him tipsy, and then sent to him his most intimate and most trusted friend and companion. When this trusted friend came up to this man, the friend began to cry, to weep and wail and shed crocodile tears, and said, "O, I have just come from your house and found your wife widowed, I found your wife a widow." And the crazy fellow also began to cry and shed tears, he began also to bewail the widowhood of his own wife. Finally, others came and said,

“Why do you weep?” The crazy man said, “O, I weep because my wife is a widow.” They said to him, “How can that be? You say your wife is a widow. You are not dead, How can your wife become widowed unless you, her husband, die? You are not dead. you are bewailing the widowhood of your own wife, that is self-contradictory.” The crazy fellow said, “O, go away, you don’t know, you don’t understand, this my most trusted friend told me, he had just come from my house, and said that my wife was widowed. He was an eye-witness to that fact, he saw her widowed.” They said, “Look here, what a terrible absurdity this is!” (Laughter) Now, we laugh at this man because he bewailed the widowhood of his wife and would not be persuaded that his wife was not widowed because he was alive; but remember this terrible absurdity is being perpetrated by all sects and religions of this world, and by all the vain, proud and fashionable people of the world. They don’t look with their own eyes, they don’t think with their own brains. Here is your own Atman, your true Self, the Light of

lights, Pure, Immutable, the Heaven of heavens within you. Your real Self, your own Atman is ever alive, ever present, never dead, and yet you cry and weep and shed tears and say, "O, when will happiness come to me," and you invoke the gods to come and help you out of your difficulty. There you prostrate yourselves, adopt sneaking habits, look down upon yourselves. Because such a writer, such a divine or saint called himself a sinner, because he calls you worms, therefore you must do that, your salvation lies in thinking yourselves dead. This is the way people look at matters, but it won't do. Begin to realize your own life, begin to feel your own Atman, bid adieu to this tipsy state which makes you bewail your own death. Stand on your feet whether you are great or small, whether you are placed very high or very low, care not a straw for that. Realize your Divinity, your Godhead. Look at anything in the face, shrink not. Look not at yourself with the eyes of others but within your own Self. Your own Self will always tell you that you are the greatest Self in all the world.

Similarly, people say Vedanta, Buddhism

etc., tells them to think so, but Rama tells you, Heaven from within tells you never to think yourself dilapidated, decrepit, or worsted. Realize the Divinity within.

"The mountain and the squirrel

Had a quarrel;

And the former called the latter 'Little Prig.'

Bun replied:

"You are doubtless very big"

But all sorts of things and weather
Must be taken in together.

To make up a year
And a sphere.

And I think it no disgrace
To occupy my place.

If I'm not as large as you,
You are not so small as I,
And not half so spry,

I'll not deny you make

A very pretty squirrel track.
Talents differ; all's well and wisely put.
If I cannot carry forests on my back,
Neither can you crack a nut."

Thus your body may be like that of a little squirrel and another body beside you may be as big as a mountain, but don't think you are small; be as wise as the small squirrel.

Remember that even if your body is very little, you have a function to discharge in this world, which the big body cannot perform. Then why look down yourself? Be cheerful and happy.

A gentleman came to Rama and said that his superior officer ill-treated him all the time. Rama told him that the superior officer looked down upon him because he looked down upon himself. If we respect our own selves, everybody must respect us. If a value of one cent is put upon this* little book, nobody will pay two cents for it, but a value of 25 cents is placed upon this little book and everybody is willing to pay that amount for it.

Similarly set upon yourself a small value, and nobody will take you at a high value. Set upon yourself the highest value, respect yourself, feel your Divinity, your Godhead, and everybody must take you in the same way. They say, faith will save you; but faith in external principles will not save you; faith in your own Divinity will save you. Believe, have living faith in your own Divinity, respect

* Rama had a book in his hand.

yourself, and everybody will respect you.

Well, the gentleman who had made a complaint against his superior officer, being instructed by Rama, began to spend his time in realizing his Divinity. He began to pray and pray. Now prayer does not mean repeating certain words. Prayer means feeling and realizing Divinity. He began to pray that way. He found that the master was bound to respect him and treat him well. One day the superior officer approached him in a very peevish mood. This man answered the superior officer in a most pleasant tone, in a most happy way and said :—

“O sir, indeed you draw a much larger salary than I do, and I know that you do a particular kind of work that I don't do; it is true that I need you, but it is also true that you need me. Could you do without somebody to fill my position? You could not. So you need me just as badly as I need you, and in fact you needed me first. You needed some one to fill this position and you sent for me. I do not serve you. If I am a servant, I serve my own needs and wants; I am not your

servant, I am my own servant, I am servile to nobody. Serving in a good sense is all right."

That being the case, you are dependent on nobody in the world; no servant is dependent on any master if he is dependent on his own desires. Outward dependence is illusory, real dependence is on our own self. That being the case, feel and realize your independence. Why should you consider yourself dependent on God, Christ, Mohammed, Buddha, Krishna, or any of the saints of this world? Free you are, each and all. The idea of freedom brought home makes you happy.

A man was taken to be a criminal by a certain king of Asia, because he would not bow before the king. This old king got offended when people did not bow before him. The king said to the criminal, "Do you not know what a powerful and strict monarch I am? Do you not know that I will kill you, you are so audacious?" The man spat in the king's face, and looked so fiercely at him that he was exasperated. The man said, "O foolish dolly what you are, you have not the power or the authority to put me to death. I am my own

master. It is in my power to spit in your face, it is in my power to insult you, and it is in my power to see this body put on the cross or scaffold. I am the master of my body. Your authority is second-hand, my authority comes first." Similarly, feel and realize that you are always your own master. Look at things from the stand-point of your Atman, and not through the eyes of others. Feel your independence, feel that you are the God of gods, the Lord of lords, for that you are.

Why do people suffer? They suffer through the ignorance of their own Self, which makes them forget their own Self, and which leads them to think themselves to be what others call them. So long as this ignorance is here, so long as man does not realize his own Divinity, there will always be suffering.

Ignorance is darkness. If you go into a very dark room, you are certain to strike against the wall, you are sure to hit your head against something or injure yourself in some way. It cannot be avoided, you cannot help it. In some of the poor huts in India, the people are so poor that they cannot afford

light in the houses. Rama has observed in passing along the streets that upon entering the house during the darkness of the night, the master of the house would always find fault with the wife and others of the household. He would exclaim, "O, why do you keep this table here, I broke my knee over it? Or why did you put that chair there, I nearly broke my hand over it?" Or utter complaints of a similar nature. Is there any remedy? No, none; for if the wife removed the table or chair to another corner or part of the room, then the man would have to go to some other place in the dark, and would get hurt. So long as there is darkness, the knee, the arm, the neck or shoulders must be broken; the head must knock against the cornice or wall. It can't be helped. If you simply light the room, let things be where they are, you will not have to bother; you will then be able to walk unhurt from place to place.

So it is in the world. In order that your suffering may be remedied, you should not rely on the adjustment of your surroundings or on your position in life for the remedy, but depend

upon the remedy which deals only with the adjustment of the Sun within. All people are trying to get rid of suffering by placing or adjusting as it were the furniture, by placing this and that differently in the world, or by accumulating money, or by building grand houses or by acquiring certain land which somebody else owns. By adjusting your surroundings, or by placing your furniture in this order or that, you can never escape suffering. Suffering may be shunned, removed and got rid of only by bringing light into your room, by having light, by having knowledge in the closet of your hearts. Let darkness go and nothing will harm you.

There was a community of savages that lived in a certain part of the Himalayas, savages who never lighted any fire. The old savages of the world did not light fires, they knew not how to make a fire. They used to live on dried fish, and never cooked their food except by the heat of the sun, or dried it in the sun. Before the evening came they went to bed, and got up with the sun, and thus they had no occasion to mix with material darkness.

There was a big cave near the place where they used to live. These savages thought that some of their most revered ancestors were living in this cave. In fact some of their ancestors had entered the dark cave and had died in it, the cave being dark, they got mired in the mud, or probably, struck their heads against the jagged walls of the cave. The savages looked upon this cave as very holy, but these people, not being accustomed to associate with darkness, the darkness in the cave was to them a giant monster which they wanted to get rid of. (Laughter) You laugh at this absurdity, but the people of to-day are committing greater absurdities. Well, some one told them that the monster in the cave would leave, if they approached the cave in a worshipful mood. So they went and prostrated themselves, threw themselves on the ground in front of the cave, this they did for years, but the monster did not leave the cave by this reverence. Afterwards some one told them that the monster would leave the cave if they bullied him, if they fought him. So they got all sorts of arrows and sticks and rocks, all kinds of weapons that

they could find, and began to shoot arrows into the cave and strike the darkness with sticks ; but the darkness did not move, it did not leave. Another said, "Fast, fast. The darkness will leave the cave by your fasting. All these years you have not been doing the right thing. Fasting is what is needed." The poor fellows fasted and fasted. They sacrificed by fasting but the darkness left not, the monster still did not leave the cave. Then somebody said the darkness would be dispelled if they distributed alms. So they began to distribute all that they had, but the monster did not leave the cave. At last there came a man who said the monster would leave the cave if they followed his advice. They asked him what his advice was, and he said, "Bring me some long sticks of bamboo, and some grass to fasten the bamboo-sticks together, and some fish oil." Then he asked them to bring him some straw or rags or something to burn. This man applied them to the long end of the bamboo and by striking a stone against a piece of flint, he struck fire and lighted the straw at the end of the bamboo-stick. Fire was made, and this was a queer

sight to these people, for this was the first time they had seen fire. This man then told them to take hold of the bamboo-stick and run it into the cave, and with it catch hold of the ears of the monster and drag him out of cave, if they met the monster, darkness. At first they did not believe in his theory and said that could not be right, since their great-grandfathers had told them the monster would leave the cave if they prostrated themselves before it or if they fasted, or if they gave alms, and they had practised all these things for many years, and the monster had not left the cave. "And now," they said, "here is a stranger; he surely cannot advise us aright; his advice is worth nothing. O, we will not listen to it." So they put out the fire. But there were some who were not so prejudiced. They took up the light and went into the cave, and lo! the monster was not there. They went on and on into the cave (for it was a very long cave) and still found no monster; then they thought the monster must be hidden in the holes in the cave, and so they thrust the light into all the holes in the cave, but there was no monster

anywhere, it was as if it had never been there.

Just so, ignorance is the monster, darkness, which has entered the cave of your hearts and is making havoc there and turning it into a hell. All anxiety, all suffering, all pain lies in yourself, never outside. Suppose somebody calls you names, or rebukes you ; such a person prepares for you the food which, if taken into your mouth, will hurt you. Thus, nothing can enrage or excite you, unless you take it up and appropriate it to yourself. Rama never takes things into himself ; people often pass unfavourable remarks as he passes along the streets, but such words have no effect unless they are taken up and believed to be true.

According to Vedanta, a person of realization is one who never takes the trouble of taking up or appropriating in the least any poisonous feasts ; such a person never suffers himself to be rebuffed or disturbed.

Be your true Self, be your Divinity. Take pity on those people who are blaming or defaming others. Never think yourself to be maltreated, down-trodden, or fallen. Feel, feel your Divinity, live in your Divinity ; all

else is darkness, all else is ignorance ; it is darkness within you which creates a hell for you. To get rid of this darkness, you may try all sorts of methods but they will avail nothing.

If three hundred and thirty-three billions of Christs appear in the world, it will do no good, unless you yourself undertake to remove the darkness within. Depend not on others. All these processes of joining this Church or that, this society or that society, worshipping this Christ or that Krishna, this fetish or that, will avail nothing. Do all that you like, but it will avail you nothing. The only remedy is Light, and Light is living knowledge, living faith in your Divinity. That is the remedy, there is *no other*.

O Divinity in the form of ladies and gentlemen ! O my true Self in the form of everybody ! ! O my own beloved real Self in the form of all these bodies ! ! O blessed Mother in the form of all these bodies ! O blessed Atman in the form of all these bodies ! ! Light simply means the realization of Truth to such a degree, that all the apparent bodies and forms may dwindle into nothingness.

Light or the true realization of Truth would make all these bodies transparent, would make all personalities evanescent. Whatever a person appears, a man of realization never sees the little ego, the apparent body, but only the Divinity. To him the apparent form or bodies is an illusion; it is darkness, ignorance.

The removal of ignorance means seeing God, seeing the real Self, seeing only Truth, realizing Divinity only, and being exempt from all fears and all anxieties.

O Divinity! Divinity!! O my own beloved, dear, dear God in all these bodies!!! People who in the eyes of others are called enemies, are all my own true Self; those who in the eyes of others are called friends, are all my own true Self. See not the outside personality, see not the little ego; seeing the Divinity not only in all bodies, but in your own body also is light, which makes you see Divinity one and the same as yourself. Divinity is the synonym of my true Self. That I, the true Self, is everywhere. Realize that, feel that, live that; and all walls, all difficulties, all bars, all barriers vanish. What a vision!

what a truth !! what a grand fact !!! It is a pity it cannot be described ; no words can reach it, no language can portray it. It is a fact. If you simply want it, if you crave for it, it must come to you.

When we read Astronomy, we have to make astronomical calculations ; and in calculating the distances between the different stars, in estimating the great magnitudes of the different stars, we come across such enormous figures that this earth, taken as a mathematical point, becomes a vanishing point.

Similarly, when you begin to realize the Truth, to feel that you are the Light of lights, the Sun of suns, the God of gods, the Lord of lords, all these astronomical stars, all these gigantic Milky ways are a mere insignificant speck. When you realize that, when you feel that and think that—O, how *can* any of your worldly bugbears produce any effect on you ?

If in the presence of these great stars, this earth dwindles into nothingness, then in the presence of this Sun of suns, this Light of lights, in the presence of my own true Self, how can these worldly troubles and anxieties keep any

dimensions ?

Realize the Truth, feel that, live that, and when you feel it in its full intensity, nothing, nothing will move you. Let millions of suns be hurled into annihilation, let an infinite number of moons be melted into nothingness, a man of realization, a man of light stands immoveable like a rock. What harm can come to him ? What is there that can bring suffering to him ?

O wonder of wonders ! such enormous, such infinite, such ineffable glory ! ! That is your real Self, and it is ignored by the people.

That sun, that infinite sun is hidden by a small curtain so close to the eyes that the whole world is shut out. Such a glorious, majestic Reality is shut out by such a little, insignificant ignorance. O, throw aside such enfeebling, such weakening ignorance ; away with it. Realize "I am the Lord of lords, the Light of lights, the Ineffable, the Indiscribable." That you are, that you are. O, how plain, how clear does everything become when you feel that Reality !

Rama tells you nothing from history, from

the lives of great men. What Rama tells you is from his own personal experience, and it is what you can also realize for yourselves.

Rama tells you that when we realize the Truth and feel the Reality, the world is converted into a veritable Heaven for us. There are then no foes, no fears, no troubles, no anxieties, no pain. Verily, verily, it is so.

When we are at a great elevation, the small differences in the level of objects down below disappear. Down below, this house appears very high, and over there that house appears very low, or this street appears very high and another street appears very low; but when we ascend the high hill and look at these same objects, we do not mark the difference. Similarly, when you rise to those heights of spiritual glory, and when you feel the true Atman, when you realize the Truth within, then to you the small differences of friend or foe, of malefactor, or benefactor, all disappear. It is the perception of the small differences which causes us uneasiness, which produces certain unpleasant effects. Rise above this, so that the Reality becomes real, and all differences

disappear; this is what Vedanta calls—*Ekatvam*. ब्रह्म सत्यं जगन्मिथ्या God is the Reality; the world or phenomenon is illusion.

Thus realize your own true Self, realize the Atman to such a degree that this world may become unreal and that God or the true Divinity within may become real. Oh, what a crime you commit when you address your brother as a man and do not realize the Divinity within him. By so doing you kill the Divinity within him.

Crimes are called by many names; matricide, homicide, and the like; but by not feeling the Divinity within each and all, you commit the crime of God-cide or Deicide so to say. When you call a man father, brother, son, friend or foe, and feel not the Divinity within him, you employ words to such a degree that the Divinity is killed out. When the body, the form, or outside illusory shape becomes so prominent that the God within is forgotten, then you become worsted. You are annihilated, so to speak, in this world, whenever you try to kill out the Divinity within you. This killing of God, of the Divinity is

ignorance, and this ignorance is the cause of suffering in this world. This truth will remain a dream only if people do not practise it. It is a fact; realise it and you make yourself happy; feel it, live it, and you will see that you live in a world of miracles, you will see that all the powers serve you; feel it, and all the suns, stars and moons obey your commands. This you will find by persistent experiments.

Happy the man who can ever feel his oneness with all, who can ever feel his true Divinity.

There is a Sanskrit verse, the literal meaning of which is "As darkness, accumulated in caves for centuries, takes no time to vacate when light is brought, so it is with the man who has accumulated darkness even from his birth, all flies away when this Reality, this Divine Light, shines in the closet of his heart".

Rama sees this from personal experience every day, that when he sees the Divinity in the man or person who appears, when he treats the body of the man as God, or in other words, when he sees not the personality but sees the Reality in the person, then he does not suffer;

but when he sees only the body, sees only the personality of the person, then does Rama suffer. But from all these past shortcomings and past successes, Rama has, by this time, become wise to this degree that never, never, even in a dream is left any possibility of looking on anybody as anything else but God. Rama sees that by taking you to be the true Self, by feeling you to be his own Self, by feeling all these bodies to be his, by feeling all these bodies to be the same as his, they are bound to feel the same way.

There was a man called Majnun. He was called the prince of lovers. Nobody ever loved as he did, but his love was for the personality, the body of his lady; and it was so that he could not see her.

Rama says, if you have desires and want them fulfilled, you must leave those desires, you must rise above them. Well, this poor fellow did not possess the secret; yet he was the ideal lover of the whole world. It is related that he became crazy and went mad over his great disappointment, and the poor crazy prince left his father's house and roamed about

the forest. If he saw a rose, he would rush to it thinking it to be his beloved one; the cypress tree he caressed thinking it to be his beloved one; he came up to a deer and thought it to be his beloved one. That was his feeling; he had transformed these little bodies into the body of his beloved one, seeing that everywhere. His object of love was material and he suffered through it.

Rama says, "Love as he loved, but let the object of your love be the real Self, the God, the Divinity." Is not the whole world mad, crazy after happiness, and happiness is a synonym of God? This poor fellow knew not where to find true Happiness or God. Blessed is he who realizes the Truth like that Majnun, who realized his lady-love in the trees, in the animals and in the flowers. Well, the poor fellow at last fell senseless in the forest and his father searching for him came upon the spot where he was lying. He picked up the poor boy, wiped his face and said, "O my beloved son, do you recognize me?" Majnun was staring vacantly, and he looked and looked, but to him there was nothing left in the universe.

Majnun's whole frame was saying. "What is father, what is father?" The father said, "My beloved son! I am your father, do you not recognize me?" He said, "What is father?"—meaning—is there anything in this world but my beloved one.

Realization means the same love of truth as this fellow had for his material object, for the flesh and skin. When you rise to that height of Divine love, when you rise to such a degree that in your father, in your mother, in everybody you see nothing but God, when you see in the wife no wife but the beloved one, God; then, indeed you do become God; then, indeed are you in the presence of God.

So long as Majnun was alive, he could not see his beloved one. The poet says that Majnun was brought into the presence of God, and God said, "O fool, why did you love so much a material object a worldly object; had you loved Me with a millionth part of the intensity of love which you wasted upon your lady-love, I would have made you the Archangel of Heaven." It is related that Majnun answered God in this way. "O God, I excuse

you for this; but, if you were really so anxious to be loved by me, why did you not come as my beloved lady? If you had the desire to be worshipped, you should have become the object, the lady-love." This fellow turned the tables, so to speak, but Rama says you must have that same intense love of Truth, you must love your Atman, you must think it the beloved one. Love it, feel, feel it as Majnun did, and nothing else must come to you except it be presented to you as the beloved Truth. You must see the beloved Divinity in it, nothing else.

Now you say, "What is the use? we don't want to realize it; we are happy in this hell of ours." Rama says, "You may be happy, but that is your goal; so what is the use of wasting time, trudging along the road. You will have to come to this stage, but trudge not along in the mud; take the elevated railway, take electric cars, nay, take wings, and don't waste time on the roadside."

Observe your everyday surroundings; and what happens? You will see that it is the plan of Nature that you should reach that

goal. This is what happens, it is a natural phenomenon. When a person is in a calm, sedate, placid and happy mood, by living in that placid, tranquil mood for some time, he finds that some good news, good change, or something good comes along; it always comes without exception.

Live in that state of harmony, in that state of calm and tranquillity, and you will see that some friends will come, or some object of love will come or something flattering comes to you. If ordinary people become elated over this success or attach too much importance to this beloved thing, that appears to them, if you begin to lay that material form to your heart, if you clasp it and stick to it, and love it so dearly, you will see that without fail, something indescribable comes and takes it away or makes another change. That cannot be avoided; it is the Law.

If books have not been written upon it, it is nevertheless the Law. Thus when you cling to that something, when you hold it so dear, something takes place which takes it away, and you are sad and worsted; then two kinds of

phenomena take place. Some people on becoming worsted begin to find fault with circumstances, to struggle and criticize circumstances. Such people are visited by still harder difficulties and they exclaim, "O, misfortunes never come singly." People who after one misfortune do not regain their equilibrium, but go on fault-finding and criticizing, and go on struggling after frail reeds—for these misfortunes do not come singly—but after suffering for some time, they are in a state of mind to which is again added the power unseen. Then comes a state of harmony, a state of resignation, a state of leaving those desires, a state of geniality, a state of universal peace, and then again the clouds disperse and fairer circumstances come. Again they are misled and keep depending upon outside manifestations only, and again are led into difficulties; and after a while they come to religion. It is said that misfortunes lead to religion.

Thus in your everyday life there is day and night. Every day of suffering is followed by a night of pleasure, and every night of pleasure

is followed by a day of suffering. So long as you keep clinging to forms, this rise and fall will continue, it will go on one succeeding the other. Now, what is the object of this inner rise and fall? The object of this inner rise and fall is to make you realize the Sun within.

On the earth is night and day, but in the sun there is all day; it is the earth revolving round the sun that makes night and day; but in the sun there is no night, there is always the God-light, always day.

Misfortune, anxiety and trouble are to make you realize the Heaven within. It is to make you feel that you should realize the Sun of suns, the Light of lights within, and when you realize that, you are above all worldly pain and suffering, above fluctuations. You then go beyond and above all of them.

Now, how is the object of these to raise us? The first coming of pleasure shows us that it comes always when we get ourselves associated with or absorbed in the Divinity within, or when we get ourselves in harmony with the universe. Thus it tells us that all pleasures are ours when we are in harmony with

the universe; they must be ours, it is the law. The phenomena of pain tell us that pain always succeeds or follows the clinging or attachment to the material, the illusory, the *mayavic* objects. These pains tell us that our clinging to the material and looking upon those material objects as real, brings us pain, anxiety and suffering. Therefore pain tells us that material objects are not real and we need not waste our time and energies on outside worldly forms. All pains teach us that lesson. Rama can take up the history of the world and explain it by this Law. You know that even in Shakespeare's drama, *The Merchant of Venice*, so long as Bassanio was attached to the body of Portia, he was worsted, he could not succeed, and in making the choice of the caskets, he was in an indscribable state, he was in a state where there was no *body*. There he was in a grand state. It does not mention God, Divinity or Arch-angles, but by reading closely you will find that while his soul was harmonious, while he was one with Divinity, he succeeded. It may be that Shakspeare has not brought it out clearly. Poets do not depict it clearly, but it

is a fact proved every day. All pleasures tell you that you must feel harmonious. They tell you that you must be in unison with the All, with the whole of Nature. Pains teach you the negative side and tell you that you must not cling to worldly things or feel them to be real. Pains teach you that you must not kill the God in all, you must not cling to forms and shapes and forget God. All pleasures teach Vedanta, and all pains teach Vedanta. Because all people do not happen to believe it, does that prove anything? The world is unhappy because it does not realize this truth. Realize the truth and you become happy.

People in India have not the machinery you have in this country. Earthen pots are worked from the clay by the feet. The clay is moulded by the feet in a deep basin, and a double process is employed. From the inside is kept some kind of support and from the outside strokes are applied by which the clay is moulded.

Similarly, the outside beating is making you advance, making God of you. It is a double process, keep the support within. Pains are

the hard strokes, and pleasures are the support within. By pleasures and pains, character is being formed. Pain, which resembles the hard strokes, as well as pleasures, which resemble the support from behind, have for their object the bringing out the Divinity in you, bringing out the God in you, evolving your Divine nature. It is the Law of Nature that at the bayonet's point, you must rise to your God-head; and if you don't do that, well, slaps after slap, knock after knock will be your lot. If you want to avoid or escape slaps and knocks, then please do realize the Atman, the true Self. That is the goal.

O, happy, happy Rama,
Serene and peaceful, tranquil, calm.
My joy can nothing, nothing mar,
My course can nothing, nothing bar.
My livery were gods, men and birds,
My bliss supreme transcendeth words.
Here, there and everywhere,
There, where's no more a "where?"
Now, ever, anon, and then,
Then when's no more a "when?"
This, that, and which, and what,
That, that's above a "what?"

First, last, and mid, and high,
The one beyond a "why?"
One, five and hundred, All,
Transcending number one and all,
The subject, object, knowledge, sight,
E'en that description is not right,
Was, is, and e'er shall be.
Confounder of the verb "to be"
The sweetest Self, the truest Me,
No me, no Thee, no He.

That is the real Self, the All, and yet the
Indescribable ; that ye are !!

Realize this truth. Rama feels offended
when people come and worship the body of
Rama. Rama has joy, pleasure, happiness
enough within, to be altogether free from any
joy that comes to men through being flattered
or from riches.

Infinite, indescribable is my happiness.
The Divine source within is enough to make
Rama rise above the necessity of seeking joy
at the door of name, fame, or wealth. Joy
enough is within me.

O feel, feel and realize. This will make
you free of all begging spirit which makes a
man seek worldly fame.

There was a woman in India who had nine sons. One day a mendicant passed her house and she gave him some alms. The mendicant was so highly pleased that he invoked a blessing upon her. He said, "O blessed Lord, make this gracious lady the mother of seven children." When the well-meaning mendicant asked God to make her the mother of seven children, she was offended, for she had already nine children and that meant a loss of two to her. She begged the mendicant to bless her again, and the mendicant again asked God to make her the mother of seven children. The lady became enraged and the people were attracted to the scene and inquired as to the cause of excitement. They were of course amused to know that the blessing was not a blessing but a curse. Similarly, Rama has indescribable joy within himself, and let that joy be enjoyed by all, that makes us free, free of all worldly things in this world.

Let the body, the personality, like the lily on the Himalayan glaciers, bloom unknown, unnoticed by any body. Let this body be crucified, let it be put into prison let it be

swallowed by the waves of the ocean, let it be scorched by the heat of the Torrid Zone, let anything come to it, that joy cannot be abated. Feel that happiness, that joy supreme within, and rise above all worldly vanity, worldly tomfooleries, and all gloom.

Be the Lord of lords, the God of gods.
That ye are ! That ye are ! !

Om ! Om ! !

I AM ALL LIGHT

(Lecture delivered on January 13, 1904 in Denver, Colo.)

What is the real Self? The body is not the real Self, nor is the mind the real Self, nor is this life the real Self. How do you know that the world is? Through your consciousness. Even your consciousness undergoes three kinds of changes or moods. There is the waking consciousness, there is the dreaming consciousness, and there is also the deep-sleep consciousness. Your consciousness being like a thermometer or barometer, it gauges the temperature or the pressure of the world.

The consciousness in the wakeful state indicates that the world is solid, rigid, set in its laws and rules. The verdict of consciousness in the dreaming condition is quite different. But the dreaming and sleeping conditions are just as strong as the waking condition. Again

we see that your sleeping experience takes just as much time as the waking experience. In your life you sleep just as much as you wake. A child is, so to say, all the time asleep. All the world undergoes that experience. The reading or verdict of our consciousness in the wakeful condition is flatly contradicted by the verdict of consciousness in deep sleep or dreaming state.

Now that which is the same yesterday, to-day, and for ever is real. This is the criterion of Truth accepted on all hands. That which persists is real. This consciousness takes three different forms from the subjective stand-point. In the wakeful state this consciousness identifies itself with the body, and when you use the word 'I,' you understand by it this body, this consciousness. It assumes quite a different state in the dreaming condition. You become changed. The dreaming subject is not the same as the waking subject. You find in your dreams that you are poor, whereas you are rich. You find yourself surrounded by enemies, your house is destroyed by fire and you barely escape alive. In your dream you may have

taken some water, and when you awake, you find yourself thirsty. The dreaming subject is different from the waking subject. So the consciousness assumes one shape in the dreaming condition, and another in the waking condition, and it takes a third shape in the deep sleep condition. Your consciousness then identifies itself with nothingness. You say, "I slept so sound that I dreamt nothing at all." In the deep sleep condition there is something in you which keeps awake all the same, which does not sleep. That is your real Self. That is distinct from the objective consciousness, that is pure consciousness. That is your Self.

A man comes up and says, "At 12 o'clock last night I was on Broadway Street and I saw nothing. There was not a single individual there at that time." We ask him to put down in black and white the statement that there was not a single individual present on the said street at such a time. The man says it is a true statement, for he himself was an eye witness. Then the question is put, "Are you nobody or somebody? In order that we may

accept this statement on your authority, it is self-contradictory. You must be present there if it is true. ”

When one is in the profoundest slumber, on waking up they say they dreamed nothing. We say, brother, you make this statement that there was nothing there, but in order that this statement may be correct, you should come forth as a witness. If you had been really absent, wherefore this evidence that you give? There is something in you which is awake even in that deep sleep. That is your real Self, that is Absolute Will or Absolute Consciousness.

See how the whole world expands from it. Look at rivers. They have three states. One that of a glacier, the other that of small rivulets and brooks. The snow has thawed and the river is in a very soft, quiet, gentle condition. The third condition is when the river has left the mountains and gone into the plains and become very turbulent and filled with mud. These are the three conditions.

In the first condition in the mountains, the image of the sun was not seen in the snow.

In the second and third it is seen. In the second state the river was not navigable, it was not of any practical value, but still it was very beautiful. In the third condition it is navigable and the fields and valleys are fertilized also. So we see there were two things present; one was the sun and the other the river.

One is the Sun of suns in you, which is God in the deep sleep condition. That Sun of suns shines upon the congealed snow; that Sun of suns is the witness, the motionless, the unmanifest. When the Sun keeps shining on that nothingness in you for sometime, say in the deep sleep state, the Sun of suns in you keeps itself in a shining, heating condition, making the causal body in you melt, and from that nothingness flows out the dreaming condition. This is what the Bible says, "God created the world out of nothing." There was God and that which is called nothing in the first place. Just as the sun creates the rivers out of the snow, the Sun of suns the God in you, shone upon the seeming nothing—which the Hindu calls Maya—and outflowed the

subject and object. The subject means the perceiver and the object is that which is perceived.

The dreaming experience is to the wakeful experience, as the tender, small rivulet is to the mighty river. They say that man is made in the image of God. In deep sleep you have no ego in you, while in the dreaming and wakeful conditions you have. In the dreaming and waking conditions you have the reflection of God. The real Self is God, the Sun, and not this reflected image. In dreams you see all sorts of things. In order to see anything, in what light have you to see it? Is it the light of the moon, the light of the stars or the sun that enables us to see things? No. Now what light is it that enables you to see all sorts of things in dreams? It is the Light *within* you. It is the same Light which makes every object visible. This Light which enables you to see all sorts of things in the dreams simply shone free in the deep sleep state. It makes the objects in the dreams visible, so that Light remains constant in the deep sleep state as well as in the dreaming

state. Just as in the dream if you see the moon, the moon as well as the light of the moon owes its existence to the Light within.

To-day it has been proved that you are all Light. You are the Light of lights. Just as in the stream, you know that the sun which is at the source is the same as at the mouth, so the real Self in you is the same in the deep sleep, the dreaming, and the wakeful states. That thou art. Identify yourself with that reality within, then you are strong and full of power. If you identify yourself with fickle, changeable things, it is like a rolling stone gathering no moss. The sun is the same at the source, the middle, and the mouth of not only one river, but it is the same in all the rivers of the world.

That Light of lights in you is the real Self of the deep sleep, the dreaming and the wakeful states of all the people in the world. That Light is not different from the objects upon which it shines. You are that Light of lights. Dwell upon this idea that you are the Light of lights. That am I. I am the Light of lights. Identify yourself with the Light of

lights. That is your real essence. No fears, no frowns, no sorrow, everywhere it is that. The Lights of lights, the constant, the unchangeable, the same yesterday, to-day, and for ever. I am the Light of lights; the whole world appears as mere eddies and waves, as mere ripples and rings.

The following method will be found extremely beneficial towards lifting the veil enveloping the 'little self.'

People say 'when you walk, have a friend to talk.' This is fallacious for the following reasons :—

First. When we walk alone, our breath is natural, rythmical and conducive to health. For this reason, Kant towards the close of his life always walked alone to keep up to a good harmony of breath, and he lived up the old age. When we walk alone, we can breathe through the nostrils, but when we are talking, we have to breathe through our mouths. Breathing through the nostrils is always invigorating and gives strength to the lungs. God breathed into the nostrils of man and not into the mouth. We may exhale through the

mouth, but we should always inhale through the nostrils. The air that enters the lungs is sifted by the hair in the nostrils.

Second. When we are walking alone, we are in the best mood to think, and sublime thoughts just seek us. Lord Clive somehow stumbled on this secret and used to walk up and down when he had to think upon a most intricate problem in Indian politics. Thus walking alone is extremely beneficial in intellectual culture. When we are walking in company, or when we are walking with people who are all the time forcing their ideas on us, we shut out upon ourselves the original and sublime thoughts which had to visit us otherwise.

Third. From the spiritual stand-point, when walking alone, the mind shakes off the dividing forces and the discordant elements and gets its centre; and imagination, which is the relaxation of the soul, finds an opportunity to enjoy itself. The whole system is invigorated.

Make this auto-suggestion to yourself that you are happiness incarnate. "I am the

Light of lights." That is the idea which is to be emphasized in cultivating our higher faculties. Walking in the moon-light or early in the morning has indescribable benefits connected with it. Walk towards the setting or towards the rising sun, walk on the banks of rivers, walk where the cool breeze is playing, and you will find yourself in tune with nature, in harmony with the universe.

OM! OM!! OM!!!

BE NOT CENTRE OUT.

(Lecture delivered on June 9, 1903 at Castle Springs)

The way with the people here is to keep talking while they are eating, but in India it is different. There, while you are eating, you have never to talk. You know while eating everybody has to do that process religiously as it were, has to make it sacred. With every morsel of food that goes into your mouth, you have to contemplate on the idea that this morsel is a representation of the outside earth and here am I incorporating into me the whole universe. And while they are eating, they constantly keep that thought in their mind and chant OM, mentally realizing and feeling that the whole world is incorporated in me. OM, OM, the universe is in me, the world is my body. Thus with every morsel they find themselves spiritually strengthened. Spiritual and physical meat go together. The whole

world is I, my own flesh and blood. The food is a representative of the whole world, my own flesh and blood. All is oneness. That being already familiar to the Hindu minds, all those ideas flock into their minds and the feelings, emotional nature and will power are strengthened to such a degree that realization comes immediately, and the very process of eating, called animal process, is a realizing process.

While bathing, you are to chant a syllable which means water; water is the ocean of solid earth. Stripped of the clothes the body is united with the water, the body is receiving that water into every pore and we are one with nature, one with the fish, regaining our brotherhood with the water of the universe. Just as the water is taking off the soil and dirt from the body, so is the soil taken off the soul. The whole universe is my food, I am eating air. Similarly every process and very act of life, according to the Vedanta, may be turned into a religious act. Even diseases are deified.

When smallpox visits a house in India, they never worry, never do any thing, they rejoice. Is it not wonderful? They have all sorts of

music, it is a most religious occasion. Divinity is worshipped by each and all in the house. They have no grief or anxious desires. When the child is cured, they celebrate the worship of the Divinity by giving away money, and beating drums and making great show of joy and happiness, expressing their gratitude and love to the divine universe. Now-a-days these ceremonies have lost their significance to the masses. Whether the people understand that or not, Rama knows the meaning and puts all that to the best use.

Rama recommends one thing to every one of you. Early in the morning when you get up or are walking or doing anything else, keep your thoughts always at home. Keep yourself always in centre. Be not centre out. Just as the fish live in the ocean of water, just as the birds live in the ocean of air, just so you live in the ocean of light. In light you live, move, and have your being. Even when it is dark, it is light then according to Science. The inner light is always present. In the deep sleep state, light is present. In order to aid concentration, in order to rise to the highest

summit of realization for beginners, it is found absolutely necessary to associate their being with light.

We do not worship light as a material thing, as the Roman Catholics do with their idols. As a most decided step which is calculated to bring you realization of Self, it is preached over and over again in the Hindu Scriptures that you must begin by continually contemplating the light of the world as yourself. When you are chanting OM, feel that you are Light, Glory. Light you are. This idea which is so scientifically brought about in the Hindu Scriptures, was stumbled upon by all the prophets. Christ said, "I am the light of the world." Mohammed and all the great saints spoke in the same way. As light you permeate all things. These ideas are to be constantly kept before one and in that way you are always in touch with Divinity. Thus with the Hindu, everything is done from a religious stand-point, always in harmony with the Spirit.

Willing or unwilling, all the forces of nature are bound to bring man to the realization of Self. Favourable as well as unfavourable

circumstances make no difference whatever. Just as in walking we raise one foot and then the other is brought down, pleasure and pain continually following each other, this process is working throughout the whole universe. Those people are really happy who keep themselves above worldly pleasures and pains. Both of them are to be avoided and therein lies true happiness. One is as welcome as the other. Wordly pleasures and pains do not appear to him as being different, one is as acceptable as the other to the man who rises above them. In the womb of every pleasure is pain present, and in the womb of every pain is pleasure present. He who takes up the pleasures must take up the pains also. They are inseparable. The way to true happiness is to rise above them. Enjoy the Self all the time. That man is free who can enjoy the pleasures as well as the pains. Live in the real Self always, and nothing can mar your happiness. All nature pays homage to the man who is free, the whole universe bows down before him. I am that, there you are free. Whether this is appreciable to-day or not, it remains a stern reality,

and it must be realized sooner or later by all. The chanting of SOHAM and OM is simply to keep you in the truth. The greatest fall is being brought down to the plane of causality. The very moment one begins to reflect upon the causes of the phenomena in the world, from the very moment one falls. A child is above causation, he enjoys everything and cares not for reason. So he is cheerful and happy. He is above the plane of causation, causality. Instead of falling into the plane of causation, you must rise into Divinity. I am simply the witness of the phenomena, never entangled in them, always above them. All these phenomena are simply harmonic vibrations, the upward and downward motion of the wheel, the raising and bringing down of the step. The object is to make you rise above causation and not to bring you down. Continuous struggles and efforts have to be made to rise above the plane of causation. Live in your Godhead and you are free, your own master, Ruler of the Universe.

OM ! OM ! OM !

AIDS TO REALIZATION OR PRANAYAMA

(Lecture delivered on March 8, 1903)

To-day Rama will discourse on certain matters which will be of great help to those who have listened to his previous lectures. We will take up *Pranayama* first. *Pranayama* literally means "control of breath". The Hindu books on Yoga give eight principal methods of controlling the breath. But Rama will lay before you only one method known as *Pranayama*, a very important method of controlling the breath. You will put the question what is the use of controlling the breath? In answer to that Rama simply says, "Learn this method of controlling the breath and put it into practice, and your own practice will show that it is extremely useful, highly beneficial." Whenever you feel dizzy, whenever you feel in dumps, in blues, dejected, crestfallen, whenever you feel put out, practise

Pranayama, which Rama is going to lay before you, and you will see that immediately you are rested. You will find the immediate use of this way of controlling the breath. Again when you begin to write on any subject, when you begin to think on any subject, and you find that you cannot control your thoughts, practise this *Pranayama* and immediately you will marvel at the powers you will attain. Everything is in order. Everything is put in the most desirable state. These are the benefits of *Pranayama*. It will cure you of many physical diseases. You will be cured of stomachache, heartache, headache by *Pranayama*. We will now see what is that. In this country people are trying to control the breath this way or that, but Rama lays before you a method which has stood the test of time, which was practised in India in the most ancient days, and which is practised there even to-day, and all those who have practised it there from the most ancient times to the present time, have found it highly beneficial.

Well, in order to practise *Pranayama* you must sit in a most comfortable, easy position;

to sit cross-legged is the most comfortable posture, but this posture will kill you, a West Indian. You may sit in an easy chair. Keep your body straight, back-bone stiff, head up, chest out, eyes front. Place the right hand thumb on the right nostril, and inhale the breath slowly through the left nostril. Go on inhaling slowly, until you feel at ease, go on inhaling as long as you conveniently can. While inhaling, let not the mind be vacant. While you are inhaling, let the mind be concentrated on the thought that all omnipotent, omniscient, omnipresent Divinity is being inhaled, that you are drinking Divinity the godhead, the whole world, the whole universe. Well, when you think you have filled in the air to your best, then close the left nostril, through which you were inhaling, by finger, and when you stop both nostrils, let not the breath escape through the mouth ; keep the inhaled breath within you in the lungs, in the stomach, in the abdomen, all the cavities being filled with air, the air which you have inhaled, and when the breathed air is in you, let not the mind be vacant, let the mind be centred in the

idea, in the truth that you are Divinity, the Almighty God that fills, permeates and pervades everything, every atom and molecule in the universe. Feel that. Put forth all your energies to realize that idea, apply all your strength to feel your Divinity. Just as the breath fills your body, so realize and feel that you are the truth, you are the power divine that fills the whole universe. Feel that. You want to concentrate your minds on that. When you think that you cannot hold the breath any longer, then keep the left hand nostril shut, open the right hand nostril and through the right hand nostril, slowly, gradually exhale. There let the mind not remain at rest, let it work, let it feel that Just as the breath comes, and impurities of the stomach are being driven off, so is all impurity, unchastity, all that was unclean, all that was wicked, savouring of wickedness, all ignorance is exhaled, driven off and deserted. All weakness is gone; no weakness, no ignorance, no fear, no anxiety, no pain, no worry, no troubles, all ceased, gone, left you. When you have exhaled, when you have breathed out so far as you most

conveniently can, go on exhaling so long as you conveniently can, and when you think that you cannot exhale any longer, then try to keep all air shut out with both nostrils open. Take off the hand from your nose; don't allow the air to come in for sometime, for as long as you can, and while by your efforts the air is not allowed to enter the lungs through the nostrils, let the mind be again at work and let it feel, let it be exerted to its full power and strength, in realizing that this is the unlimited Divinity. All time and space is thought by me, my own real Atman, Self, beyond time, space and causation, feel that this Divinity is beyond time, space and causation, is not limited by anything in this world. It is beyond imagination, beyond thought, beyond all that, beyond everything, not limited, everything is contained in it, everything is limited by it, the Atman or Self cannot be limited. Feel that.

Thus you mark that in this *Pranayama*, as laid before you so far, there are four processes, both physical and mental. The first process was inhaling. The inhaling part was the physical process, and the idea, the way of

feeling and thinking and applying your mind and exerting your energy to realize that Divinity, that Divinity am I, Divinity is Me; this idea was the mental process connected with it. Again, while you kept the breath in your lungs, there was a double process, the physical process of keeping it in your lungs, and the mental process of feeling that you were the whole universe, and in the third process you exhaled through the right nostril, and threw off all weakness; firm determination to keep yourself rooted, established, seated in the Divinity, never to allow any weakness or any demon temptation to approach you, and then there was the fourth process of keeping the breath outside. Thus the first half of *Pranayama* is done up to so far in this fourth process. One half is finished. After going through this fourth process, you may take a little rest. Then allow the breath to fill your nostrils, as it may. Inhale and exhale just as you inhale and exhale rapidly after taking a long walk. This natural inhalation and exhalation which will go on very rapidly is *Pranayama* by itself. That is the natural

Pranayama. So after taking rest this way, after allowing your lungs to inhale and exhale for sometime, begin again. Now begin, not with the left hand but with the right hand nostril. Mental process the same as before. Only the nostrils are changed. Inhale through the right hand nostril, and while inhaling, feel that you are inhaling Divinity, and after inhaling to your fill, so long as conveniently you can, keep the breath within you, and again, when the breath is within you, feel that you are the breath and life of the whole universe, you fill and enliven the wide world, and after that exhale through the left hand nostril, exhale through the nostril through which you inhaled in the first half of *Pranayama* and feel that you are driving off, just as the sun drives off the mist, fog, cold, darkness; so feel that all weakness, all darkness is being driven off from your mind. No mist, fog, darkness or cold. And then keep the breath outside your nose, and try to elongate and lengthen every process. Altogether we have got eight processes in this. The first four processes form one-half of the *Pranayama*, and the last

four form the second half of the *Pranayama*. Try to lengthen every one of these processes as long as and as much as you can. Here is harmonious motion; just as a pendulum has got double oscillation, so here you have to make a pendulum of your breath, harmonious motion. You will see by your own experience that you gain immense strength. Most of your diseases leave you; consumption, diseases of the stomach, blood diseases, and almost every disease will leave you if you practise that.

Well, Rama finds that when people begin to practise *Pranayama*, most of them fall sick. The reason is that they do not adopt the natural course. They begin to inhale and exhale for such a long interval that will make them sick. Be natural in every part of this breathing. Make efforts, do your best to lengthen every process, but do not fatigue yourself. Do not work much yourself. If after performing only the first two processes, say, the inhalation and keeping the breath in your lungs, you feel tired, stop. Stop, you are under no obligation. The next day be more considerate, and while performing the first,

process or the second process, try to keep your energies reserved, so that you may be able to continue the remaining processes ; be judicious.

Well, this is the only favourable method of controlling the breath. This is a kind of physical exercise. Those who think that this *Pranayama* has got something mystical, some divine meaning in it, are mistaken. Those who think that the highest realization culminate in it and that there is nothing higher than it, are mistaken. *Pranayama* or this control of breath has nothing supernatural in it. It is an ordinary exercise. Just as you go out and take physical exercise, so is this a kind of exercise of the lungs. There is no real significance in it, nothing mystic about it.

One thing more ought to be said in connection with *Pranayama*. When you begin to inhale or exhale, keep your (you will pardon if Rama uses that word) abdomen, the lower part of the body, drawn in. That will be of great use to you. Again when you inhale and exhale, let the breath reach and fill all your belly. Let not the breath simply go up to the heart and no farther. Let the breath go deeper

down. Let every cavity of your body, all the upper half of your body be filled. Well, this will do for *Pranayama* and those who want to concentrate their minds on Vedantic lines, will find it a wonderful aid to practise *Pranayama* before they begin to chant OM, before they begin to concentrate their mind on any method they have read in the Vedantic literature.

Now will Rama lay before you one method of concentrating the mind. This paper you need not begin to read just now. Rama will let you know how to read it. Well, you know this is for those who have been attending Rama's lectures. Those who have not attended the lectures will not find it interesting, will not be able to find any good in it, perhaps, still the method of reading it will do them some good. They can apply that method to their own prayers. They need not take this paper with them, they may learn the method and apply it to their own prayers. If you think that these typed papers are of any good, you can get them printed, anyone of you for your own use. This is a form of prayer. It is not a prayer in the sense that it begs, asks, or seeks

anything from God. It is a prayer in this sense that it enables you to realize your Divinity. Most of you have got that red book on "Realization" by Rama. Well, this paper is on the same line as that book. This paper, meaning the one entitled Soham at the end of this lecture, you can keep in your pockets all the time, and whenever you feel that the circumstances of your position are too much for you, whenever you feel the burden of cares, worries, anxieties of your everyday life weighing you down, take up this paper, sit in solitude and begin to read it in the way which Rama will illustrate to-night.

Sit at your ease. Sit in the same way as you were asked to sit when practising *Pranayama*. you may close your eyes, begin in a prayerful mood, or keep your eyes half closed, just as you wish.

"There is but one reality, OM ! OM !! OM !!!" Read that and lay aside the paper, let it rest there. "There is but one reality." You know that, that is the truth. At least all those who have taken interest in Rama's lectures know that that is the truth, and when

you are convinced that that is the truth, *feel* it. There is but one reality. Say that in the language of feeling, say that with your whole heart ; melt in the idea. "There is but one reality," OM ! OM !! OM !!! Now see, after writing this verse. "There is but one reality" there is written opposite to it OM ! OM !! OM !!! What does that signify ? That signifies that when you have filled your heart, saturated your mind with the idea that there is but one reality, instead of reading out all these words, one, two, three, four, five, say only one word, OM, as this one word represents the whole idea for you. Just as in Algebra, we represent big quantities by x or y , a or b or some other letter, so when you have read out this thought "There is but one reality," this name OM, which is the holy of holies, this name OM possessing the highest powers of Divinity or God, should be chanted, and while chanting it feel the idea that there is but one reality, while your lips are chanting OM, your whole soul should feel the idea that is but one reality; but at present to you the words "There is but one reality" are most probably mere

jargon, they convey no sense to you. If you have heard Rama's lectures, you must know that there is but one reality. It ought to have a concrete meaning to you. It means that all this phenomenal universe which dampens our spirit and mars our joy, all this phenomenal universe of difference is no reality, the reality is only one, all the circumstances are no reality. This is the meaning. The reality is only one and these baffling circumstances are no reality. Those who have not tried this experiment, and have frittered away their energies, alone deny the existence of this one reality. It is just as much a matter of experience as any experiment performed in any laboratory, it is a solid, stern fact. When you melt your mind, when you lose your little false self in the Divinity, what is the consequence? The consequence is (make these words of Jesus of Nazareth) that if you have a mustard seed worth of faith and bid the mountain to come, it will come. Live that reality, feel that reality and you will see that all your circumstances, all your imminent dangers, all the troubles and anxieties that stare you in the face, are bound to disappear.

You put more faith in the outside phenomena than in the Divinity, you make the world more real than God. You have hypnotized yourself into a rigidity with regard to outside phenomena, and thus it is that you involve yourself in all sorts of sickness and trouble. Take up this paper whenever you are much dejected, and feel that there is but one reality. See that this one statement is a higher statement than all the so-called truths insinuated in you through the books. All the so-called facts which you believed to be facts, are simply an illusion, a delusion, hypnotized into you by the senses. Be not dupes of the senses. Somebody comes and finds fault with you, and criticizes you; another comes and abuses you, another comes and puffs you up and flatters you; all these are not facts, all these are not reality; the reality, the stern fact you should feel. When chanting this, bar out and drive out, dispel and expel all the belief that you have put into the outside phenomenal circumstances, put forth all your energies and strength on this fact, "There is but one reality" feel that. "There is but one reality" OM ! OM !! OM !!! Well,

oftentimes you will see that reading out for the first time the idea of "There is but one reality" will make you cheerful and happy, will keep you above all pain and difficulty; but if you feel inclined to read further, you may, otherwise it is enough, if you can put into practice only one sentence of that in your pocket. If you think you require some more strength, read the next sentence, "That reality is Myself." Now it comes nearer home. Oh, my neighbour is not different from me, I am present there also. That reality is Myself. OM ! OM !! OM !!! Mark, some people say that when you are chanting OM or doing this, keep your hands closed; no restrictions of any kind. Feel the idea. It is not necessary when concentrating to throw yourself in any definite position. No restrictions. When you are feeling, feeling and trying to breathe in and take in the idea, then care not about the body, be not concerned about what the people will say. If you are inclined to sing, go on singing. If you are inclined to lie down, lie down on the floor. Feel the idea. If your hands strike that way, let them strike. No restrictions as to the body;

feel the idea. Here comes the idea 'Omnipotent,' dwell on it. This paper, is for those who have attended the lectures. Those who have not, will of course not find it of much interest. Those who have attended the lectures will know that the real Atman is all power, the Self Supreme is omnipotent. With regard to that, everything in this world is being done through the Atman, just as through the sun is everything being done on this earth. The wind blows on account of the sun, the grass grows on account of the sun, the river flows through the sun, people wake up on account of the sun, the roses bloom on account of the sun. Similarly, it is on account of the Atman, on account of the Omnipotent Self Supreme that every phenomenon is taking place in the universe. 'Omnipotent,' 'Omnipotent,' OM ! OM !! OM !!! Thus all the doubts which weaken and baffle you, all the misunderstandings which make a coward of you, have no right to make their entrance into your holy presence, feel that you are Omnipotent. Just as you think, so you become. Call yourself a sinner and you must become a sinner; call yourself a

fool and you must become a fool, call your self weak and there is no power in this world that can make you strong. Feel that Omnipotence and Omnipotent you are.

Then comes 'Omniscient.' Take up this idea, let the mind dwell on that thought, sing OM. The word OM stands for 'Omniscience', and chant OM. The word or formula to be chanted is OM ; 'Omniscience,' OM ! OM !! Proceed this way and let those wrong notions, which hypnotize you into ignorant fools, be dispensed with. The most direct road to Godhead is that.

Take up the similar idea 'Omnipresent.' Feel that you are not finite, not this little body ; you are not this little self, this Jiva ; this ego you are not. That which permeates and pervades every molecule and atom, that is your Self. Bear in mind not the least doubt about it. Omnipotent, Omniscient, Omnipresent that I am, that pervades everything, all bodies are mine. OM ! OM !! OM !!!

Well, Rama need not dwell on the remaining sentences, they will simply be read out to you. Practise this method and Rama is

wrong if you do not realise Divinity and truth in one week.

“Perfect health is me.”

If that body which you call mine is sick, leave it aside, do not think of it, feel that you are health itself, perfect health is yours. Feel that. The body will immediately become healthy of its own accord. This is the secret. Try and you will see whether it is a fact or not. Despite yourself the body will get well. You should not care for this body. “O God, make me well.” There is a beautiful Mantram in the Sanskrit Scriptures “नायमात्मा बलहीनेन लभ्यः” This Truth cannot be found by the weak. Don't you see when you go to the President of the United States or to a King, you are expelled if you go as a beggar, you are not allowed to enter his presence. So when you approach God in a beggarly state, you will be knocked out. Feel that you are health, don't ask anything. I am health, and health you are. Then comes the next idea—“All power am I.” Keep that in your mind and chant OM ! OM !! OM !!! Thus say ‘All power am I.’

Then the next idea, “All the universe is

by taking the holy name of God and chanting OM? Why should we pay five cents every day?" Their faith was strong as adamant. The next day they came and simply chanted OM, paid nothing to the boatman, began to wade the river, crossed the river and were not drowned. Day after day they began to cross the river, they paid no money to the boatman. After about a month or so they felt very grateful to the teacher who had recited the texts which saved their cents, saved their money. They asked the sage to be kind enough to dine at their house. Well, the request was granted, the sage had to go to their house on the appointed day. One of those maids came to fetch him. While this maid was conducting the sage to their village, they came to the river, and there in a trice the maid went up to the opposite shore, and the sage remained on the other bank, could not follow her. In a short while the maid came back and asked the reason of his delay. He said that he was waiting for the boatman. The boatman ought to take him to the opposite shore. The maid replied, "Sir, we are so thankful to you. You

have been so kind as to save us full 35 cents piece, and not only these 35 cents piece but all our lifelong we shall spend no money to pay the boatman. Why don't you yourself save the money and come to the opposite bank with me? We go to the opposite bank uninjured, unharmed through your advice and teaching. You yourself also can go to the opposite shore." The sage asked what piece of advice was it that saved their money. The maid reminded him of the text he once gave. That God's name was a ship that carried us across the ocean of this world. He said, all right, all right, he too must practise it. There were other companions. There was a long, long rope. He fastened that rope to his waist and asked his companions to keep the remaining part of the rope to themselves, and said he would jump into the river, he would launch into the river and take the name of God and would venture to cross the river on faith; but if they saw that he was being drowned, they should drag him back. The sage jumped into the river, went on for a few steps and was found to be drowning. They drew him out. So just mark.

This kind of faith that that Pandit had, this faith which gives credence to it, is not the saving principle. This is the crookedness in your hearts. When you begin to chant OM or when you begin to take the name of God, and say "I am health, health, health" there in your heart of hearts you tremble, in you hearts you have that little quaking, quivering *if*. "If I sink, draw me out" you have that small faltering *if*. In your mind no conviction, no faith, no hypothetical cases here. This is a fact that all differences, all the circumstances in this world are my creation, my doing, nothing else. You are the Divinity, the Lord of lords you are; feel that. Realize it this moment. Have firm, unswerving faith, realize knowledge, practical knowledge. You will see that by reading this paper everyday in the way pointed out to-night, all your little *ifs*, that bind you, will be driven out. The small *if* will be got rid of by keeping yourself constantly in touch with your Divinity. Read this paper twice every day, if not five times, and all your little *ifs* will be driven out.

Rama stops the lecture now and those of

you who want to have a little social talk with Rama may do so after this seat is left. Will leave this seat after chanting OM, OM, OM.

One word more. Those of you who have not heard these lectures, and so have not been able to follow his lecture, will find all this Vedantic philosophy brought out in most philosophical way in a *book form. The whole of the Vedantic philosophy will be laid before you. And one word more, all the doubts that you entertain on Vedantic philosophy and all the misgivings you have, have been once the doubts and misgivings of Rama himself. Your experiences and your doubts are the doubts of Rama himself. Rama saw his way through these, and you are assured that all our doubts are perverted ignorance. All these doubts are evanescent, they can evaporate in a second. If any of you wish to have a special talk with Rama on your doubts, you can. Rama is not going to leave this place too soon.

Again it may be said that if you want to get rid of misery, if you want to secure perfect

*N. B. It is a pity that Rama did not live to compile the book he so anticipated.

happiness, if you want to regain your salvation, if you want to attain realization, you must realize Vedanta. There is no other way. All your creeds, all your dogmas, all your other realizations, simply lead to the Vedanta. They simply lead to the Absolute Truth. There are hopeful signs, very good signs that most of the recently started cults in America are incorporating and imbibing the Vedanta. They are taking it in. They need not acknowledge their debt to it. Christian Science, New Thought, Spiritualism or Divine Science, etc., these people who are taking us, these people are Divinity; that is a great hopeful sign for America. But Rama tells you that if you want to realize the truth in its full glory and in its whole beauty, there is the Vedanta. You might give it any name you please, but here in the Hindu Scriptures they put it in the boldest, most pronounced language. This is the highest truth that you are the Divinity, the Lord of lords. Feel that, realize that, and nothing can injure you, you are the Lord of lords. The world is my idea, I am the Lord of lords. There is the truth. If you are not accustomed

to hear such things, be not afraid. What if your parents did not believe in that? Your parents did their best, you ought to do your best. Your salvation is not your parents' business. Your salvation is your own business. Do not consider the Vedanta is foreign to you. No, it is natural to you. Is your own Atman foreign to you? The Vedanta simply tells you about your own Atman and Self. It would be foreign, if your own soul were foreign to you. All pain—bodily, mental, moral and spiritual—is stopped immediately by realizing the Vedanta, and realization is not a hard business.

OM ! OM !! OM !!!

THE WAY TO THE REALIZATION OF SELF

To the Reader : Each sentence and word concerning the Self should be meditated and earnestly dwelt upon to such a degree that the mind should get steeped in the real Self—nay, lost in It. Beginners may centre their energy in the solar plexus while meditating upon OM.

In Vedantic Concentration of mind the chief point is that we have to realize our real Self to be the Sun of suns, the Light of lights. Just throw yourself into this state, above the body, above the mind, and dehypnotize yourself into the Light of lights, into the Sun of suns, and you will see the whole world unfolded before you in a panorama, or melted down as a cloud. Everything will come about in a most submissive way before you.

If not inconvenient, get up early in the

morning and face the rising Sun while it is yet below the horizon. Look at the aura of the Sun, and that fair, bright, most welcome view animates the mind and uplifts it to some extent; and when the mind gets some exaltation or is elevated to a certain height, it becomes very easy to make it 'soar' as high as you please, to make it ascend the highest summits of the delectable mountains, so to say.

On the playground, in India, we place an instrument called *gulli*, which is thick at the middle and sharply pointed at the ends, with both ends resting above the ground, and we strike one end with a bat and the *gulli* rises at once in the air a little; then we deal it a very hard blow with the bat and it goes flying right into the air to a great distance. There are two processes in this game. The first is to raise it and the second is to make it fly into the air. If the mind is to be brought into Divine communion, first of all it is to be raised just a little, and the second process is to shoot it far off into the spiritual atmosphere.

Cheerful atmosphere, fair landscapes, and fairy scenes, sometimes go a great way in giving to the mind its first rise—to elevate it in the primary stages; and after that it becomes easy enough for us to make the mind run along, go on and on and on until it loses all body-consciousness and is God and nothing but God. To give the mind the first lift and to impart to it the elementary exaltation, the natural inspiration imparted by favourable time and place may be utilized. Near dawn, the songs of birds, the fragrant air, and the most fascinating and beautiful colours seen in the Eastern horizon give to the mind the original rise.

How to make the mind rise higher into the celestial regions—to make the soul soar away up to the throne of God! When the benign light of the rising or setting Sun is falling upon the translucent lids of half-closed eyes we begin humming the syllable OM; we sing in the language of feeling.

The meaning of the syllable OM is different with different persons. Everybody in his own stage of spiritual development has

to give it the meaning which suits him best. There are some people who take this syllable OM to stand for the Sun of suns, and they look at the rising orb just in the same way as women look at their looking-glasses. In India women wear looking-glasses on their thumbs. They have big gold ring-like frames containing looking-glasses. There is, in fact, nothing so dear to a woman as a looking-glass. When she looks into it she sees her face, as it were, outside herself, but she knows and feels her face to be with her. She sees something outside but she is convinced of the thing being herself. So does a Vedantin look at the Sun as if it were outside, but he gets convinced and *feels* that the real Sun is his own Self, that the outward, material Sun is simply his image, his reflection and his shadow.

A Vedantin looks upon the Sun as related to himself just in the same way as the Moon is related to the Sun. The Moon appears to shine by herself, but in reality, from the scientific stand-point, she borrows all her lustre from the Sun. So the Vedantin feels

and realizes that the Sun which is declaring his splendour as if it belonged to him, in reality borrows all that from *my* real Self and owes all his grandeur and glory to *me*.

The earth revolves, but we think the Sun is revolving. When we learn Astronomy we know better and we are not deceived any longer, and we are sure that it is not the Sun that revolves, but the earth's motion is ascribed to the Sun. Similarly the Vedantin, when looking at the rising orb, feels and realizes that the grandeur, glory, and power that seem to belong to the glorious Sun are, by mistake, ascribed to the Sun. In reality it is *mine, mine, mine!*

The sun in the material world is symbol of light, that is to say, knowledge. The Sun is a symbol of power. It makes all the planets revolve. It is a symbol of existence, life : all life owes its origin to or is indebted to the Sun. The Sun is a symbol of beauty ; it attracts the earth and everything—so dazzling. Now the Sun represents knowledge, light, life, power, existence, beauty, attractiveness. All these attributes

Vedantin *realizes* to be his own. All these attributes a Vedantin feels to be "*mine*"; nay "*Me* or *I*." These attributes and all this power, light, life, etc., are seen outside *myself*, in the same way as the fairy face of a lady is seen in the looking-glass outside herself. As a matter of fact, in reality, I am light, life, knowledge, power, attractiveness and everything.

To realize this idea and dehypnotize into the real Self, a beginner gets a great help from the syllable OM. While chanting the syllable OM to the Vedantin the meaning attached to it is :—*I am the Light of lights; I am the Sun ; I am the real Sun, the apparent Sun is my symbol only. I am the Sun before whom all the planets and all the bodies revolve. For My sake all heavenly as well as human bodies undergo their movements and do everything. I am immovable and eternal, the same yesterday, to-day and for ever. Before Me does this whole globe, this whole Universe unfold itself. It goes on turning round and round to bring out before Me all her parts—to show Me everything that is hers. The earth revolves*

upon her axis to lay open before Me all her sides; the Universe does all sorts of things for Me ; the Sun sheds lustre for My sake; the Moon shines for My sake, before Me. At My commandment, on account of My presence, all the phenomena in this world take place. Just as it is the very presence of the Sun that makes trees grow, the muscles of animals move, or men think, so it is My presence that awakens all. It is Mine—the real Spirit's—the real God's—presence that makes everything in this world come to pass. All these bodies—heavenly—or human—all sorts of objects, all these creatures, together with their spirits and gods, owe their existence to Me ; they live in Me, the Sun of suns !

The Light of lights I am. In dreams we see an object not by the light of the lamp, nor by the light of the Moon or the Sun ; and yet we see it, and know that without light we could not see it. In what light, then, do we see it ? It is the light of *my* real Self ; it is the light of Atman ; it is *my* light that makes everything visible in a dream. If I see in a dream a diamond, it is perceived by

My light. Even the lustre of the diamond is simply a ripple in the sea of *My* light. If in a dream I see the Moon, she together with her light is likewise a wave in *My* splendour. If I see the Sun in a dream, it with all its light, is simply like an eddy in the ocean of *My* glory. So it is in the wakeful state; the Sun, the Moon, the stars and everything are simply waves in the ocean of *My* light. I am the Light of lights. I am the Light of the world. In the ocean of my presence, every object—the Sun, the stars, the gods—all behave like rings and ripples.

*“ I raised the Sun from out the sea ;
The Moon began her changeful course
with Me.”*

I am the Monarch of monarchs. It is I that appear as all the kings in this world. It is I that appear as all the beautiful flowers in different gardens. It is I that smile with the bewitching faces of all the fairies. It is I that make the muscles of all the warriors move. In Me does the whole world live, move and have its being. Everywhere it is *My* will that is being done. It is *My*

kingdom that is reigning supreme everywhere. I am manifest everywhere, I feed every being from the minutest animalcule to the biggest Sun. I administer to every being his daily bread. I made the Earth revolve round the Sun; I was there before the world began.

Evil thoughts and worldly desires are things concerning the false body and the false mind, and are things of the darkness. In My presence they have no right to make their appearance. I am the Supreme Ether in which are afloat all the Universe and all material ethers. Like light I permeate and pervade every atom and every object. I am the lowest; I am the highest. There is no lowest, no highest, with Me. Wherever human eyes fall, there I am. I am the spectator, I am the showman, I am the performer. In Jesus I appeared. In Mohammad I revealed myself. The most famous people in the world I am, and most disreputable, ignominious, the most fallen I am. I am the *All*, the *All*. Whatever be your object of desire, that I am. Oh, how beautiful I am! I shine

in the lightning ; I roar in the thunder ; I flutter in leaves ; I hiss in winds ; I roll in the surging seas. The friends I am ; the foes I am. To Me no friends, no foes. Away, ye thoughts, ye desires which concern the transient, evanescent fame or riches of this world. Whatever be the state of this body, it concerns Me not ; all bodies are mine. Franklin I was ; Newton I have been ; Lord Kelvin I am ; mighty Rama and lovely Krishna I am. It is I that worked in the brain of Kant. It is I that inspired the hearts of Buddha and illustrious Shankar. It is I that lend light to all Shakespeares and Platos. They come unto Me, the Fountainhead, and they are filled, get lustre and shine. All these worldly ambitions bind and drag down the real Man. Away, ye gay landscapes and gardens of roses. All of you are in Me ; not one of you can contain Me. In Me is this Universe. In Me is everything. What can contain Me ? How can I be limited ? The world, the *world* is in Me ; the Universe, the *universe* is in Me ! And still I am in each and all. I am in the minds and in the thoughts of each and all. I am in

the throbbing breast of the lover ; I am in
the laughing eyes of the proud beloved. I
pulsate in the nerves of each and all. I am
in you, I am in *you* ! Nay there can be no
you and I, no difference. *I A M I !*

I am the unseen Spirit which informs
All subtle essences ! I flame in fire,
I shine in Sun and Moon, planets and stars !
I blow with the winds, roll with the waves !
I am the man and woman, youth and maid !
The babe new-born, the withered ancient, propped
Upon his staff ! I am whatever is—
The black bee and the tiger and the fish,
The green bird with red eyes, the tree, the grass,
The cloud that hath the lightning in its womb.
The seasons and the seas ! In Me they are,
In Me begin and end.

Upanishad (Sir Edwin Arnold, translator).

I hide in the solar glory.
I am dumb in the pealing songs,
I rest on the pitch of the torrent,
In slumber I am strong.
I wrote the past in characters
Of rock and fire the scroll,
The building in the coral sea.
The planting of the coal.

Time and thought were My surveyors,
 They laid their courses well,
 They poured the sea, and baked the layers
 Of granite, marl and shell. —*Emerson.*

I am the mote in the sunbeam, and I am the burning
 Sun,
 "Rest here!" I whisper the atom, I call to the orb,
 "Roll on."
 I am the blush of the morning, and I am the evening
 breeze;
 I am the leaf's low murmur, the swell of the terrible
 seas.
 I am the net, the fowler, the bird and its frightened
 cry;
 The mirror, the form reflected, the sound and its
 echo I;
 The lover's passionate pleading, the maiden's whis-
 pered fear;
 The warrior, the blade that smites him, his mother's
 heart-wrung tear.
 I am intoxication, grapes, wine-press, and musk and
 wine,
 The guest, the host, the traveller, the goblet of crys-
 tal fine.
 I am the breath of the flute, I am the mind of man;
 Gold's glitter, the light of the diamond, the sea pearl's
 lustre wan.

The rose, her poet nightingale, the songs from the
throat that rise ;

The flint, the sparks, the taper, the moth that about
it flies.

I am both good and evil, the deed and the deed's intent ;
Temptation, victim, sinner, crime, pardon and punish-
ment.

I am what was, is, will be—Creation's ascent and fall ;
The link, the chain of existence ; beginning and end of all.

Lo ! the trees of the wood are my next of kin,
And the rocks alive with what beats in Me ;
The clay is My flesh, and the fox My skin,
I am fierce with the gadfly, and sweet with the bee.
The flower is naught but the bloom of My love,
And the waters run down in the tune I dream.
The Sun is my flower uphung above,
I flash with the lightning, with falcon's scream,
I cannot die though forever death
Weave back and fro in the warp of Me,
I was never born, yet My births of breath
Are as many as waves on the sleepless Sea.
My breath doth make the flowers fragrant,
My eyebeams cause the Sun's bright light.
The sunset mirrors My cheek's rose blushes,
My aching love holds stars so tight.
Sweet streams and rivers My veins and arteries,
My beauteous hair the fresh green trees.

What giant strength ! My bones are mountains,
 O, joy ! the fairy world My bride.
 Nay, talk no difference, wonder of wonders,
 Myself the bridegroom, I the bride.

Roll on, ye suns and stars, roll on
 Ye motes in dazzling Light of lights.
 In Me, the Sun of suns, roll on.
 O, orbs and globes mere eddies' waves,
 In Me the surging oceans wide
 Do rise and fall, vibrate, roll on.
 O worlds, my planets, spindle, turn,
 Expose Me all your parts and sides,
 And dancing bask in light of life.
 Do suns and stars or earths and seas
 Revolve, the shadows of My dream ?
 I move, I turn, I come, I go.
 The motion, moved and mover I.
 No rest, no motion mine or thine.
 No words can ever Me describe.

Twinkle, twinkle, little stars,
 Twinkling, winking, beckon call me.
 Answer, first, O lovely stars,
 Whither do you sign and call me ?
 I'm the sparkle in your eyes.
 I'm the life that in you lies.

"Break, break, break

At the foot of thy crags, O sea !"

Break, break, break

At my feet, O world that be.

O suns and storms, O earthquakes, wars,

Hail, welcome, come, try all your force on Me !

Ye nice torpedoes, fire ! My playthings, crack !

O shooting stars, My arrows, fly !

You burning fire ! Can you consume ?

O threatening one you flame from Me ;

You flaming sword, ye cannon-ball,

My energy headlong drives forth thee !

The body dissolved is cast to winds ;

Well doth Infinity Me enshrine !

All ears, My ears ; all eyes My eyes ;

All hands, My hands, all minds, My mind !

I swallowed up Death, all difference I drank up ;

How sweet and strong a food I find !

No fear, no grief, no hankering pain !

All, all delight, or Sun or rain !

— — — — —

Ignorance, darkness, quaked and quivered,

Trembled, shivered, vanished for ever ;

My dazzling light did parch and scorch it,

Joy ineffable ! Hurrah ! Hurrah !! Hurrarh !!!

—*Rama*

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INFORMAL TALKS ON SELF- REALIZATION

Golden Gate Hall, San Francisco, January 18, 1903.

[The following talks deal with the objections raised by the readers of the last lecture on "The Way to Self-Realization" which was printed as a pamphlet in America.—*Ed.*]

We shall take up some of the objections to the way of meditating pointed out in this little book. Most of you have read this book and we will take up some of the objections raised.

Objection I.—The process of Realization you tell us is imaginary ; it has to do more with the imagination and training of thought than with anything else.

To those who make this objection, Vedanta replies :—

Dear Self, reflect a little ; dear Self, just think a little. All this world and all the bodies in this world are due to no cause other

than imagination. It is your imagination and the current of thought in the wrong direction which brings all your sorrows, your troubles, your anxieties, your difficulties and your pain. It is imagination and the current of ideas in the wrong direction which binds you, and it is imagination directed in the right channel which liberates you. *Similia similibus curantur* ; like cures like.

The ladder from which you fell, so to speak, is the ladder which will lead you up. You will have to retrace your steps by the same road down which you fell to anxiety and misery. The kind of imagination which Vedanta recommends to you for liberation is just opposite to the form of imagination which brought you low. Thus you are sure to be cured by the process *contraria contrariis curantur* ; the contrary cures the contrary. Vedanta proves that all this world is nothing else but your own ideas, nothing else but your own imagination and your own thought. Now, purify this thought, elevate this thought, direct it aright, and you become the Light of lights, the All throughout the Universe.

A man suffers from diarrhoea, and the Doctor gives him a purgative and he is cured. The diarrhoea made him go to the bath-room over and over again. Now a purgative taken willingly acts the same way, but there is a world of difference between the two. A purgative is a remedy while diarrhoea is a disease, and while both work in the same way there is a world of difference between them. Worldly thought enslaves you, it is a disease, it binds you and keeps you at the mercy of all sorts of circumstances; every wind and storm can upset you. The diarrhoea of thought is human idea. Take up the purgative which Vedanta furnishes. This is also thought to be a kind of imagination. So is all the thought of the world, but worldly thoughts and human ideas are a diarrhoea, and the kind of imagination or thought advocated by Vedanta is a purgative. Take up this purgative and you will be cured of your malady, your disease, you will be relieved of all suffering, anxiety, and trouble.

In East India people do not wash their hands with soap but with ashes. Ashes

are one kind of dirt, one kind of earth, and the soil which is polluting your hands is also earth or dirt. Even here when the ashes are applied to the hands, and the hands are washed in water, they not only remove the dirt from the hands, but are also removed themselves.

Similarly, the kind of thought which you will have to dwell upon, the kind of imagination, according to the teachings of Vedanta, is like ashes; it will wash you clean of every impurity and every weakness, it will raise you above the kind of imagination which is inculcated in this.

A man dreams, and in his dreams all sorts of things appear. Those things in the dream are mere ideas, mere thought, mere imagination. Suppose he sees a lion, tiger, or serpent in the dream. Do you know what happens on such occasions? When a man sees a tiger, a lion, or a serpent, he is startled at once, and is awakened. The tiger is a kind of nightmare and wakes you up, but this tiger or lion in the dream, although a creation of your own thought, this object of

your dream is a wonderful thought, a wonderful imagination. It takes away all other ideas in the dream, it takes away all other dream objects. The fairy scenes, the beautiful landscapes, the flowing rivers, the majestic mountains of which you were dreaming have all gone after the tiger or the lion is seen in the dream. Now the tiger or lion never eats grass or stones, but the tiger of your dream is a wonderful creation, for the tiger ate up all the landscapes, the woods, the forests; all are gone, it has disturbed the dreaming self, and at the same time has eaten itself up, it is seen no more when you wake up.

Similarly, the kind of ideas or imagination inculcated in this book is like the tiger in the dream. The whole world is a dream. This tiger will rid you of all false imagination and ignorance, and will at the same time rid you of its own self. It will take you where all imagination stops, where all language stops, it lands you into that indescribable Reality.

Objection II.—If we are landed into this state of Super-consciousness where all cons-

ciousness stops, where all thought ceases, is not that a state of vacancy or emptiness, is it not a state of senselessness? What is the use of taking all this trouble to enter into a state of such unconsciousness? We don't want it.

To this objection Vedanta replies, "Brother, nay, my own Self, just reflect, be not in a hurry. There is a whole world of difference between this state of Realization and the state of fainting or swooning. One thing is common to both, all thought stops in both. In a swoon there is no thought, and in the state of trance or Realization there is no thought, yet there is a world of difference between them."

In the swoon, the mind stopped thinking and this stopping of the thinking caused excess of inactivity, and through this excess of inactivity the swoon was produced. In the swoon thought stops through lack of activity, the swoon resembles death, but the state of trance or the state of Realization is all Energy, all Power, all Knowledge, all Bliss.

You know the absence of light is called

darkness. If we enter a room where there is very little light, we are able to see nothing. Super-abundance of light is practically darkness also for the eyes of man. Could you see into the dazzling Sun at noon? If the light of the Sun were more excessive than what it is to-day, if it were multiplied ten times, no man could ever see. Science tells us of the phenomena of the polarization of light. Where two rays of light are in opposite directions, the eyes of man cannot see; there is darkness. Excess of light is also darkness for the eyes of man, and the want or lack of light is also darkness for the eyes of man. Darkness caused by lack of light is one thing, and darkness caused by excess of light is another thing.

Similarly, stopping thought by the state of Realization is the opposite to the stopping of thought in a swoon or deep sleep. We mark the difference in the after effects of the two.

One man is suffering from epilepsy, that person when he received the shocks of epilepsy is left enfeebled, weakened, undone,

lost: but when suffering from that shock he was senseless.

Another man enters into this state of Realization, or concentration, and all his mental activity has, as it were, stopped for the time, and the stopping of thought in this state is similar to the stopping of thought in the case of the man attacked by epilepsy, but mark the difference. The man in epilepsy is weakened, enfeebled, undone afterwards, while the man after descending from those delectable mountains of the state of Realization, after leaving that state of ecstasy, is full of energy, full of strength, full of bliss and full of knowledge, he can heal and strengthen others, he can raise and elevate others, and is far, far from being himself enfeebled or weakened. So you see that the stopping of thought in Vedantic Realization is quite the other extreme to the stopping of thought in a swoon or fainting condition.

Objection III.—We say we want life, we want life, we don't want inactivity.

Vedanta says, "Be not inactive, go on

desiring, do not stop." Truth is very paradoxical; both sides must be taken into consideration. Those who think that Vedanta teaches pessimism are mistaken. Vedanta teaches you the right way of conducting yourself, in order to keep the whole world under your control.

We will take up the question of Desire.

Vedanta does not mean that you shall live a life of inactivity, never; always a life of activity. One's desires according to Vedanta are all right, but we must make the right use of them. What is desire? Desire is nothing else but Love. Usually the word 'love' means intense desire for an object. If love is intense desire for an object, then all *desire* is nothing else but *love*, and they say that God is *love*, therefore all desires are God. That being true, how happy is the man who realizes his own life to be one with all desire and then feels that he himself, his own true Atman, is contained in the whole world in the form of desire and is governing and ruling it. How happy does that man become who realizes his

unity with the all-ruling Force of desire, who feels that "I am the Source of all desire;" "All desire is due to Me," the Father, the Origin, the Fountain-head, the Spirit of all desire in this world, that am I; thus I rule the whole world by the reins of desire. The reins are in My hands, I am He who holds these reins and rules these bodies. All hatred, all animosity stops the very moment you reach that point. The desires of friends or foes are My desires. I am the Infinite Power which governs or rules those desires. The yearnings and cravings of this person or that are Mine. O happy I, the true Atman, the Governor of the whole Universe.

People make a wrong use of desires; they turn things topsy-turvy. If desire is love and Love is God, Vedanta requires you to realize that *you are* all Desire; but do not make a wrong use of it, do not make a mistake by calling one desire yours and all other desires some one else's. Desires are pernicious when one works against another. All desires are like waves, ripples, eddies in the one ocean of Love. The whole

universe is made up of one Infinite Ocean of Love, what you might call Love. The stars are held together by Gravitation. Gravitation is attraction, and that is love. All chemical combinations take place through the force of chemical affinity. That is love between atom and atom. Love between atom and atom is called affinity. Love between one planet and another is called Gravitation. Love between molecules is called affinity. This book is held together by the force of cohesion. Cohesion is Love.

The whole world is like the waves and ripples in one great Ocean of Love, and Science has shown, Lord Kelvin and others have shown that "all matter is nothing else but force." Now force in this world is manifested chiefly as Gravitation, Cohesion, Chemical Affinity, Electricity, Magnetism, Light, Heat, etc.

Magnetism and Electricity, what is there in them? You find attraction. Heat seems to disunite apparently, seems to separate particles, but Science proves by looking at matter from another stand-point, that which is

dissolution or separation from one stand-point, is love and attraction from another stand-point.

The whole world is simply the eddies and ripples in the Ocean of Force. That power, that energy or force is, according to Vedanta, your real Self, the same you are. Realize that. That same power and energy or force is called Love.

The theory propounded by Darwin and other evolutionists, as based upon struggle for existence, is supplemented or complimented by thinkers like Drummond; they show that Evolution takes place not only through struggle and war, but mostly through love, character and attraction.

All desire is love, and love is God, and that God, *you are*. Realize your *oneness* with that and you stand above everything. People look upon these eddies or rings of desire as separate from the ocean in which these eddies and rings are.

For instance, here is a lake and we say, "Come, child, look, here is a beautiful calm lake." After a while there comes a storm.

and on the smooth, unruffled surface of the lake there are some breakers, ripples, waves, and you say, "Child, see, here are ripples, eddies, breakers," and we forget the calm water, but think only of the new forms upon the lake. Even now when the lake has those eddies, those breakers, even now the lake is water and the breakers are the same water as the lake.

The water was there when the surface of the lake was smooth, and the water is there now when the surface of the lake is ruffled or disturbed, but new forms, rings etc. have made their appearance and we do not tell the child to come and see the water, but we call the child's attention to the eddies and breakers. Here the form of the eddies and the breakers has cast the water into the shade. Rings or ripples have covered the lake, the idea of ripples overshadows the idea of water or lake. Similarly in the case of men, the desires are a kind of ripple or eddy, a mere form; this form of desire overshadows the idea of Reality. The Reality is overpowered by the form. Vedanta requires you to

consider the form, not to ignore it, but while considering the form of the ripple or eddy, do not ignore the Reality which underlies it. Thus when some one retaliates, you are insulted, you get mortally offended. Realize the law. The law is that you have made your own mind out of harmony with nature, and that man comes and shows you that you are out of harmony with nature. Cure yourself and that man will not insult you. That is the law. Religionists ought to take it up. The very moment you are in a state of despair or at war with nature, the whole world will stand up against you.

Cultivate peace of mind, fill your mind with pure thoughts and nobody can set himself against you. That is the law. Vedanta says, 'Do not make a wrong use of the desires of others or of your own desires.' If you keep your balance, all those desires which are manifesting themselves in your mind will be overcome, will most certainly disappear. If you take the right attitude towards them, then will be realized in a most marvellous way in due time. It is by keep-

ing the wrong attitude toward your own desires that you pervert matters and bring about undesirable circumstances.

Make a right use of these desires which appear in your mind. How is that to be done? Let us illustrate. Here is a man riding on horseback to some distant place. The horse seems to be fatigued, the man must feed the horse, but then the hunger or fatigue of the horse he does not attribute to himself. He knows that the horse is hungry and fatigued and he will attend to his needs, but he will not attribute to himself his fatigue. He attends to the horse but he does not get himself in a rattled, disturbed or unhappy condition.

A man of Realization or a true Vedantist looks upon this body, just as the horseman looks upon his horse. If the body is fatigued, if the stomach requires food or drink, he will give to the body the required food and drink, if it be available, but he will at the same time keep himself above hunger and thirst. It seems a strange idea, but when you begin to practise it, you will realize it in no time; it is practical.

Hunger and thirst are of the body and are felt by the mind but he himself, the true Self, is not pained or disturbed. He who realizes his own Divinity, which is God, is not pained or disturbed by the fatigue, hunger or thirst of the body. The fatigue and hunger of the horse do not disturb the rider; they are felt, but are no cause of pain. Similarly environments and circumstances of the body require certain objects. Those objects are needed by the mind and intellect in order to perform their necessary functions, and are like desires. These desires of the mind are seen by a Vedantin, but even while the mind is observing these desires, a man of Realization keeps his head above water, he is above desire. No desire becomes the cause of pain to him. Just as a bird when sitting upon the twig of a tree keeps perched there for some time, the twig of the tree moves this way and that, but the bird minds it not, the bird is all right, he knows that even if the twig breaks and falls to the ground, he has his wings. He is, as it were, always on his wings. He is sitting

on the twig but is yet above it. Apparently he is dependent upon the twig, yet in reality he is above the twig. Similarly, Vedantins may appear to possess the desires of the ordinary man, yet they are above them. When a Vedantin loses an object of desire, he cannot be grieved or sorry. People possessed of all sorts of desires, sigh and weep when an object of desire leaves them, because they are dependent upon it. The Vedantin does not depend upon it.

Here is a pencil, it belongs to a person. If it be lost, are you sorry? No. You may search for it, but if it be not found, it matters not to you. Suppose however that you lose \$ 5,000. Oh, that will break your heart. You search for the pencil, and you also search for the \$ 5,000 which is lost, but there is a world of difference in the manner of search. You search for your \$ 5,000, with a broken heart, but you do not search for the lost pencil with a broken heart. To the Vedantin the loss of the \$ 5,000 is as the loss of the pencil. We will illustrate the point by a story.

In India a sage was passing through the streets of a large city. A lady approached him and asked him to go with her to her house. She beseeched him to be kind enough to visit her home. He went with her and when at home she brought the sage a cup of milk. Now this milk was boiling in a pot and there was a good deal of cream gathered on the top of the pot, and when the milk was poured into the cup, all the cream fell into the cup. In India women do not like to part with cream, and so it worried her, disturbed her very much to see that nice cream fall into the cup, and she exclaimed, "O dear me, dear me." She added sugar to the milk and then handed the beautiful cup full of milk to the sage. He took it from her, placed it on a table and began to talk about something. The lady thought he did not drink the milk because it was too hot. At last he was ready to leave the lady's house, and she said, "Oh sir, will you not do me the favour of drinking this milk?" Now in India ladies are always addressed as goddesses and the monk replied, "Goddess, it is not worthy of

being touched by a monk." She said, "Why, what is the reason?" He replied, "When you poured the milk, you added sugar and cream, you added, something more still, you added 'Dear me', and milk to which 'Dear me' has been added I will not have. She was abashed at the answer, and the sage left the house.

Giving milk to the sage was alright, but to add "Dear me" was wrong. So Vedanta says, Do work, entertain desires, but when you are doing something, why should your heart break? Do not add that. Never, never add that to the act. Do the thing, but do it unattended as it were; do not lose your balance; adjust yourself to circumstances and you will see that when you do thing in the right spirit, all your works will be crowned with success, most marvellously and wonderfully.

Now, to adjust your position, how to remain in equilibrium? The great difficulty with people is that all their relations and connections are unscientific, impure, and loose. Vedanta says that your relations and connections ought to be an aid to you and not

an obstacle. Every thing you meet in this world should be a stepping stone instead of a stumbling block. Convert your stumbling block into a stepping stone.

You know that if this be a dark room and we enter it, we see nothing at first, but when we keep looking in the dark, all the objects in the dark room will be seen; by keeping an intent watch, all the objects will become visible.

Vedanta says that all these connections which are blinding you, which are keeping you from your true Reality or God, you should see through them, observe them, watch them intently, and they will become transparent; you will be able to look through them and be able to see Divinity beyond them. It will seem strange at first, but by and by it becomes practical. By adjusting your position, by looking at things in the right way, all relations, all our connections become as transparent as panes of glass; they do not hinder our vision. Thus Vedanta requires you to adjust your position, so that everything becomes transparent, not an obs-

truction; nay, it is possible for you, if you rightly understand Vedanta, if you comprehend its teaching, it is possible to convert stones not only into transparent panes but into lenses, into spectacles, aids to vision, not obstructing but adding to vision. The microscope helps, it is no drawback.

If one ton or more of fodder is carried on the back of an elephant, the animal must bear that weight, he has to carry that weight with difficulty and by exerting strength. Here is a ton or more of grass, fodder or hay carried upon the back of an elephant and this weight is a source of trouble and inconvenience to the animal, but when the same grass, hay or fodder is eaten by the elephant, as he assimilates it and carries it as his own body, does not that same burden become a source of strength and power to the elephant? Certainly.

So Vedanta tells you to carry all the burdens of the world on your shoulders. If you carry them on your head, you will break your neck under them; if you assimilate them, make them your own, eat them up, so to speak,

realize them to be your own Self, you will move along rapidly, your progress will become wonderful instead of being retarded.

When you realize Vedanta, you see,—O wonder of wonders!—you see God. you eat God, you drink God, and God lives in you. When you realize God, you will see this. Your food will be converted into God. God's eyes protrude every object. A Vedantin's eyes make God of everything. Every object here is the Dear one, Divinity, God facing us on every side, staring at us from every nook and corner, the whole world is changed into a paradise. Thus, Vedanta does not make you unhappy by taking away your desires, but Vedanta makes you adjust these desires and makes them subservient to you; instead of being tyrannized by them, it wants you to become their master.

Here is a horse and one man catches hold of the horse's tail; the horse kicks and rears and runs fast, jumps, and drags him on and on. Is that a desirous or easy situation? This is the way of the people of the world. Desires are as horses, and they have hold

of the tails of the horses and the horses (the desires) drag the people after them and place them in a wretched, miserable situation. Vedanta says, "Do not catch hold of the tail of horse of desire; be the master, not the slave or the subject, of the situation. You can master the body when you realise your true Self. When you realize the Divinity within, then alone you can master and not otherwise.

There is still another objection:—Will there not be re-action if we go on concentrating our mind, thought and energy in the way pointed out in this book? Will it not revert upon the brain, will it not weaken it?

No, No, Rama tells you from personal experience that strength and strength alone will come to you day after day; no weakness, but power, vigour, immense power will come to you. A few words must be said as to the method of practice.

In the morning or at any time, when you begin to practise the methods pointed out in this book, your mind will merge into a state of divinity, ecstasy, super-consciousness. When that state is reached, do not continue

repeating OM. Stop; let that state remain as long as it pleases; gradually the worldly or body-consciousness will come up of itself. Don't force anything, don't force the repetition of OM. When that state is reached, the body-consciousness will come up readily. It may be that many of you may be able to remain in that state of super-consciousness for half an hour, perhaps for one, two or three hours or more; but to-morrow you will be able to keep up that state for a longer time. Day after day the time will increase until in this way gradually by slow degrees your spiritual power will increase.

Rama does not advise those who are beginners in this practice to devote more than half an hour to this. Rama advises that they should limit themselves to 20 or 25 minutes of this practice, but those who have engaged in this practice before will of themselves increase the length of time which they devote to this practice.

In general the rule is that the most spiritually minded and those persons who have already done something in this line of

thought will realize more than those who are beginners. The more you are interested and intensified with this thought beforehand, the more you will like to remain in that state for a longer period.

One thing more : when you begin to concentrate the mind, and realize your God-consciousness, some idea or ideas will spring up before your mind. At that time go on chanting OM and at the same time take up this thread of thought which makes its appearance in your mind and finish it.

At the time when a man is chanting OM and has the Holy Infinite around him, when a man's mind is determined to make spiritual progress, if a worldly thought comes up, that thought ought to be concluded in such a way that it may, in future life, be a state of conduct. Now pay attention to this, and whether you have ever experienced these things or not, they will come up, and these thoughts are apt to oppose you, and Rama's words will be of benefit.

Suppose you begin to chant OM, and while chanting it, the thought of love or

hatred for some object comes up. There the idea was that this thought should not have intruded and obstructed your onward flight. What shall you do with this thought? Take it up and eradicate it, root it out from your mind for ever. How? This thought will be rooted out by knowledge only. The thought of hatred enters the mind, take it up, begin to realize and dissect it, find out its true cause ; you will always see that the true cause is ignorance, weakness, this Self attributing the 'I' to the body, the idea of I am the body etc. Ignorance of this kind is always the cause of these intruding thoughts entering while one is concentrating the mind. In such cases, Rama says, Analyze these thoughts and through knowledge eradicate them and continue chanting OM. While chanting OM, make strong resolutions and firm determinations to withstand all these thoughts in future, make firm resolutions to overcome all these selfish motives in future. These strong determinations and firm resolutions once made, will build up your character and strengthen

your moral sight ; your ethical power will be of great aid to you in moving about in the world, in your worldly business.

Suppose about half an hour is spent in eradicating that idea, in strengthening and overcoming that thought, in chanting OM, and suppose all the time is taken up in overcoming that thought or idea and there is no time to get into the state of super-consciousness, never mind. If the super-conscious state be not reached that day, never mind, it will come some other day. If on that day one evil thought has been overcome, your character is strengthened ; if you are enabled to resist and overcome temptation in this life, you have a lovely character for the future and that is enough in itself. Thus will your character be formed, and thus will your spiritual powers be enhanced day after day. As to your concentration, let it come or not. Sometimes even hankering after Realization or Truth is a drawback, a hindrance to achieving that state.

Some people say, "O sir, we want some method of concentrating the mind, some method of Realization. We don't want lec-

tures, we don't want reading matter." These people are mistaken. What is the obstruction which clouds your way, which keeps you away from this Divinity, this God-consciousness, Realization? It is your ignorance, and what is ignorance? Doubts, misgivings, worldly notions, false ideas, these are ignorance. False ideas, worldly thoughts, evil propensities are ignorance. These are the clouds which obstruct your progress. Lack of faith is ignorance. One who doubts not as to his oneness with God is always in a trance. It is your doubts and misgivings which keep your minds in a wandering condition, it is your doubts which lead you astray. A man who reads such literature, who investigates these matters, who studies, is by slow degrees overcoming all his doubts, conquering all his misgivings; that man when walking, talking, eating or drinking is in the same state as the ordinary man when sitting still, with closed eyes, and concentrating. There is more power in this ordinary state than in most men in the extraordinary state.

OM ! OM !! OM !!!

INFORMAL TALKS (*Continued*)

SOME OF THE OBSTACLES IN THE WAY OF REALIZATION

Ques.—Does the Self, the doer of actions, remain unaffected? Is the Self cognizant in any actions of persons?

Ans.—No. The true Self, the real Atman, is neither the doer nor the enjoyer according to Vedanta. If it be the doer or enjoyer, then it could not remain unaffected. The doer and agent in you is the apparent self and not the real Self, and this apparent self again derives all its energy, all its life, from the real Self.

This is a very knotty question, and if we begin to enter into the details of the question, it would take about three hours, so Rama will simply give an illustration and then stop.

Suppose in an illusion you see a snake in a corner. You seem to see a snake, but when you go to touch the snake, it is no more a snake but simply a rope; thus the snake is located in the rope, as it were, but in reality is not. Apparently the rope was the supporter, the upholder of the snake, but in reality the rope did never support nor uphold the snake, the rope gave no quarters to the snake.

Thus from the stand-point of illusion, it is the rope, and the rope alone which is the supporter and upholder of the snake, but from the stand-point of reality, the rope was never a snake but always a rope and the snake did not exist. Similarly, from the stand-point of the intellect and the reasoning self, which is in illusion yet, it is the true Self the Atman, God, which supports and upholds all your actions, all your life, all your energies and strength. From the stand-point of your conception or worldly illusion, it is the Atman only that supports and upholds everything, but from the stand-point of reality, and Truth itself, the Atman or the real Self was never the supporter, the upholder or the bearer of

any acts, anybody, or anything. Suffice it to say that there are two different stand-points. From one stand-point the true Atman does everything, and from the other stand-point the Atman is entirely free and never does anything.

Now we may take up some of the obstacles in the way of Realization. We have been discussing this subject for some days, and to-day Rama will lay before you one of the most dangerous obstacles in the way of Self-Realization. It is criticism; criticism from within and criticism from without.

We will take up criticism from without. Somehow or other most people have an intense habit of criticizing others, and so long as you have this habit of judging others or finding fault with others, or looking on the dark side of others, you will find it very difficult to realize God.

Here is a child. It has no thief in him, and if in the presence of the child a thief enters, he can carry everything away, for the child has no thief in him, and for the child there is no thief outside; and so when you

try to detect the thief outside, you put the thief within you.

When you try to discover faults or blemishes in others, you are inviting blame or faults to yourselves. When you fire a gun you shoot another body, but the gun will recoil and you will also get a shock, the gun will react against you. When you blame or find fault with others, you will also get some of the fault yourself, for this is the law. Not to find fault with others is not so much to spare others as to spare yourselves. You must rise above all this blaming, criticizing, fault-finding spirit.

It is very much easier to discover the mote in your neighbour's eye than to detect the beam in your own.

Remember it always that when sending out thoughts of jealousy and envy, of criticism, of fault-finding, or thoughts smacking of jealousy and hatred, you are courting the very same thoughts yourself. Whenever you are discovering the mote in your brother's eye, you are putting the beam in your own.

In order to have mercy on yourself, you

must give up this fault-finding and this denouncing of others. Remember that for that person such and such an act may be good and at the same time that same act may be very injurious to you. You may give up the act which you blame in him but you need not blame him for that act.

Do you know why the habit of fault-finding and criticism is universal? There is some good foundation for it.

Why do people criticize others and who are they who criticize the most? Weak persons, ignorant people are the ones who criticize most ; always. The reason of this is that through the spirit of criticism they want to protect themselves. It is the principle of self-defence and self preservation, appearing in the form of criticizing others.

One man sees another party doing something which if done by himself would have harmed him ; so he begins to hate that act ; he must necessarily hate that act, for if he does not he cannot refrain from doing that same act, he cannot remain unpolluted or unscourged by that act. There was a possibility of contagion

by that act, so the person liable to catch contagion from his neighbour begins to criticize others, and by that criticism he lies in safety, he thinks that so long as he criticizes his brother he will keep himself free ; but then this shows only the bright side of criticism, and shows that criticism is indispensably necessary at certain stages of our spiritual progress.

The dark side of this spiritual progress is that those weak persons make a mistake of beginning to hate and despise the person on account of the vicious acts of that person. These mistakes you might blame and criticize, these deeds or saying you might blame or criticize, that vicious attitude of mind of your neighbour you might criticize, but you have no right to begin to hate or despise the person. There is an old saying "Hate the sin but not the sinner."

How is it practical to hate the sin and love the sinner ; is it practical ? Yes, it is very practical. It may not be for the people who have not solved the problem in that way. A little knowledge is all that is wanted.

Just mark, the act you hate in another, the same act which if done by you would have marred your course and retarded your progress, may be right when done by another. You may say sin is sin always. Where comes the difference?

If you begin to call particular acts sinful and other particular acts virtuous, then you make a mistake. No act is sinful or virtuous by itself, just as the cipher or zero by itself has no value, but place the cipher to the right hand side of a decimal point and it decreases the value of the expression; place the cipher to the left hand side of a decimal point and it increases the value of the expression, but by itself the zero or cipher has no value. Similarly, no act by itself is virtuous or vicious.

The difficulty in hating sin and loving the sinner lies in your mis-understanding the nature of sin. Just as people begin to personify God, when they begin to make much of the body, and of their property; just as people begin to have fetishes and personifications, the same ignorant tendency of the people leads them to fetishing and objectifying and

magnifying particular acts, and they begin to stamp certain acts as heinous and other acts as virtuous. Remember, religion is a thing of the heart and virtue is a thing of the heart, so is sin. Sin and virtue have to do altogether with your position and frame of mind.

It is not the body but the soul that is to be reformed; it is the mind that is to be regenerated. You have to be born of the spirit. Just as "Dust thou art, and to dust thou must return" was not spoken of the soul," similarly, "You have to be born again of the spirit, you have to be regenerated" is not to be spoken of the body.

If, for example, a baby in your house reformed; it is the mind that is to be reformed; it drinks milk from its mother's breast, would it at this your advanced age be right and good for you to drink of that mother's breast? No, a grown up, a stalwart man should not live in the house on the mother's milk; he cannot live on that, but the child does that. There you see it is right for the child to live on that milk, but not for you. For you it would be a sin to do that. At a mature age to live upon

the milk of the mother is a sin, but for the child it is no sin; the child does that which is not right for you to do, but does that make you hate the child? It is a sin if you do this and consequently you hate the sin but not the sinner.

For the child it is not a sin, for you it is a sin, and then you hate what is a sin to you and love the child. That particular act is a sin from your stand-point but not from the stand-point of the child. So remember always with all sins in the world the same is the case. Regard all those deeds and acts which if performed by you would be harmful or sinful as worst sins, despise and loathe such acts of the world but hate not and despise not the doers of those acts or deeds. You have no right to misjudge them.

There was a great Persian author, Sadi, who was famous and whose works have been translated by Emerson in English. He writes that when a boy, he was going to Mecca, the holy land of Muhammad. It was the custom that all the people in that company were expected to get up at dead of night and pray. One night Sadi and his father got up and

prayed but some of the company did not. They were sleeping, and Sadi pointed to them and said complainingly to his father, "See, how worthless and lazy they are, none of them woke up and prayed;" and the father replied sternly to the boy, "O Sadi, O dear boy, it were better for you to be asleep like them and offer no prayer than to be up and offer prayer and find fault with them and criticize them; this is a worse sin than to say prayers and not to worship God."

If you have done something very charitable and very great, and your fellows have not, if this great deed puffs you up and you find fault with and criticize your neighbours, have you gained in virtue, are you nearer to God? No, no, you have simply exchanged one vice for another kind of vice; your evil deeds and acts given up were like so many copper cent pieces which you exchanged for silver dollars, the silver dollar is criticism, this fault-finding spirit. There you are the same, you have one vice left. Originally you had perhaps one hundred vices, but now you have but one vice, but that vice is equivalent

to the other hundreds, so it does not bring you any nearer to the true Renunciation.

If the world has not regarded this criticizing and this censuring spirit as a heinous sin, then the world is to blame; but experience proves that the man who does something wrong but who has a loving heart, the man whose deeds are not pious in the eyes of the world but whose soul is tender, whose mind is gentle, whose spirit is softened and near to God, that man who is mild, that man is nearer to the kingdom of Heaven than other philosophers.

In the Bible the Pharisees were very pious, their acts and deeds were very pious, but those Phillistines lacked that tender, kind and loving spirit; these people had this censuring, fault-finding spirit in them, which kept them farther away from Christ than Mary Magdalene, the woman who had to be stoned, a woman whose character was not the purest, a woman who was not immaculate. This Mary Magdalene had not in her this fault-finding, this censuring, this blaming spirit, she had that spirit of love in her and she was nearer

to Truth, she was nearer to the Kingdom of Heaven than the Pharisees.

In a poem written by Lee Hunt whose substance is as follows, this idea is brought out so clearly.

There was a certain Sheik—. He saw in one of his visions an angel writing the names of people in a book. The Sheik asked, "What are you doing, Sir?" The angel replied, "I am writing out the names of those who are the nearest and dearest and greatest worshippers of God." And then Sheik—put down his head and was dejected and he said, "I wish I had been a worshipper of God as others have; I never pray, I never fast, I never attend church, I shall be debarred. I shall not be able to enter the Kingdom of Heaven. The angel said "Can't help." Then Sheik—put another question to the angel and said, "Will you ever put down a list of those who love man and the whole world and not God?" The Sheik said, "Put down my name as a worshipper of man." The angle disappeared. The Sheik had a second vision and in the second vision the angel reappeared with

the same book, and when he was turning over the leaves of the book and had revised it all, the Sheik inquired what he was doing and the angel said he had revised it, he had written down the worshippers of God in order of merit and the Sheik asked if the angel would allow him to look at the register, and lo! to his great surprise, the Sheik, who had given his name as a worshipper of man, found his name at the top of the list of worshippers or devotees of God.

Is not this strange? It is a fact.

If you worship man, or in other words, if you look upon man not as man but as the Divinity, if you approach every thing as God, as the Divinity, and then worship man, then you worship God.

This criticizing, censuring, blaming, fault-finding with men is not worshipping God, this giving away of presents is not worshipping God. In the Bible we are told that people told Jesus about the mother and father who were waiting outside for him. Christ pointed out to the multitude and said, "Behold my mother and my father, look upon the faces of them as upon your own."

You see your own faults and hate not yourself, and if you find faults in your friend, try and keep yourself away from those faults, but hate not. They are God, recognise the Godhead in them.

Here is a man who is in the service of the State, a man who does some official duties of the State. He conceives the idea of leaving all his state matters and goes to the President and devotes all his time to him and forgets his own duties. Will such a man be kept in office? No, never, he will be turned out.

To worship the President you must take care of your own duties, you must worship, as it were, those acts and deeds which are yours as a servant of the State. Similarly, if you make it a point to profess Religion in your Church and in your rosaries, it is like going to the President and beginning to rub his feet and bowing down before him, but that alone will not do.

To worship God in the best way is to worship the Divinity and God in your friend. When you have reached the point where you begin to feel the Divinity in the friend, where

their mistakes and errors do not keep you offended; their errors and mistakes do not blind you to their Divinity; when that Divinity is in no way clouded, then you will be in a position to realise the Divinity within yourself.

Here is the whole difficulty put in a nutshell. Why do we not find Divinity in the foe? It is because we find fault with him. People must cease to find fault, and see Divinity all round. Believe in the Divinity present in everybody, see the Infinity in everybody. Very often we find people like Nero, who are very religious, very moral in their youth, yet turn out to be very wicked. Henry V of England was very wicked in his boyhood, but he turned out to be very good in his after-life. Thus, do not try to stereotype the character of anybody, for some people who are bad to-day may turn out to be very good to-morrow. Sir Walter Scott was a dunce when a boy, but he was a grand man in after years. Sir Issac Newton got punished several times for not solving his sums in Arithmetic, but look what he became in after years.

Mary Magdalene was very wicked in her early youth, but later on when she came in contact with Christ, she was a very pious lady. She became a disciple of Christ. The ordinary sinner of to-day may turn out to be a saint, to be the purest man after a while. Remember that if a man is doing wrong, you have no right to stand against him and hate him. See the Divinity in him, see God in everything and everywhere. If anybody is thinking evil thoughts of you, if other people find fault with you, are you to retaliate? No, no. Never!

When Socrates was in prison and before he was given hemlock, the disciples gathered around him and wanted him to leave the prison and escape; they wanted to bribe the jailor and send him off. Socrates asked them whether bribery and breaking the laws of the State were lawful? They said, "Never." Then he asked, "If this be not lawful, why ask me to escape, why ask me to do what is unlawful?" They said, "These people have done wrong, they have not exercised the law in the proper way, and so it will not be wrong."

to escape," and he said, "Do you want me to retaliate, to break the law, to do that which is unlawful because others break the law? If I break the law, it can never correct the error, it can never be consistent with the statement made by you before, that law breaking is never lawful. Two blacks never make a white. If others criticize and blame, why should we do so? If we do as others do, we simply add to the original wrong and matters are never mended."

How do criticism and evil thoughts injure you? They injure you only when you receive them; if you do not receive them, they will not injure you. Just as if some one sends you a letter and you receive it, it will be either good or bad in its effect upon you. But if you do not open the letter, if you do not receive it, or if the letter is left in the Post Office, it is sent back to the sender. Similarly, if other people send evil thoughts and you do not receive them, then those evil thoughts are sent back; but by receiving and accepting these thoughts you pervert matters. Receive not their criticism. How? By asserting your

Divinity, by keeping in your centre, by living in the Spirit, by realizing the Truth.

The following is a poem which was written when the mind was no mind. The substance of the poem is to feel the presence of God, to bring God close to you, when these walls, these veils, these masks of criticism are no more in your body, are removed in others, and God is felt.

"So close, so close, my darling, close to me."

By darling is meant God, the Infinite.

The same is it that makes the hair grow, the same is it that makes the blood flow in the veins, the same is it that gives you the power to see or to speak. In your speech is God, in your seeing is Divinity, in your act of hearing is Divinity present, and that Real Self, that Divinity of which you are so full is this same Divinity appearing in your friend, your brother, your relations and your enemy. There are no enemies when you feel Divinity. When you shut your eyes to Divinity, then foes come. Feel, feel that bliss which you seek ; that Divinity is so close, so near to you.

Rejoice, rejoice ! the objects of your

desires, consciously or unconsciously, have God for their object. Have not all desires happiness for their object, and is not happiness God ? O, realize.

"So close, so close, my darling, close to me !
Above, below, behind, before, you be.
Around me, without me, within me, O me';
How deeply, immensely and intensely you be.
My baby, my lover.

All ties broken, all other connections snapped, all ideas of *meum* and *teum* left behind, all worldly connections put up in the background.

Divinity and reality so prominent ; the Self realized to such a degree that all selfish ties are snapped ; this was the realization. So long as those ties remain most pronounced for you, realization is not there. That is the law. There is wondrous truth in the words of Christ, "Sell all thou hast, give to the poor, and follow me," but the people are afraid.

O modern civilization, you must recognize and realize the truth in the doings and sayings of Christ. Here is Vedanta telling you in strong language that you cannot simultaneously serve both God and Mammon. The moments of realization are those when all

thoughts of wordly relations, worldly connections, worldly ties, worldly property, worldly desires, worldly needs are all melted into God, into Truth.

My baby, lover, father, sister, brother,
My husband, wife, my friend or foe ; my mother :
O sweet my Self, my breath, my day, my night,
My joy, my wrong, my right.

Gay garments of love, thou changest aright.
How charming are the colours at daybreak put on.
O Truth, O Divinity, O God, I have nothing else.
I have no ties and my relation is only with Thee.

I never waver. If I am careless, it is but
teasing, teasing my loved one, for I have to
tease only Thee.

"O home, sweet home, my bedstead, my
support." Please fill your souls with the idea
that the Divinity is your bedstead to lie down
upon.

Feel that you lie upon God.

"Hold on just a moment, I see what I bought,

O see the Almighty I am ; I forgot."

The thing purchased or bought, that I
am, my Self. That which you purchased is
what you have always been.

"The dazzling glory, my chariot of Sun.

Quintessence of Godhead, restorer of sight."

OM ! OM !! OM !!!

SOHAM

(Lecture Delivered on June 10, 1903)

There is a very useful Mantram which should be familiar to everyone. It is SOHAM. The meaning of 'So' in the English language is 'such', but in the Sanskrit language 'So' means 'that', and 'that' always means God or Divinity. So the word 'So' means God. In India the wife never calls her husband by name. To her there is only one man in the world and that is her husband. She always calls him "that," as if there were no one else present in the whole universe. Consequently to her he is always God, and God is always in her thoughts. Thus to Vedantin the word 'So' always means God or Divinity. There is but one reality, my Self. That thought should be constantly kept in mind.

Ham in the Persian language means 'I.' Drop the 'H' and supply the 'I' and we have So-am-I, That am I, God am I, Divinity am I,

and God is always speaking through me, for that is all there is. OM is also contained here. Drop the S and H, we have OM. So Ham is the natural sound which comes from the breath, and all the time we should have the full significance of the word continually in our minds. Keep watch over the breath and make the breath harmonical through this Mantram SOHAM. It is a mental, physical, and spiritual exercise. While breathing there are two processes involved, going in and coming out, inspiration and expiration. When inhaling, 'So' is said, and then exhaling, 'Ham' is said. Sometimes a beginner finds it more convenient to chant SOHAM than OM. It embraces both. When not chanting aloud, meditate upon it, internally and mentally dwell upon it, all the time breathing quite naturally. This is the real kind of auto-suggestion, which leads one away from the hypnotism of the senses and brings one back to Godhead. That am I. There is harmonious motion going on in the universe all the time. The word 'So' in Sanskrit also means the Sun. The Sun am I. I am the giver of light, I

receive nothing but give all. I am a giver and not a receiver. Supposing we are the recipients of very unkind letters from others, and of severe criticisms of jealous persons. Are we to be disturbed and feel sorry and worry about it? No. Rest undisturbed in your Godhead. Think kindly and lovingly of those who are trying to harm you most. They are your own Self, and to your own Self you can only give good thoughts. I am the Sun of suns. Light, Glory, Power am I. Who is there to injure me? My Self cannot injure the Self. Impossible. Rise above the little false opinions of others. Let God always speak, think and act through you. Rest at peace in your Godhead. I am the Sun, the giver of light to the world.

Feel perfect strength. You see all our difficulties are due to our regard of self, of our little self as bound by space. This is the thought which weakens and kills us. In order to remove this disease, anybody or everybody is to sit down naturally in a room and there weep or cry, beat his breast and say, "Out demon, out, out demon, out." Put yourself in

a state as if this body of yours were never born ; you are the Divinity, you are not this. If you keep yourself confined within time and space, the designs of other people and other men's thoughts molest you. This body that you are addressing is hallucination. I am God. Do you mark that ? Believe in reality more than in false opinions. Divinity you are. Evil thoughts and temptations have no right to enter your holy presence. What right have they to make their appearance in your presence ? Sacred, holy you are. Feel that. Where is the disease ? Expect nothing, fear nothing, feel no responsibility. Do not take to your work as in duty bound. What is duty ? Duty is your own creation. Take your work as a noble prince. Everything should be like a plaything to you. Do the work before you cheerfully, freely.

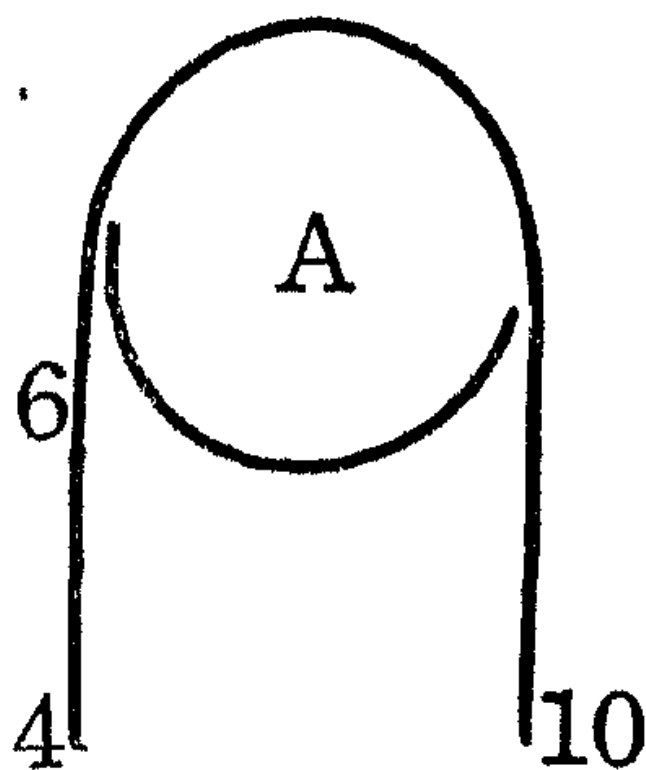
Diseases are of two kinds. We call them in Indian language *Adhyatmic* (internal) disease and *Adibhautic* (external) disease. Literally it means demon-disease and fairy-disease ; giant-disease and woman-disease. What is the meaning of this ? Oh, the fairy-disease or

female-disease is the one which rises from within us. Desires within us, our wishes, our attachments, our yearnings are the fairy-diseases. And the giant-diseases are positive diseases, are those which befall us through the actions or influences of others. Well, how to cure a man. They say, do not bother yourself about the male-disease, about what is called the *adibhautic* disease, demon-disease or outside disease. Do not bother yourself about this. The very moment you cure yourself of your weakening desires, the very moment you rid yourself of those, the outside diseases will immediately leave you. But the people in this world make a mistake, they do not attend to their own work. They do not attend to the part of the difficulty which is created by their own desires. They begin to fight first with outside fears, so they begin at the wrong place, they want to fight with the circumstances first. They want to remove the male disease, the disease which comes through the influence of others. The Vedanta says that your desires are your weaknesses, everything else will be decided for you. Here is the female part in

you. This is what attracts the outside influences. Just as one dog has a piece of flesh in his mouth, other dogs come to fight for it. When you get rid of your weakness or female-disease, the male-disease will immediately leave you. The nature of this female or fairy disease ought to be further explained. Here is somebody. If he is perfectly pure, if he can keep himself perfectly above all temptation and realize the Godhead within him and be ready to say, "Get behind me, Satan, I will have none of thee," to him Rama makes a statement. To him nobody's desires in this world, no one's thoughts, evils or temptations of no one in this world will do any harm. No force can molest him or bring him down in the least, because, he has got rid of the demon-disease himself. The very moment we make ourselves weak, and begin to desire fleshy enjoyments, what happens? Evil thoughts of all foes take the shape of this temptation or that and devour us. If you want to enjoy peace and perfect happiness, if you want to realise your Divinity, the lower nature must die. In this death is life, in this

death is life. Now here feel yourself to be God. Free yourself, and when you have to attend to that business, attend to it with a cool head, with a sedate, secure spirit.

I desire nothing, I have no need, no fear, no expectation, no responsibility.



This circle A is a pulley, and on this pulley hangs a very fine silk thread, and to the ends of this silk thread are fastened two weights, one is 10 and the other 6. Now to this weight 6 (the smaller weight), we add another weight 4. Six plus four makes ten, so we have 10 on one side and 10 on the other side. Balance. They will not move at all. Well, now supposing we take away the weight 4, and then we have left 10 on one side and 6 on the other side. The weights are not balanced. What will the

consequence be? The 10 will go down and the 6 will rise. After a second, we add this weight 4 to the weight 6. There we make both the weights equal again on both sides. Then what will the consequence be? So many people state that it will be balanced, but that is not so, it will go on moving. At first sight it seems that after one second when the weights are balanced, the motion will also be balanced. When Rama lectured on the subject in the University, all the students had to say that it would stop, but when the experiment was shown or explained to them, it gave them light. Even when the weights were made equal, it went on running, did not stop. Thus in the beginning we see that if the weights are made equal, it will rest, the original rest will be preserved. When once motion has been started and we make the weights on the two sides equal, the motion will not be arrested. If we allow the weights 6 and 10 to operate on two sides for two seconds, and after two seconds we add the weight four again, that would make the weights on two sides equal and yet the motion would not be balanced, would not be attained. So,

if after three seconds we make the weights equal, still the motion will not be stopped. One difference we mark at the close of the first second, the velocity or speed of the weights must be 4 feet per second. If the unequal weights moved on for one second, the resultant velocity is 4 feet and if the inequality continues for two seconds, the resultant velocity will be 8. If the unequal weights be allowed to operate for 3 consecutive seconds, the velocity will be 12, and at the end of 4 seconds, it will be 16, etc. We see that if the weights are kept unequal, the consequence is that at the close of each second, there is a difference of velocity, 4 plus the original velocity. So the velocity that has already been acquired remains the same. We see that if the weights were made equal in the beginning before the motion was started, then the weights being equal there will be rest. If the weights are equal after the velocity 4 has been acquired, then the equality of weight will prevent any further increment of velocity, and if the weights are made equal at the end of the second second, then the result will be that the acquired velocity will be 8, but

there will be no further increment to this velocity, and after the 3rd second the acquired velocity is 12, there will be no further increment to the velocity. The increase in velocity at the end of the first second is called acceleration. But we see here another thing. When the weights on two sides are made equal, there remains no force acting up on the bodies. If there be no force acting upon the bodies, there cannot be any change produced in a state of rest or motion. There is no change produced in rest or motion. If there is original rest, and we make the force 10 on one side and 10 on the other, and if there has been motion in the weights for one second, and the weights are made equal, according to this law the original acquired motion will remain there. It does not prevent the original rest or the original acquired velocity, but the equality in the weights will prevent no further change in the velocity. So if at the end of the second second we make the weights equal, the original acquired velocity will remain there. So at the end of the third second, the original acquired velocity being 12, the equality of weights will prevent any further

increase of velocity.

So we come now to the case of a man of realization. Realization is simply the equality of weights on both sides. Realization is making the weights equal, taking away the inequality from within you. It is making you free of external circumstances. It is saving you from being at the mercy of winds and storms. Realization frees you from outside influences. It makes you stand by yourself. This being done, all further what we call acceleration is stopped, but the original acquired velocity remains there. The original acquired velocity is what we call inertia or Purva Adhyasa. That remains there. That will have its way. We see that this realization was achieved by some people, in which the original acquired velocity was very, very small, and through their bodies great works were not performed. But there are other people whose original acquired velocity is wonderful, marvellous. They are free, but their bodies will be in continuous motion. Their bodies will be doing wonderful deeds, great and sublime actions. Work is another name for realization.

“Pleasures wrapped up in duties garments.”
says Dr. Anthony.

Realize your Divinity and everything is
done.

OM! OM!! OM!!!

QUESTIONS AND ANSWERS

Lecture delivered on February 26, 1903

Ques.—What is it that says, “I am not this body, I am the Atman, I am the Self?”

Ans.—In the Real Atman there are no words. From the stand-point of the Real Self there is no possibility of making a statement of this kind “I am Brahma, I am this or I am that;” no words can reach the true Atman, the Atman stands above all words. Thus the statement “I am Brahma, I am the Atman, I am Divinity” cannot be made by the Atman, because the Atman transcends all words. This statement is made by the intellect (Sukshma Sharira) or any other name you may give it. The question is if the mind makes the statement “I am Brahma, I am Divinity.” the mind and intellect are not

Brahma and therefore are not justified in making the statement. Vedanta says, from one point of view, mind and intellect are not Brahma; but on the other hand, the mind and intellect are nothing else but Brahma, even the body is nothing else but Brahma, and everything in the world is nothing else but Brahma. Just as when we say that the black snake is a rope, the attribute 'rope' does not belong to the snake in the same way as the attribute 'black' belongs to the snake. The snake is black. Here the attribute 'black' belongs to the snake, but when the statement is made that the snake is a rope, the rope is not an attribute of the snake. Similarly, when we say that the mind, body or intellect is Brahma or Atman, then Brahma or Atman is not an attribute of the mind, intellect, or body. The one meaning is that the mind, the intellect, or the body denies its apparent self, and finds Divinity or God. So when we say "I am God, I am Divinity," it does not mean that God is an attribute of mine, as when we say "I am king," for king is an attribute, but God is no attribute of

mine. This statement "I am God" is not such a statement as "The snake is black." If the statement "I am God" were a statement which made God your attribute, then it would have been an irreligious statement, but as it is the statement "I am God" means that the apparent self is to be realized as an illusion only, and the true Divinity is to be manifested in its full growth. *O ! Divinity I am.*

O people of the world, if you call me Swami or Rama, if you call me this or that, you are mistaken. Divinity I am ; this body I am not.

A man was asleep, and in his sleep he found himself detected as a thief ; he found himself a beggar ; he was in a wretched condition. He prayed in his dream to all sorts of gods to help him, he went to this and that court, he went to this and that lawyer, he went to all his friends and sought their help, but there was no help. He was put in jail and he cried bitterly, for there was no help for him. There came a snake which bit him and he felt excruciating pain, and this pain was so great that it woke him.

up. He ought to have thanked the snake which bit him in his sleep. Whenever we dream sad and horrible things, whenever we have the nightmare, we are awakened. So the snake in the dream woke him up, and he found himself sitting in bed all right, he found himself surrounded by his family, and he was happy. Now, we say in the dream he was bound, and he sought release and in the dream the snake came and bit him and this snake was the same as the other objects in the dream with this difference that this snake woke him up, it startled him. It ate him up. We do not mean that the snake ate the man but that it ate the dreaming ego of the man; the dreaming ego of the man was as the other objects in the dream, and this snake not only destroyed the dreaming ego of the man but it destroyed all the other objects in the dream *viz.*—the jail, the jailor, the turnkey, the soldiers and all the rest. But this serpent was a strange serpent, it did something very extraordinary, it ate up itself, because when the man woke up, he no longer saw this strange snake.

According to Vedanta, all this world that you see is but a mere dream, is Maya, and what about yourself who sees the dream. You are the dreaming ego, the dreaming culprit, or the thief etc., and all your friends and other people are the companions in prison, from whom you seek help and invoke aid, you invoke aid from all gods in heaven and hell and they cannot release you. You go to your friend to seek aid but there is no peace, no true aid; no true or real joy comes to you until the time comes when you find yourself bitten by a snake. Now what snake is that? The snake of Renunciation. Renunciation appears to be serpentlike and it bites you. The word Renunciation seems awful to you, it stings you as it were. True Renunciation means Knowledge, it means Vedanta.

When this true Renunciation comes, what we call *Jnana* follows. The great saying "I am Brahma, I am Divinity, I am the Lord of lords" is realized. Here this statement "I am Brahma, Atman" seems to be a hissing statement to the ears of the Americans and Europeans, it is the hissing snake that will

bite you, and you say, "O well, how can I entertain such a preposterous idea, how dare I make such a preposterous statement?"

O people, let the snake bite you; its stings and bites are welcome; they will release you, they will free you of all anxiety and trouble. This Truth does not instil into you venom but it instils nectar into your being, and you wake up and the dreaming ego is gone and the world is gone also.

This is no speculation of which Rama is talking but a truth or fact which you can verify from your own experience. All pain, trouble, anguish are immediately gone.

The statement "I am not the body" is made by the thief in the dream, because you have stolen God, you have stolen the Truth, you have concealed your real Self, so you are a thief in the dream, and this thief in the dream is stung by the serpent *Truth*, "I am the Atman." Thus it is the thief in the dream that receives the life-giving sting of "I am Atman" and the result is that you wake up, and the true Atman shines in its full glory, and this Atman is unapproachable. It surpasses

all description. Language cannot reach it.

Ques.—If Death is like the sleep of the living, does it mean that we do not know what is going on in the sphere of death at that time ?

Ans.—When you enjoy the sleep of death, you live in a world of your own creation. In the wakeful state you live in a world of your own creation ; you live in the small, petty world around you. So in the sleep of death you live in a world of your own creation ; thus the sleep of death bears the same relation to the world of the wakeful state as the dream world bears to the wakeful state.

Ques.—What is it that sleeps since the spirit does not require rest ?

Ans.—The Atman, the real God never sleeps. Sleep cannot touch the true Self. This sleeping state as well as the wakeful state, is according to Vedanta, nothing else but Maya, illusion. Sleep comes only to the mind or the false ego. Sleep attaches itself only to the unreal, the seeming self, the subtle body. Sleep is an aspect of your false ego, Maya, dream, illusion.

Ques.—Do medium gets communications from departed spirits ?

Ans.—Rama says that even in the wakeful state all communications which you receive are received from within yourself. In your wakeful state all the objects which appear without you are within you. In the hypnotic, mesmeric, or mediumistic state also everything comes from within you. Vedanta lays all stress as to the phenomena of the Universe upon the fact of your true reality, lays all stress upon the fact that the Sun, the moon, the stars, all the solid-seeming world is but your own creation. Millions of those spirits are within you. Nothing is without you, nothing is outside of you.

There is a beautiful poem in the Persian language, written by one of the greatest poets of the world, Hafiz by name, a poet whom Emerson has translated to some degree. Translated it means,—“O mind, throw aside all this distrust, all this debating. Come, bring me the cup full of ruby wine that gives me the key to unlock the doors of Heaven.” It does not mean that you ought to become a disciple of Bacchus, it means let us have that wine, that Nectar of Divinity, let us have

something which will create Divine madness. Let us have that sting of the serpent which wakes up the wretched thief in the dream, this way the doors of Heaven are unlocked. So Rama says, please throw aside these desires and questions for a while and enjoy with Rama the Divine madness. Rama must speak, he must unbosom himself. Rama can no longer keep himself regardful of your thoughts and desires, he cannot any longer pamper to your tastes.

O people of America and of the whole world, the truth is that you cannot serve God and Mammon, you cannot serve two masters, you cannot enjoy the world and also realize Truth.

Thus in order to get the whole Truth, you must get rid of worldly desires; you must rise above worldly attachments and hatred; you must bid farewell to all the ties and bonds, enslaving and clinging; you must rise above all this. This is the price, and unless you pay the price you cannot realize the Truth. If you are not prepared to pay the price, rest content with the hard lot which you must

bear. If you want Realization, if you want God-consciousness, come up please, pay the price, and then you will have everything. Christ spoke these words unflinchingly. O people, how much are these words distorted to-day, how they are twisted to give us a meaning that might scratch the toe of an audience and how it is tortured. It reminds Rama of a story. There was a man in India, famous, full of truth, mad with Divinity. He walked through the streets crying at the top of his voice, "O customers of Divinity, come." He used to go about selling Divinity. "O customers of Divinity, O all desirous of Godconsciousness, come; O ye that are heavy laden, come." He cried in the language of his country, and in that language Nam is the name given for God. He cried in his own language, *nam lelo*, which literally means "I have an article to sell. Purchase it, O people, and that article is God" and he used the word Nam. Now Nam has two meanings; one meaning is God, and the other meaning of Nam is beautiful, bedecked, jewelled necklace, but that saint used the word Nam to mean

God and not jewellery. One day while passing the streets selling Nam and God, a gentleman who wanted to purchase a fine necklace heard him crying through the streets and he thought that this fellow must be an agent for some banker and wants to sell that necklace. When people in India are going to be married, very often they want very precious jewels for adorning themselves or their brides. The man asked where this hawker or sage lived and he went to his house and was amazed. The house of the hawker was very poor and he wondered how the house of a Nam-seller could be so poor. He entered the house and did not find the hawker, he knocked at the door and there came out a dear little child and he asked for the master of the house, and the child replied :—
 “My father is away, he will be here in the evening; but sir, would you mind telling me what business you have with him?” He was very much impressed with the talk of the child and wanted to talk with her, so in order to exchange some words with her, he said that he wanted to purchase Nam. The child smiled and said, “I can give you Nam, it is so easy.”

He said, "All right, I will wait." He waited at the door and she went in. He waited and waited but the child did not make her appearance and he was about to lose his patience, as he had waited twenty minutes and he thought that time long enough to dig out the treasure from under the ground. Losing patience he peeped into the house and there he found the child was whetting her large knife, and he said, "What does that mean?" and he spoke to the child and said, "Child, why are you playing childish pranks? This is no time to trifle with a gentleman of my rank; do not fool with me please; this is no time to try your idle experiments; come out and say that you do not know where your parents have buried the jewellery"; but the child exclaimed, "Please excuse me; have patience and wait a minute. I am coming"; and he said, "Come right away, why sharpen that knife?" She said, "Do you not want to receive Nam?" He said, "I want Nam; but please show it to me that I may take it to some banker or to those who can set the right value on the article," and then she said, "Our

Nam is not an article which requires a valuation to be set upon it by the banker or jeweller of the streets. Our precious Nam has already got its value fixed; there is no going up or coming down. The value is already fixed and the price already determined." He said, "Is it so? Then please come, show it to me, throw aside your knife." She said, "O, but you must pay the price first and you get Nam afterwards." He said, "Do you intend to stab me, why do you sharpen your knife?" She said in the most trustful, pure way, "If you did not know the price of Nam, why did you come here? Do you not know that in order to get Nam, you must lose your life? Life is the price you must pay for Nam. He who will save his life must lose Nam."

In the Arabic language there is a verse which means—"Die before you are put in the grave, and by so doing make this world a heaven." In Sanskrit many verses are written which describe the same fact.

When your whole being is turned away from the world, when you have suffered, when you have been crucified and have died to

the world, then do you live. But be not deceived by the flattering remarks of preachers and teachers. Rama tells you the truth, he does not flatter. There is a beautiful Sanskrit verse in the Vedas, which means :—

Man's body is like a citadel and the senses are the loopholes. At the loop holes of the citadel we place cannon and guns, which are shot off from within, and which shoot outside. Similarly, from you, cannon balls of sight are shot out into the hearts and heads of spectators; from the loopholes of the ears thoughts shoot out. Well, it says, the maker or creator of this citadel, the Atman, has played a funny joke with man. All the cannon balls shoot outside from within you, and man is bewildered. Man thinks that he is gaining and conquering this world; man thinks that he is extending his property, but as a matter of fact he is losing his own Self. In this citadel man thinks that he is gaining knowledge, that he is victorious in the world, but as a matter of fact he is starving his true Atman. There

the verse says, "He conquers all the world, who can turn the mouths of his cannon and guns and shoot within; whose eyes instead of looking outside look inside or within, and see the source of sight; whose ears can turn back and hear the true source of hearing, the Atman, the origin and power of hearing; whose mind can look into and see the source of its activity, energy and power.

Look within! What is it that makes the eyes see, the ears hear, the hair grow? It is the Atman, God. How simple is that! If you care to give this Truth a moment's thought, you may see that you are nothing else but God. Feel that Divinity within, and be the Master, the Director, the Emperor of the Universe; but this life grows old and then comes death; the seed must be prepared in order that it may grow. The lamp must burn in order that it may shine. So in order to live as God, the little ego, the false self, the outgoing tendency must stop. Will this lead us astray from the story? The girl said, "Sir, did you not know that the price is already fixed? In order

to get Nam (Nam meant God to the girl, and it meant the necklace to the man) this head of yours must be cut off with this knife ; then and then alone you can get Nam." Boldly, cheerfully, and unflinchingly the girl made this statement. The poor customer was stricken aghast ; he cried aloud and made such a noise that all the neighbours collected. He began to complain. "Look here," he said, "this poor hut contains butchers and homicides. I presume that the parents of this girl are the worst homicides. This matter ought to be placed before the court ; let us call the police." But the people said, "Don't talk that way, the parents of this girl are noted for their great piety etc.," and he said, "I come to see that all those very pious people are usually very bad ; they are not religious ; under the cloak of religion they perpetrate religious crimes." There was a great noise and confusion in their talk and all of a sudden the father of the girl appeared on the scene and this man was about to strangle the father of the girl. The pious father was tranquil and

serene, when the queer customer addressed him in very harsh language and said, "Why do you teach even your child to perpetrate such heinous crimes, why do you do such deeds every day as to make your children homicides in their very infancy?" The sage replied, "How is it, sir, what do you mean?" The whole matter was explained and when the sage heard the story, his heart was filled with emotion; his whole being was thrilling with holy thoughts; his soul was saturated with Divinity; tears like great beads appeared on his cheeks and he said, "O prophets and saints, O angels, God! have matters come to this? Have matters come to such a low pass, is the name of God to be brought down to the power of a child like that, was this to be changed to a small thing like that? Pointing to his daughter he said that it is because the Divinity, God has been taken up by an innocent, ignorant child, that the name of God, the Divinity has become so ridiculously cheap, that the name of God, Heaven, and Immortality is sold at such an awfully low price as the head or heart. O

Divinity, O sweet Immortality! Is it dear if it were sold for one life? Let millions upon millions of lives be created and destroyed for the sake of one glimpse of that Reality. Let infinite lives and heads be chopped off and cut to pieces for a moment of that Holy God-consciousness.

When these words were uttered by the saint, the heart of the queer customer melted and all the by-standers stood aghast. It was then that they came to know that the same word Nam meant something exquisitely sweet for the little girl and for the parents of the girl, and that their own minds were so grovelling in materiality as not to grasp the true meaning.

This story tells you the price you must pay in order to taste the sweet nectar of Heaven. It tells you the inevitable value set on realization.

You cannot enjoy the world, you cannot enter into sordid, petty, low, wordly, carnal, sensuous desires and at the same time lay claim to Divine Realization.

Here is the jewellery shop, and for this

jewel, this goal, this heaven, you will have to pay at the cost of your head and your lower nature. If you cannot pay the price, go away. If you cannot enjoy that perfect consciousness the sole reason is that you do not pay the price; so pay the price and that moment you realize that bliss.

A man fell down and hurt his legs and he began to find fault with Gravity and cried, "O wretched law of Gravity you made me fall." Well, it is better for millions of men to fall and break their legs than for the Law of Gravity to be eliminated. Fight not with Gravity; take your steps cautiously and you will have no falls. All your falls, all your injuries, all your hurts, all your anxieties and troubles are due to some weakness within you. Remove that and fight not with circumstances, do not blame your fellowmen, throw not the blame on the shoulders of others, but remove your own weakness. Bear in mind that whenever you fall or suffer or are troubled, it is due to some weakness within you. Remember this and fight not with Gravity.

What is this weakness within? It is the

dark pitch of Ignorance which makes you look upon the body, the senses, as you. Get rid of it, discard it, and then Power itself you become. When is it that you feel your liver or your spleen? You feel your liver or your spleen when it is out of order. When do you feel your lungs? You feel your lungs when they are out of order. When the nose is all right, you do not feel it.

Similarly, when you feel the body, it shows that there is some disease there. When in perfect health, you feel bold and strong, you feel not the body or the personality; you will be above this mockery, this false self; you will be above the superstition of this little body. To you the whole world will be your body; and the moment you are in that state, Bliss is for you, and you will never feel any desire for this or that. This weakness in you makes you stumble time and again, this weakness, this ignorance makes you feel your body.

There was this question put to a sage, "How is it that when Christ was crucified, he did not feel the cross?" At that time the

sage had some cocoanuts around him. In East India, people visiting friends or sages always bring fruit and these cocoanuts had been brought to the sage. One of the cocoanuts was raw and the other was dried up. The sage said, "This cocoanut is raw. Now if I break the shell, what will happen to the kernel?" They said, "The kernel will be cut or broken also, it will be injured." "Well," said the sage, "Here is the dried cocoanut, and if I break this shell, what will happen to the kernel?" They said, "If the shell of this cocoanut be broken, the kernel will not be injured, it will be unharmed." He said, "Why?" They said, "In the dried cocoanut, the kernel separates itself from the shell, and in the raw cocoanut the kernel attaches itself to the shell." Then the sage said, "When Christ was crucified what was crucified?" They said, "The body." "Well," said the sage, "Here was a man whose body or outer shell was injured or crucified; here was a man who had separated the immutable Self, the true kernel, from the outer shell; the outside shell was broken but the

inside was intact; so why feel sorry, why weep or cry over it? In the case of other men, as in the raw cocoanut the kernal attaches itself to the shell and so when the shell or body is disturbed, the kernel or inside is disturbed or injured also, and that is the difference "

The weakness or disease in you is this attachment to the shell; this clinging, this slavery to the shell. Thus giving up this clinging, this bondage to the shell is death from the stand-point of worldly men. From the stand-point of your present vision, that is death, and unless you suffer this death and detach yourself from this shell and the concerns of the shell, you cannot conquer death, you cannot rise above anguish, misery, disease, or pain. Let the body become as if it never existed. A man of liberation, a free man, is one who lives in Divinity, in Godhead, in such a way that the body was never born.

Rama has many times heard the expression "I wish I was never born." Dean Swift used to read this passage from Job. "Let the day perish in which I was born." Rama

says, "Brother, this is not the way to make the day in which you were born perish. Let the body, the desires perish, and live in God-consciousness to such a degree that for you there is no day on which you were born, as if there was never any body, as if the body had never been born. Just as when you enter the deep sleep state, all the experiences of the wakeful state disappear; they are forgotten; so rise to the God-consciousness to such a degree that for you your past relations may become a complete blank. This is the way you have to make the kernel detach itself from the shell, then you conquer death.

Realization means setting to this new tune all your old songs. The old songs will remain the same, but you must set all of them to an entirely new tune. You must look at the world from an entirely new standpoint. You cannot mix the two stand-points. It cannot be that you can look at certain phenomena from a worldly stand-point and regard other circumstances or phenomena from the new stand-point. Let your stand-point be entirely changed, look at everything

as God, as Divinity. Your relation to the world should become the relation of God to the world; an entire change. This will be illustrated by some stories.

At one time there came a man to a meeting where we all had God-consciousness, and on entering he began to cry and weep and beat his breast; no body attended to him. He was grieving over the death of Rama's son, and this boy was related to this man. Well, no body attended to him, and he sat down, and then he was asked quietly, calmly, plainly, to hush his anxiety, and to console himself; and he said he could not bear the death of this relation of his (the son of Rama). None of the audience could weep or cry or show any signs of disturbance, for there was the state of God-consciousness; there was that state where everything in the world was looked at from the stand-point of God; there was that condition where the old songs were set to the new music of Divinity. The words or remarks which escaped the lips at that time were as follows—"O brother, the fact that you are a relative, is of the same sort as

somebody coming and saying "O sir ! the wind is blowing ; but, O fellow, what if the wind does blow, what is unnatural about it to upset us ? or O sir, the river is flowing ; what if the river flows, it is natural, why should it upset us ; the river flows, that is natural ; there is nothing abnormal or extraordinary about these statements. Similarly, when you come and say that your son is dead, there is nothing extraordinary about it, it is most natural ; every one who is born is born to die. When you enter the University, do you enter to stay but a short time or to make it your home all the time ; do you get examined and remain there all your life as a freshman or sophomore ? When you enter the freshman class, it is intended that you should leave that class one day and go on to the sophomore class etc.

When you enter a staircase, it is understood that you are not to remain there always, but will leave the staircase after a short time.

When you reincarnate, is it not understood that you must leave that reincarnation or past life ?

Similarly when you enter this body, it is understood that you will leave this body. So if that boy whom you call Rama's boy is dead, it is quite natural, there is nothing remarkable or curious about it. It is not strange, it should not upset you, it is like saying that you had your nails pared today. If the son is dead, all right, there is nothing unnatural about it.

This is the way to look at your worldly relations and thus keep yourself free ; look from the stand-point of Reality, making Rama the true Self, Divinity, your home, and look at all your acquaintances, connections and relations from that vantage ground. Just as from the Lick Observatory people make observations of worldly phenomena, so from the Lick Observatory of your Atman, through the telescope of Divine Wisdom look at this world and you will see 'the Divinity you are, the God of gods, the Light of lights, the Truth. The same am I. Not the body, not the mind, not this little, false, craving ego, but Divinity I am. Feel, O feel that !! Realize it. Realize that you are God. This

is the one thing needful. What care I or what care you or what cares anybody if this body is in a dingy hut. Keep this God-consciousness, and wherever you are that place is converted into heaven. What need you care if this body of yours is tortured; let God-consciousness be with you and all the treasures of the world are yours, all the treasures of the Universe are yours. Have only this and throw away everything else.

Once there came a man and said to Rama, "O sir, a great prince is coming to pay his respects to you." Now here is an important point. Rama is about to talk on a critical point, where people usually feel these flattering, puffing remarks of friends. Well, the man said, "Here is a very wealthy man coming to pay his respects to you." There was Rama looking at everything from the standpoint of Divinity, and these words escaped the lips of Rama "What is that to Rama?" The man said, "O sir, he is going to purchase such magnificent, beautiful costly things to bring to you." Rama said, "What is that to me?" "What is a prince to me? Let me have

Reality only. Trifles and frivolities, these unreal phenomena, have no interest for me; my Truth, my Divinity, my Joy, my Atman is enough to keep me busy. These vain talks, these frivolous, worldly things do not concern me. This prince or these wealthy people come to the body of Rama, and if Rama become interested in these bodies, he would become a veritable interrogation point; but when the point of view is changed and when the old songs have been set to new music, when the observation is taken from the highest stand-point, then what interest can a Lord or Mayor, or an Emperor excite in me? None whatever." So let the stand-point be changed. When news-papers have no attraction for you, when they cease to interest you, then that day you have risen above the body, and have come nearer to God. This gives you one way of applying this Truth in your practice. When that crucifixion is attained, then the True Life in you will manifest itself in ways like that.

These stories are told not that you may simply imitate them. No. no. Feel the

Divinity within you, feel God that you are. Feel that and rise above all temptations, fear and anxiety.

Om ! Om !! Om !!!

WANTED

Reformers,
Not of others
But of themselves,
Who have won—
Not University distinctions,
But victory over the local self,
Age : the youth of Divine Joy,
Salary : Godhead,
Apply Sharp,
With no begging solicitations,
But commanding decision,
To the Director of the Universe,
Your Own Self.

OM! OM!! OM!!!



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In Woods of God-Realization

OR

Complete Works of Swami Rama Tirtha.

VOLUME IV.

5348

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AND

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PUBLISHER'S NOTE

TO THE SIXTH EDITION.

We are glad to publish the 4th volume of the 6th edition of Swami Rama's Complete Works, "In Woods of God Realization". There has been no change in this Volume except that the portions of the Note-Books suffixed to the previous edition have been deleted, as those portions form a part of the Note-Books published in two separate volumes. Besides this, the President's **Foreword** has been prefixed to this volume. It gives its gist in a nut-shell. Particular attention has been paid not to make any addition to or alteration in the original text.

It is hoped that the public will leave no stone unturned to push on its publication far and wide as this volume is the essence of Swami Rama's Teachings.

R. S. SINHA,
Honorary Secretary.
23rd May 1941.

PUBLISHER'S NOTE

TO THE 5TH EDITION.

We have great pleasure in placing before the public the fourth volume of the new series of the Complete Works of Swami Rama, "In Woods of God Realization."

This volume was expected to be out in April, but owing to circumstances beyond our control, the work had to be delayed by a few months.

There has been no change in the contents and plans of the book from the one already proposed and advertised.

It is expected to bring out the fifth volume within the current year as early as possible, and the remaining two in the course of the next year.

How quickly we are able to do this depends upon the response that we receive from the public in requisitioning these invaluable works.

Rama's soul up-lifting teachings are too well known now to need any introduction. The difficult problems of Vedanta put in easy

and every day language is the characteristic of his works.

These teachings coming out, as they do, from the heart of a realized soul like that of Swami Rama, cannot but go direct into the hearts of the reader, for in his own words that 'which comes from the heart goes direct to the heart and that which comes from the brain goes only to the brain.'

In conclusion, I only hope that the truth of these words will be fully realized by the readers of these volumes.

May the blessings of Swami Rama pour profusely over one and all.

LUCKNOW,
July 1931.

} B. P. BHATNAGAR,
Honorary Secretary,
The Rama Tirtha Publication
League.

FOREWORD

Prakash is glad to place in the hands of the public, this 6th Edition of Vol. IV of Swami Rama's immortal works, "**In Woods of God Realization.**" This volume that deals with '**Cosmic Consciousness and how to realize it**' may safely be called the essence of Rama Badshah's teachings as the 2nd chapter of the Divine Songs is the essence of Bhagwan Krishna's teachings, or as "the Dhamma Pad" and "the Sermon on the Mount" are the essences of the teachings of Lords Buddha and Christ, respectively.

This volume is divided into 14 parts, and every part leaves no stone unturned to play its part full well.

It begins with the *Path of Truth* and ends on the *Brotherhood of man*, "which" according to Rama Badshah "is a.....misnomer because the word brother applies some difference but here there is not the least room for any difference." It is *oneness* or *unity*, that is the goal of humanity. Oh, what a joy it brings to us when we feel this *oneness* not

only on the plane of spirituality but on the physical, the mental and the psychological planes as well. How do we reach at this goal is beautifully explained in this volume.

2. Your realization of Divinity is not a thing to be achieved, as you are that already. You have simply to undo what you have done, to undo your snares which are the chains that bind you. All your attachments, hatreds and desires are these shackles and chains. To entertain desires is to acknowledge bondage and slavery of the things of the world, flesh objects. Every body desires to become Christ. Every one wants to realize Truth, but very few of you are ready to pay the price. You will have to part with your debasing and degrading yearnings, dearest wants and attachments. In order to get the whole truth, you must get rid of wordly desires. Unless you pay the price you cannot realize the truth. Pure you will have to make yourself. This purity is price. Purity does not mean only abstaining from conjugal sins but it also means making yourself free of all clingings to the objects of the world,

whether it is attachment to property, or to person, to your body or even to your life. Life is the price you must pay for God Consciousness. Die to the world then you live. You feel your liver and spleen when they are out of order, so when you feel your personality, there is something wrong in you. Be above the superstition of this body; the whole world will then be your body and you will have realization. Look at the world from the observatory of Atman through the telescope of Divine wisdom, you will then see nothing but Divinity, that you are.

3. The Divinity that is your true Self is neither *doer* nor *enjoyer*, hence it remains unaffected. The *doer* or agent is the apparent or individual self, that is not real like the image of the Sun in water. This apparent self is also an image of the Sun of Divinity in the waters of *Sukshma Sharir* or subtle body, that is made up of mind, intellect and emotions etc. A rope appears a snake and is apparently called the supporter and upholder of the snake but in reality it is not so, because the snake does not exist at all. Similarly the

Divinity or the real Self is apparently the Supporter or upholder of the world from the stand point of intellect and the reasoning self, which is, in illusion yet, but in reality it is not so, as actually this world does not exist like the Serpent. You have the illusion of the world by the abuse of your desires. Set them aright. The world that is *meum* and *tuum* exists no more. This apparent, little or individual self is not real, as it does not exist separate from the real Self. It is one with the Real or Universal Self. This individual self has forgot that it is one with the Universal Self or Divinity; hence it has no rest and "This restlessness is world or Sansar, No sooner we give it up than free we are." It is this *ignorance* that blocks our way from realization. Lack of *faith* to our oneness with God is *ignorance*. To forget our false self is to remember nay to get or realize our real Self; hence *to forget is to get*. In other words to forget our real self is *ignorance*, *Maya* or *Moh*; and to remember our real Self is realization or *Smaran*, on which great stress is given in the religious world. It is this *Moh* and

Smaran that have been referred to by Arjuna of yore, on his realization, in his last words of the Dialogue that is called by the name of the "*Divine Songs*, that still resound in our reasons ears passing through the vestas of fifty centuries or more:—

नष्टो मोहः स्मृतिलब्धा त्वत्प्रसादान्मयाच्युत ।

viz.

Moh or delusion has been off and *Smriti* or recollection *viz* Consciousness (of my real Self) has been gained by me through Thy grace O Immutable!

[*Bhagwad Gita XVIII—73 a.*

4. To forget our real Self is spiritual weakness. To get rid of this weakness we should have strength in all the physical, mental and spiritual realms. The Ignorance of the Common laws of Nature is at the bottom of all weakness and disease. You may gain *realization* this very moment, if you get rid of attachment and its counter-part hatred and jealousy, as they are inverted attachment. How? By sacrificing every thing at the altar of one Truth that is your real Self or Divinity. Have more respect for

Truth than for your relatives and friends. Nay, love Truth more and victory less. A man wakes up from the dream of the world when he is bit by the snake of *renunciation*, which precedes Knowledge or *Jnana* that leads us to realization. Realization means setting to this new tune all your old songs. Look at this world from an entirely new stand point of God Consciousness. In the beginning the path of Truth seems to be very narrow and sharp, but when you come out victorious over the ordinary temptations you will find the path to be wonderfully beautiful and exceedingly easy, you will find the whole Nature helping you and every thing standing on your side, as an English adage runs that "The wind and wave are always for the brave." A man of realization is a whole man as he has no desire, because every desire chops out a part of one's body. Thus Vedanta does not preach inactivity nor is it pessimistic. It leads you to the way of conducting yourself to keep the whole world under your control. Thus *Jivan Mukta* is a marvellous reformer who makes the stumbling blocks into the stepping

stones and thus shows that Evolution takes place not only through struggle and war but mostly through love, character and attraction.

5. How to get rid of all desires, clingings, attachments and hatreds etc? Chant OM and then think who it is within you. It is your real Self that is not an individual but is the Universal Self. Take up your work of duty with no notice or desire on your part, it will not then be a burden upon you but it will relieve you of all anxieties and fears and will lead you to realization, that is the goal of religion.

6. All religion is simply an attempt to unveil ourselves and to explain our Self. All the religious sects in this world may be branched under three principal headings:—

- (i) तस्वैवाहम् *viz.* I Am HIS, Here God is far away from us and the curtain is the thickest.
- (ii) त्वैवाहम् *viz.* I AM THINE, Here the curtain is thinner and God is nearer.
- (iii) त्वमेवाहम् *viz.* I AM THOU. The curtain is here thinnest and God is nearest. This is the highest devo-

tion and the final stage of religious development. It is called the *Vedanta* which means the "End of Knowledge," and is the goal of religion.

"The refining of the creed *viz.* thinning the curtain comes chiefly through *intellect* and the lifting of the veil is effected through *feeling*. People in the elementary stage can often rise to the greatest heights, if they are sincere and earnest. This religious spirit leads us from the lower to the higher stage of development whether in this birth or the next. When we reach the highest development which is "*I am God*" there are then no births. Man is then free and is one with Divinity."

7. The *Pravriti Marga* or the Path of Action, which aims at the accumulation of personal powers, does not lead us to this realization; though it is natural for every body to pass through it, at a particular stage of development. It is *Nivriti Marga* or the path of Renunciation that leads us to the goal. Hence we should not expect perfect

Bliss by treading the path of action *viz.* the *Pravriti Marga*. A Scientist who makes wonderful discoveries as to steam and electricity, an empirical *philosopher*, who extends our knowledge regarding operation of the mind, intellect, feelings and emotions, a *Spiritualist* who communicates with the departed souls and knows much about the next world and a *Hath-Yogi* who undergoes a long *samadhi* and having developed his psychic powers shows wonderful miracles to us deserve our respects but we should not go to them for the perfect Bliss, for all of them are on the *Pravriti Marga* or the path of worldliness. Worldliness is after all worldliness, whether it belongs to this world or the next. Every one of them may be a Divine or Holy man, but it is not necessary that he should be so. Just as every mathematician is not a Vedanti, but a mathematician may be a Vedanti as Rama was.

All the extraordinary powers that you are in possession of bind you just as much as any possession or property binds you. Chains are chains, whether they are of iron or of

gold. Get rid of these chains and you are free.

In the case of the most people concentration is simply the snake of mind coiled around and cold-stricken. As soon as the idea of relatives, friends and foes comes in, it rouses it up to do mischief again by its poisonous fangs of desires. Thus take out its fangs and teeth of desires and ignorance by charming it. It then becomes toothless *Be-danti* बेदान्ती and makes you a *Vedanti* and builds up your character that is proof against all troubles. Seek the Path of knowledge or Renunciation *viz.* the *Āivriti Marga*, then all the powers will follow you as all the subordinates seek you when you seek the king first.

8. In order to build up your character, chant the mystic syllable OM. Its origin, its meanings and its efficacies are beautifully explained in this volume. While chanting OM, put your whole heart into it and trample all your weakness and all your temptations under your feet; rise above them and come out victorious. Enter deep into the lake of your own mind and reaching the bottom fight the

venomous dragon, the poisonous snake of passion, desire and worldly mind. You have to crush it down, to destroy its crests to kick down its many heads and to charm and destroy it. You must make clear the lake of mind this way. Then your heart will be pure by being emptied of yourselves or non-self; and by turning your mind to Divinity you will then be the flute on the lips of Lord Krishna. It is to give up all claims upon the body, all selfishness and all selfish connections. In this state of mind chant OM. This is putting the breath of music into the flute. Make your whole life a flute. Make your whole body a flute. Empty it of selfishness and fill it with Divine breath. It is then when your character will be formed. Let people differ from you; let them subject you to all sorts of difficulties, but despite their favours and frowns, their threats and promises from the lake of your mind should flow nothing but divine, infinitely pure fresh nectar. When the dragon of passion is destroyed you will find the objects of desire worshiping you just as the wives of the dragon under river paid homage

unto Krishna after he had killed the snake. The practical method to trample the sins under your feet or to gain victory over them is taught in this volume by keeping a diary in the form of a diagram. It is also taught therein how to chant OM and to practise *pranayama* at the same time. The lecture on "Is a particular society needed" should also be studied carefully. It is not all. All what is essential for realization is taught in this volume by the Great Teacher of the world who was known as Rama Badshah.

9—Prakash cannot conclude this note without shedding light on how this agent idea is got rid of by the false, little ego or the apparent self in order to realize its oneness with the real Self or Divinity, that is the goal of religion or humanity. The image of the real Self, seen in the water of *sukshma sharir* or subtle body, is the little individual self, as has been stated above. It *suffers* because it *does*. To get rid of all sufferings, it has to get rid of the idea of doing or agency. This idea cannot be removed unless it realizes its real Self. In other words it is to realize that

its apparent self is false and not real. When the water in a vessel is changed into gas the reflection of the Sun does no more fall thereon, so let the water of subtle body be converted into the gaseous state by the heat and light of the Sun of the real Self or Divinity, then it will no more reflect its image thereon. By the disappearance of the image the idea of agency does also disappear. The more is the mental water changed into the spiritual gas, the more is an individual self turned into the Universal Self. By turning water into gas is meant expanding one's self by means of love and not attachment. Love is free from all selfishness and expands him who entertains it to infinity. When we love the whole Universe, we then realize "The whole world is my home: and humanity my brotherhood." May these words help the readers in studying this volume, is the earnest prayer of

LUCKNOW:
May 16th, 1941.

} SHANTI PRAKASH.

REMINISCENCE

BY

RAI BAHADUR LALA BAIJ NATH, B.A.

[Three Modern Indian Reformers.]

“ . . . The third great man whom I have intimately known and worked with, was Swami Rama Tirtha, M.A. of the Punjab, one of those good and noble souls who appear amongst men at rare intervals to set example of realization of the loftiest aspirations of the soul. Starting with nothing and coming from a family of orthodox Brahmans in the Gujranwala district in the Punjab, the Swami at the age of 20 or 21, distinguished himself in the University of the Punjab where he took his M.A. degree in Mathematics. He was then made a Professor in the Forman Christian College, Lahore, but soon gave up the post and renounced all connections of family and friends, simply for the realization of the truth of the great saying of the Upanishad—*That art thou (Tat twam asi)*. With a book of the Upanishad under his arm, the birds and the beasts of the forest and the

clear waters of the Ganges in the Himalayas for his companions, braving heat and cold and all the dangers of the jungle, this young man wanders about for years together devoting himself to the deepest meditation on the problems of life, now going up the Kailash mountain, now journeying to Amarnath in Kashmir, now visiting Jamnotri, the source of the Jumna now the Gangotri the source of the Ganges, now sitting for days together in contemplation on the banks of the river, and when he could not reach the object of his search, even throwing himself bodily into it to be washed off on a rock, almost oblivious of the world around him. Having at last realized the object of his search through meditation at the age of 29, he comes down amongst men ready to devote himself to the service of India, and lectures to thousands of people of all creeds and nationalities, carrying them all along with him simply through his earnestness and charming personality. Entirely unmindful of personal ease or comfort, he eats the simplest fare that comes in his way, and never keeps with him anything

beyond the barest necessities of life. Gifts of money or clothes or other things are no sooner made than given away to others. Tasteful dishes offered by loving admirers are shunned, on the plea that plain living and high thinking are the lot of those who aspire to lead a life of truth.

There is no assertion of superiority, no arrogance of manner, no consciousness of greatness. Every one who comes in contact with the Swami is charmed with his smiles, and feels all sorrow and trouble gone, as if it were, from him for the nonce. There was such an intense devotion to study that a whole library of books on religion and philosophy of the West was mastered in a short time. The Rishis of the Upanishadas, Vyasa, Krishna, Shankara, Buddha, were, as much at his fingers' ends as Shams Tabrez and Maulana Rum. Kant, Schopenhauer, Fichte and Hegel were as familiar authors as Kabir and Nanak. The Swami's forte was however Urdu poetry, and his verses here bid fare to become current amongst Indians like many other standard shlokas of the Vedanta. In 1902 we

find him going via Japan to America, where in the space of two years he attracted many persons of light and learning. The Manager of the Great Pacific Railroad, America, in offering him the Pullman-car, remarked that his smiles were irresistible. In America he was not content with receiving the homage and worship of his admirers, but was up and doing in the cause of India. His gospel was one of work, incessant work. "The problem before us is to perform the right kind of Yajna (sacrifice) serving and saving the poor, and to perform it in a way that the act may not defeat its own end. Let every inhabitant of India feel towards all his juniors in rank, wealth, knowledge or power, as his own children to be helped by him, and without an eye on reward, reap the mother's supreme luxury of utilizing the privilege to serve them with the food of the soul, encouragement, knowledge and love. This is the true Nishkama Yajna."

As he characteristically puts it :—

"Wanted—Reformers

Not of others but of themselves.

Who have won—

Not University distinctions, but victory over
the local self.

Age:—The youth of Divine joy.

Salary:—Godhead.

Apply sharp—

With no begging solicitations but commanding
decision to the Director of Universe,

Your Own Self'

The Swami returned to India after a couple of years' residence in the West, but with a knowledge of its practical life which could not have been acquired by any other person even in twenty years. This knowledge he freely laid at the feet of his countrymen in his writings and speeches, and all that he wrote or said bore the impress of the deep scholar of the East with the practical man of business of the West. The problem for India to solve is "poverty of practical wisdom with plenty of population." This lack of practical wisdom comprehends all the contempt of manual labour, unnatural divisions of caste and creeds, aversion to foreign travelling, child-marriage and the general darkness,

intellectual and physical, enforced upon women. "We cannot do without our inheritance from the forefathers. The society which renounces it must be destroyed from *without*. Still less we can do with too much of it; the society in which it dominates must be destroyed from *within*.....A country is strengthened not by great man with small views, but by small men with great views..... An average Indian home is typical of the state of the whole nation; very slender means and not only yearly multiplying mouths to feed, but also slavishly incurring undue expenses in meaningless and cruel ceremonies.....If the population problem is to be left unsolved, all talk about national unity and mutual amity will remain" a dead letter. The remedy lies in relinquishing thought of loss of caste or religion by foreign travel. The notion that entrance into heaven depends upon your having children, must be given up. Marriage must be made the sweet relation it was. Do not unite to multiply unfit, incapable, worthless parasites in the land. "At the bayonet's point you have to acquire purity.....No heroism

without purity, no union without purity, no peace without purity." In the field of education, the paramount duty before us is to educate the poor and the women, to acquire a knowledge of agriculture, arts and industries in more advanced countries and to spread that useful knowledge in India broadcast. "Without keeping alive the flame of faith and the torch of burning *jnanam* in your breast, you cannot.....advance a single step.....To live at a deeper level of your nature than the loquacious level, to sound the depths of your being, to realize, feel and be the innate Reality in you, which is also the innate reality in Nature, to be a living personification of *Tat twam asi*, this is life, this is immortality." No teacher of religion, no social reformer has stated the problem and its solution more clearly than the great Swami. The regret is that there are so few in India who realize the truth of his sayings. After working for a short time in the plains he retired to the Himalayas to devote himself to his usual studies and contemplation and departed this life at the age of thirty-three, being drowned

in the Ganges near Tehri, as he had gone there to bathe.

The essence of his teaching was the combination of the philosophic wisdom of the East with the practical wisdom of Japan and America; "not self-mortification, not intentional prolonged self-slaughter, not utter severance from the world, not unchecked indiscriminate multiplication, not contentment in ignorance and slavery, not unthinking, enervating adoration of the past, and negligence of present and the future, but the casting aside of the old heavy garments and flinging of superstition." This is the message of the great sage. His influence did not die with him. As each year goes by, it is slowly and steadily permeating not only our young men, but also the Sadhu class who once despised and scoffed at him

APPRECIATION

BY HIS HOLINESS SWAMI RAMDAS

*of Anandashram, Ramanagar, P. O. Kanhangod,
S. I. Railway.*

Swami Rama Tirtha is a superman—a world-figure. He has left an indelible impress upon mankind. He had reached the highest spiritual summit. He lived, and wrote over fixed in this supreme consciousness. His life is redolent of a child-like freedom. His radiant personality captured hearts of every one who came in his contact. He held forth before the spell-bound audiences, the highest Vedantic truths, in the simplest language. He appealed at once to the heart and the head. He awakened in one, the purest emotions, in another illuminating wisdom.

Blessed are those who had the rare privilege of meeting him, talking and moving with him. A personal touch of Mahatmas like him is itself the final redemption of the soul. His sweet nature, evident in his thrilling speeches, was capable of transforming

and elevating human lives to the supreme beautitude. You are fascinated by his teachings. When you once take up his books, which are so loving made available to the world by the Rama Tirtha Publication League, Lucknow, you feel that you are caught in the grip of an enthrilling rapture. You get shaken up to your very core when you read the mode of his address to the American audiences:—"Universe in the forms of ladies and gentlemen", "Myself in the form of ladies and gentlemen" His identity with God and Universe was perfect. He was always found in a state of spiritual exaltation. His life was a mass divine splendour, love and ecstasy. He poured himself out spontaneously all the spiritual wealth and power that he contained, as the Sun does his all-enveloping brilliance.

His characteristic reply to the question, "who are you?" is unforgettable. He said, "I am God, so are you", what a sublime vision and experience! He was the very personification of Vedanta. He was a living image of a divine revelation. He appears like a blaz-

ing meteor across the heavens, illuminating every corner of the earth. He proved by his lofty realisation that man is God and everything is His animated manifestation. In offering him your tribute, you may exhaust all superlatives and yet, Swami Rama's greatness which is unique, stands above all words.

His last words, "O, Death take away this body", shows how he had transcended all limitations and was, to the last, conscious of his infinity and immortality. He has produced a band of enthusiastic and enlightened disciples to hand down his message to the present and succeeding generations. Of these Sri R. S. Narayana Swami, was an outstanding leader. Sri Narayana Swami, who entered into Mahasamadhi in 1937, has left a firm foundation on which an abiding structure of Swami Rama's name and glory can stand for ever.

The picture of Swami Rama shows how sweet, magnetic and charming he was. May his grace ever keep his devotees and disciples aware of their Godhood.

BY MADAN MOHAN GOSWAMI

Son of Goswami Tirth Ram, M.A.

Since my mother (the only grand daughter of Dewan Mussadi Mal, a Minister of Maharaja Ranjit Singh) insisted on accompanying my revered father to the Jungles for Tapasya, the following terms were offered to her by him to enjoy that privilege :—

(a) She should part with all her property and donate the same to charitable institutions.

(b) She should leave both of her sons in a street under the care of God Himself without asking any friend or a relative to look after them. If she could not do that and lacked in her implicit faith in God, she could not accompany him.

(c) She must realize that her corporal husband was dead.

Mother having agreed to all this, we became penniless in the worldly sense. When the train was to steam off from the Lahore Railway Station carrying “the would be

Swamijee", I was one of the sight seers. The Swamijee got into Samadhi in the first class railway compartment booked by his admirers. Being lured of the nicety of the compartment, I quietly hid myself in the lavatory of that compartment and thus became a passenger of the train.

After the train was in motion, I revealed my presence to my parents, but no objection was raised. On reaching Hardwar I was allowed two dhoties and our pilgrimage started bare-footed, on two chapatis a day to each of the party. I then realized the rigours of God's University. When we were crossing the Ganges at Hardwar in a boat, father asked mother out of lark, if she could permit the offering of my younger brother (a three year old baby) to Mother Ganges. She bowed to his pleasure. The baby was touched to the surface of the holy river and taken back. The boy, who was suffering from typhoid fever, was cured of it then and there. This was one of the several miracles of my father which I am an eye-witness of.

COSMIC CONSCIOUSNESS
AND
HOW TO REALIZE IT.

LECTURE I.

THE PATH OF TRUTH

Lecture delivered on March 1, 1903.

The subject of to-night's discourse, as announced in the papers, is "The Path of Truth." This is a heading which might have some meaning to the Western ears; but from the stand-point of Vedanta, this is an erroneous title. The path to Truth or the path of Truth is a contradiction in terms. Truth is not distant. How can there be a path to it then? Truth is with you already it is your Self already. You are in it already, nay, you are Truth. You are that. So it is wrong to make use of the Words—Path of Truth Your realization of God-consciousness, realization of Divinity is not a thing to be accomplished, it is not a thing to be achieved, it is not a

thing to be done, it is done already. You are that already. You have simply to break through the cocoons of desires which imprison you, you have simply to undo what you have done. You have not to do any thing, in the positive sense of the word, in order to realize God. Simply undo what you have done in the way of making your prison house, and there you are God already, Truth personified already. But this undoing of what has been done is to some a very hard task, and thus with reference to the path to Truth we shall discuss the process of undoing. There is some effort to be made in undoing your snares. What are these snares, 'these chains and shackles which bind you? Your ears may to-day appreciate it or not, the Americans and Europeans may to-day mark the beauty of this statement or not, the truth remains there all the same. The truth is that all your attachments, all your loves and hatreds, all your desires are shackles and chains. These bind you. These do not allow you to see God. These are your prison-house. Your desires bind you. You cannot serve two

masters. You cannot serve Mammon and God at the same time. You cannot be a slave of the flesh and at the same time the master of the Universe. To realize the Truth is to become the master of the Universe, and to entertain desires is to acknowledge bondage, thralldom and slavery of the things of this world, flesh objects. Everybody desires to become Christ, everybody wants to realise the Truth, to become a prophet, but very few, if any, are ready to pay the price.

There was in East India a great wrestler and athlete. He wanted a barber* to tattoo him, to engrave on his arm the picture of a lion. He told the barber to paint a great, magnificent lion on both his arms. He said he was born when the sign of the zodiac, the Lion or *Leo*, was in *Simha rashi* so he was born under the right influence of the sign of the zodiac—Lion, *Leo*, and he was supposed to be a very brave man. The barber took up the needle to paint or tattoo him, and just when he was pricking a little, the athlete could not bear it. He began to pant for

*The barbers do the work of tattooing in India.—Ed:

breath and addressed the barber, "Wait, wait, what are you going to do?" The barber said that he was going to draw the tail of the lion. This fellow, in reality, could not stand the pricking sensation, but made a very queer pretence, and said, "Don't you know that fashionable people cut off the tails of their dogs and horses, and so that lion which has no tail is considered a verp strong lion. Why are you drawing the tail of the lion? The tail is not needed." "All right," said the barber, "I won't draw the tail. I will draw the other parts of the lion." The barber took up the needle again, and just pricked it through his skin. This too the fellow could not bear. He remonstrated and said, "What are you going to do next?" The barber said, "I am going to draw the ears of the lion." The man said again, "O barber, you are very foolish. Don't you know the people cut off the ears of their dogs? They don't keep dogs with long ears. Don't you know that the lion which is without ears is the best?" The barber desisted. After a while the barber took up his needle and was again pricking

him. The man could not bear it and remonstrated, saying "What are you going to do now, O barber?" The barber said, "I am going to paint now the waist of the lion." There the man said, "Haven't you read our poetry, haven't you read the accounts given by Indian poets? Lions are always painted as having a very small, thin, nominal waist? You need not draw the waist of the lion." The barber now threw aside his colours and his painting needle and asked the fellow to go away from his presence.

Here is a man who asserts that he is born under the influence of the sign of the zodiac; called the *Simha rashi* or *Leo*, Here is a man who pretends to be a great wrestler, a great athlete; here is a man who calls himself a lion. He wants to have lions tattooed all over his body, but he cannot bear the sting of a needle. Such are the majority of people who want to see God, who want to realize Vedanta, who want to know the whole truth this moment, this second, who want to accomplish everything, to become Christ in half a minute. When the

time comes to get that lion — Truth — painted in their souls, to get that lion of Righteousness printed or tattooed in their being, they cannot bear the sting, the stinging sensation, there they hesitate. The price I will not pay, but the thing I want.

In order that you may reach the Truth and realize the Divinity, your dearest wants and desires will be pricked through and through, your dearest wants and attachments will have to be severed, all your favourite superstitions and prejudices will have to be wiped out, all your preconceived notions will have to be torn aside. Free you will have to become of all the debasing and degrading yearnings, pure you will have to make yourself. Purity, purity. Without paying the price, you cannot reach God, you cannot regain your own birthright. "Blessed are the pure in heart, for they shall see God." And what is purity of heart? Purity of heart does not mean only abstaining from conjugal sins, it means that, but it means a great deal more. Whether you relish these words today or not, you will have to relish

them one day, you will have to come to the same conclusion to day or to-morrow. The conclusion is that all attachment whether it be the attachment to your house, your clock, or your dog, let it be attachment to any thing, father, mother or child, for a man who aspires to the realization of Truth, for a man who wants to gain possession of the whole Truth this moment, for a man of noble aspirations; it is just as degrading and weakening as adultery. Purity of heart means making yourself free of all clings to the objects of this world. Renunciation, nothing short of it. Purity of heart means that. Blessed are the pure in heart, for they shall see God. Gain this purity and you see God.

There is a very beautiful story in the old mythology of Atlanta. They say that every man who wanted to wed her had to run a race with her. Nobody could get ahead of her, but one person consulted his god Jupiter and asked the advice of his favourite god as to the way of outrunning Atlanta and winning her. The god gave him a very queer advice. He told this man to bestrew the path

along which they had to run with gold bricks. You know the god jupiter could not help this devotee of his to outrun Atlanta in any other way. This Atlanta had got from the highest deity a boon which made her the strongest and swiftest being in the whole Universe. But this devotee of Jupiter threw gold bricks all along the race course and challenged Atlanta to run a race with him. Both began to run. This man was naturally much weaker than Atlanta. She outran him in one second, but as she had lost sight of him, she saw gold bricks lying along the path and stopped to pick them up. While she was picking up the gold bricks, that devotee went ahead of her. Thereafter a minute or so she overtook him again and again saw to the left of the race-course; another brick. She went to pick up that brick and got it. In the meantime that devotee of Jupiter went ahead of her and after a while she got him again, and there she found some more gold bricks. She stopped to pick up those; in the meantime that fellow outran her and so on. Towards

the close of the race, Atlanta had got with her a very heavy load of gold. It was very difficult for her to carry it and also outrun him. Finally that man got the better of Atlanta who was won. All the gold that Atlanta had got also fell to the share of the man who outran her, it went to him, and she herself went over to that man. He got everything.

Such is the way with most people who want to tread the path of Righteousness and the path of Truth. When you commence to tread the path of Truth, you find all sorts of base lucre and worldly temptations around you. You stoop to pick them up, but the moment you do so and enjoy these worldly temptations and enjoyments, you find you are lagging behind. You are losing the race, procrastinating, making your path dreary, and losing every thing. Beware of worldly attachment and materiality. You cannot reach the Truth and also enjoy worldly pleasures. The saying goes that if you enjoy the Truth, you will no longer be able to enjoy worldly pleasures. Enjoy worldly pleasures and Truth will elude your grasp, get

ahead of you. Rama is telling you the Truth to-day. So many people come to Rama and say to him over and over again that they want realization. You may gain realization this moment. Get rid of attachment and at the same time shake off all hatred and jealousy. What is jealousy, what is hatred? It is inverted attachment. When we hate somebody, it is because we are attached to something else. Here you will ask how you are to get rid of your sons, brothers and husbands etc. Well, this is your own look-out. The how and what way is your own look-out. But the truth is, let Truth or God become your father, let God or Truth become your mother, let God or Truth be to you your wife, let God or Truth be to you your grandfather, your teacher, your house, your property, your everything. Have all your attachments severed from every object, and concentrate yourself on one thing, the one fact, the one truth, *viz.*, your Divinity. Immediately on the spot you gain realization.

There is a beautiful song in the Indian language, which need not be sung here. The

purport of the song is that if your father stands in the way of your realizing the Truth, tread over him, go beyond him, just as Prahlad, a hero in India forsook his father, because the latter stood in the way of his realizing the Truth. If your mother stands in the way of your realizing the Truth, forsake her. This is what the New Testament says. The Hindu Bible also says the same. Love Truth for the sake of your parents. Love and honour parents as far as they do not retard your progress towards the Truth. If your brother stands in the way of your realizing the Truth, shake him off just as Vibhishan did. If your wife stands in the way of your realizing the Truth, cast her aside just as Bhartrihari did. If your husband stands in the way of your realizing the truth, throw him off just as Mira did. If your preceptor, your religious guide stands in the way of your realizing the Truth, shake him off, cast him overboard just as Bhishma did, because your real relative, your truest friend is Truth and Truth alone. All other relations and companions are only fleeting, for a day

only, but Truth is with you always. Truth is your real Self; Truth is nearer to you than your parents. Truth is nearer to you than your wife, children, friends, etc. Respect Truth more than kings, parents, children, father, mother, any one.

There is a fine illustration given by the life of a king in India. He trod the path of Truth. It is said that he was going up the Himalayas to let his body melt down in the snows. There is a long story about it. Rama need not relate to you the whole. For some reason, for a great reason, he was going with his parents, with his wife and wife's brothers, and his four brothers on the summits of the Himalayas. It is said that he was treading the path of Righteousness, he was going to seek Truth. He was going ahead marching on. His younger brother was following him and after his younger brother came his other brother, and so on in the right order, and after the brothers was the wife of this king. He goes ahead, his face towards the goal, and eyes set upon the Truth. He found that his wife was bewailing behind him, tottering

down she could not follow him, she was fatigued and about to die. Here the king did not turn his face back. He asked his wife to run up to him a few feet and then he would carry her with him. "Come up to me, come up to me." But she could not go up to him for those three feet. She was lagging behind, she could not manage to go up to him, and he did not turn back: to turn back one step from the Truth is not allowable. Never will King Yudhishtira turn back one step. The wife totters down but for her the king is not to turn back from the Truth. Thousands of wives you have had in your previous births, and if you have any future births, you don't know how many times you will be married again; how many relatives you have had, and how many relatives you will have in the future. For the sake of these ties and relations you have not to turn back from the Truth. Go ahead, go ahead. Let nothing draw you back. Have more respect for truth than for your wife have more respect for Divinity. The Truth concerns the whole human race. Divinity or Truth concerns all

time is eternal, and your worldly ties are not so. They are momentary. Bear in mind the law that what is really good for you, must be really good for your wife or your companions. If you see that for you it is really beneficial to live apart from your wife, remember that also it is really good for her to live apart from you. This is the rule. The same Divinity or truth that underlies your personality underlies the personality or being of your wife also. The wife of King Yudhishtira fell down. But the king went straight on and asked his brothers to follow him. They ran on with him for sometime, but the youngest brother could not keep pace any longer. He was tottering down overtaken with fatigue and was about to fall down when he cried. "Brother, brother Yudhishtira, I am going to die, save me, save me," King Yudhishtira did not turn his eyes away from the goal, from the Truth, on he went, went ahead. He simply calls out to his younger brother to gather courage enough to run up to him those two or three feet, and he would take him with him on that condition, but for

nothing, nothing could he go one step behind to give him even a pull. On he goes. The youngest brother dies. After a while the second brother who was at the end of the rope, cried and was about to totter down. He calls for help "Brother, brother Yudhishtira, help me, help me. I am going to fall down." But brother Yudhishtira does not turn back. On he goes. This way all the brothers died, but King Yudhishtira did not swerve or turn back a single step. Away he goes, on he goes to the path of Righteousness.

The story runs that when King Yudhishtira reached the pinnacle of Truth, when he reached the goal, God himself, Truth personified appeared to him. Just as we read in the Bible that God appeared in the shape of a dove, so in the Hindu Scriptures we read about God appearing to certain persons in the body of an angel or in the shape of the King of Heaven. So the story goes that when King Yudhishtira reached the pinnacle of Truth, Truth personified approached and asked him to go in person to Heaven, to ascend to Heaven. As you read in the Bible

about certain people being raised alive to Heaven, so here is the story of King Yudhishtira being asked to ascend to Heaven alive. When he looked at his right hand side, he found a dog with him. King Yudhishtira said, "O God, O Truth, if you want to raise me to the highest Heaven, you will have to take this dog also with me. Let this dog also ascend to the highest Heaven with me." But the story says that God or Truth personified said, "King Yudhishtira, that cannot be. The dog is not worthy of being taken to the highest Heaven, the dog has yet to pass through many transmigrations, the dog has yet to come into the body of man and live the right life and live as a pure, immaculate person. How then can it be raised to the highest Heaven? You are worthy of being taken to the highest Heaven in body, but not the dog." There King Yudhishtira says, "O Truth, O God, I come here for your sake and not for the sake of Heaven or Paradise. If you want to raise me to the highest Paradise and to enthrone me there you will have to take this dog also with

me. My wife did not keep pace with me, she staggered on the path of Righteousness. My youngest brother did not keep pace with me, he staggered on the path of Truth; my other brothers did not keep company with me, they forsook me, they yielded themselves to weakness, they allowed temptations to get the better of them, they did not keep pace with me; but here is this dog, he alone comes up with me. Here is the dog. He shares my pains, he shares my struggles, he shares my fights, he partakes of my anguish, he labours with me. Here is this dog. If this dog divides with me my difficulties, my hard fights and struggles, why should not he enjoy my paradise or heaven? *I will never go to your paradise or heaven if you do not make this dog share equally with me that paradise or heaven. I have no use for your paradise if you do not let in this dog with me.*"

There the story says that Truth personified or God said once more to King Yudhishtira, "Please do not ask this favour of me, do not ask me to take this dog with you." But King Yudhishtira said, "Away, ye

Brahma, you are no Truth or God personified. You may be some devil, you cannot be God or Truth, because if you be Truth, then why should you allow any injustice in your presence? Don't you mark that if you give me the exclusive enjoyment of heaven, and don't allow the dog to share it my happiness, then you are unjust to the dog which shared my troubles? This is not worthy of God or Truth personified." The story says that on this, Truth personified or God appeared in his true colours, and that very dog was immediately found to be no longer the dog but to be in full glory the Lord Almighty Himself. That king was being examined and tried, and in the final examination, in the final trial, he came out successful.

This is the way you have to tread the path of Truth. Even if your dearest and nearest companions, those who are next of kin to you, do not keep pace with you on the path of righteousness, do not look upon them as your friends, and if a dog accompanies you on the path of righteousness, that dog should be the nearest and dearest being to you.

Thus make your friends on the principle of favouring your righteousness, select no friend on the principle of favouring your evil nature. If you select your companions on the principle that they enjoy the same kind of evil propensities that you do, suffering, anguish and excruciating pain will be your lot.

It is related of a Hindu saint that he was once going through the streets hungry. You know in India saints or sages come down from mountains and walk through the streets when they are hungry, and beg food for their bodies. On very rare occasions they visit the streets. Usually they live outside the cities in the forests, devoting their time entirely to God-consciousness. The hungry saint was fed. [If Rama also takes something, you will have good reason to excuse him.] A lady brought to him dainty food to eat. He just took that loaf of bread in his handkerchief, left the house, went out into the forest, as is the way with monks in India. There he put it in water and making it wet ate it. The next day he came again to the

streets at the usual time. Again the girl approached him, and gave him something very rich to eat. He went back. The third day also that girl brought him something very good to eat, but while she was giving him this dainty food, she made the remark, "I keep waiting for you. My eyes have become sore in waiting for you, in keeping watch at the door. Your eyes have bewitched me." These were the words that escaped the lips of that lady. The sage went away. He went to some other door and there he got some food, and eating that food he went out to the forests and threw into the river the food which was offered him by the first lady who expressed her love to him, and the other food that was presented to him by the second lady he ate, and the next day, do you know what he did? He got very hot irons and poked out his eyes, and tied them in his handkerchief, and with the aid of a stick, with great difficulty walking the streets felt his way to the house of the lady who had expressed her love to him, and there he found that the lady was waiting for him very anxiously. His eyes were fixed on the ground.

The lady did not notice that he had poked out his eyes, and when she brought something very rich for him to eat, he presented his eye-balls to her saying, "Mother, mother, take up these eyes because the eyes had bewitched you, and had caused you so much trouble. You have every right to possess these eyes. Mother, you wanted these eyes. Have them, keep them, love and enjoy them, do with these eye balls whatever you wish, but for heaven's sake, for mercy's sake, do not retard my progress onward. Make me not stumble in the path of Truth."

Now we see, O people, that if your eyes are the stumbling block in your way, cast them out. It is better for your body to be without light than for your whole being to perish in darkness. This is the way.

If your eyes stand in the way of your realizing the Truth, poke them out. If your ears tempt you and keep you backward, cut them out. If your wife, money, property, wealth, or anything stands in the way, away with it. Could you love Truth with the same love as you have for your wife and relatives, could

you love Divinity and Atman or realization with the same zest or zeal with which you love your wife, could you love God with even half the love that you show your wife, you would realize the Truth this second. You realize God when you begin to tread the path of righteousness, and overcome some of the temptations which present themselves in the beginning, if you come out victorious over the ordinary temptations, what will you find? You will not find this path all rough and without any beauty, you will not find this path rugged through and through. They say that the path of Truth is narrower than a needle's end. In the Vedas it is written that the path of Truth is as sharp and narrow as the razor's edge, but this is not the whole truth. In the beginning the path seems to be very narrow and sharp; but when you come out victorious over the ordinary temptations, you will find the path to be wonderfully beautiful and exceedingly easy. You will find that the whole of nature helps you and everything stands on your side. These difficulties, these temptations, these obstacles,

these struggles and oppositions only bully you. They only scare and frighten you, but do not really harm you. If you can outstare them and scare them off, you will find that the difficulties were only seeming difficulties, the difficulties and temptations were only seeming difficulties and temptations. You will find all nature standing on your side, the whole of creation ready to lackey you. You find that out.

It is said in one of the Hindu Scriptures which is the Iliad of India and which relates the story of Rama, the greatest hero of the world, or at least of India, that when he went to search out Truth, to discover or regain Truth, all Nature offered him her services. It is said that monkeys formed his army and squirrels helped him in building a bridge over the gulf. It is said that even geese came up on his side to assist him in overcoming his foes. It is said that the stones offered him their services. The stones forgot their nature; the stones, when thrown into water, instead of sinking, said, "We shall float in order that the cause of Truth be advanced." It is said

that air, the atmosphere, was on his side, fire held him, winds and storms were on his side. There is a saying in the English language that the wind and wave are always for the brave. All nature stands up on your side when you persist, when you overcome the primitive seeming difficulties. If you overcome the struggles or temptations in the beginning, the whole of nature must serve you. Persist in standing by the Truth, and you will find that you live in no ordinary world. The world will be a world of miracles for you, the miracles all around you, and woe unto the gods if they do not lackey you in your advance onward. Nature is waiting anxiously upon the ruler of the Universe. You are the master of the Universe, you are the husband of the whole world, if you persist by the Truth.

Now Rama will conclude by relating to you the life of, according to Rama, one of the greatest men in the world, the life of an Indian saint. Shams Tabrez is his name. This man was born under peculiar circumstances. The story may be true or false, w

have nothing to do with it, but there must be some truth in it. It is related about his father that he was once the poorest man in the country. That poorest man devoted his life entirely to God-consciousness. He forgot that his body was ever born, he entirely forgot that his personality ever existed in this world. For him the world had never been a world. He was God, all Divinity. And just when a man's whole being is saturated with an idea, from head to foot, every pore of his body was alive to God-consciousness. It is related that when he walked through the streets, the people heard through the pores of his body this song, "Haq, Aalhaq," which means "God, I am God". The song on his lips was always, "Aalhaq, Aalhaq, Divinity I am, Divinity I am." The ordinary people gathered around him. They wanted to murder him. They accused him of heresy. Why is he calling himself God? He was Divinity himself, to him the body was no body, the world was no world. When the words 'Aalhaq' escaped his lips, he was not even conscious of that. Just as a man snores

when asleep, similiary from his stand-point he was entirely lost in Divinity, and if those words 'Analhaq' escaped his lips, they were like the snoring of a man who is asleep. But the people wanted to kill him. What is that to him, whom will you kill? You will kill the body, but that body from his stand-point never existed. Kill his body, what pain can it cause him? It is related that this man's body was placed upon a cross. You know that putting a body on a cross is an easy thing, but there they have something worse than a cross. It was a long iron pole, pointed at the end with a needle-like end, and the heart of the man was placed exactly on the top of the iron pole, the sharp pointed end of the iron pole had to press through the solar plexus. This way was the man put to death in those days. You see this is worse than a cross even! His body was placed upon a cross of that kind, and it is related that while his body was placed there, this man's face was glowing with glory, and through every hair of his body the same sweet song was all the time coming out—

“Analhaq, I am God, I am God, Divinity I am, Divinity I am.” The body dies, to him it makes no difference. There you see that if for the sake of Truth you have to give up the body, give it up. This is the last attachment broken. What to say of giving up wordly attachments for the sake of Truth; for the sake of Truth you have to give up not only worldly attachments, but if there be need to give up the body, give it up. This is how you have to tread the path of Truth. Here when the man was hanging upon that pointed pole, drops of blood fell from his body, and the story says that those drops of blood were gathered by a young girl. This young girl who believed the same way as the saint, this young girl who was of the same thought as the preacher, drank up this blood, and they say that she was conceived. It may be true or false, we have nothing to do with that. According to Vedanta, if Christ could be of immaculate conception, this could also be true, because here was a man who was not inferior to Christ, really superior to him in many respects. This woman gave birth to a body who is the sage.

whose life Rama wants to relate to you. From his beginning, from his very childhood he was all Divinity, even far exceeding his father. There is such a great book, you will believe that, large work which came from the lips of this hero. This man did not take up a pen and write it, but it is said that through him always poetry came out, all that he spoke was poetry, all that he said was poetry. But what kind of poetry?—not the doggerel of your American poets. It was real poetry in the true sense of the word. It was God-consciousness and nothing else. It was sublime with Divine ideas. Every word is worth its weight in gold, if it could be weighed at all.

There is a very remarkable fact related about this man. At one time there appeared to him some people who were connected with some show, you might say, a circus or some other kind of show. When they performed it in the presence of the king, he was highly pleased with them, and offered them a thousand dollars. Afterwards, the king repented. The king did not think it advisable to give away thousands of dollars every night for

mere empty shows and so, in order to get back his thousand dollars, he made a pretence, and asked those people to appear in the garb of a lion, and thus if the lion's performance was pleasing to the king, he might give them something enormous, something great, otherwise the king would fine them all their property. These people could not give a lion's performance, they could not put on the garb or assume the shape of a lion and please the king. You see, in India, there are people who put on all sorts of garbs and appear in the shape of some animals and make themselves appear to all intents and purposes the animals they play, but they could not assume the garb of the lion.

These people came to this man and were weeping and crying and shedding tears. The story says that this sage being in tune with the Universe, in harmony with the whole nature, being one with each and all, natural sympathy overtook his heart, and all of a sudden he spoke to those people to be of good cheer because he was to appear as a lion, and to give the performance of a lion himself.

So the story goes that the next day when the king and his courtiers were all standing, waiting to see a man assume the shape and figure of a lion, all of a sudden, as if by magic, a real lion jumped into the pit. This lion at once roared and roared, he took up the child of the king and tore it to pieces. He took up some other boy and threw it out to the sky. You see here was a man who was in reality Divinity and God. To this man the idea "I am this little puny body" had become a thing of the past, it had become absolutely meaningless. He was Divinity himself, and the God that appeared in the shape of a lion, the same was he, and he was in a moment's thought a lion. (Just as you think so you become, and if you have felt and realized your Divinity as God, all your thoughts and desires are bound to fructify, to be realized on the spot.) So this man's thought that he could appear as a lion was immediately realized, and a lion he was. The show was over. The sage after killing this boy went away, because he had not to become a lion and respect this body or that. He was no respecter of persons. But

Here the king was exasperated, the king and the courtiers were all rage personified, they wanted to wreak vengeance upon this man. They came to him and said, "Sir, sir, please bring this boy to life again. If you can kill him, you can bring him to life also. Bring him back to life, just as Christ used to bring to life the dead, by saying *قم بياذن الله* (Qum Biyazn Allah) which means "Rise in the name of God, glory to God and walk, be alive, come back to life." They asked him to make that dead boy come to life in the name of God. The sage laughed and said, *قم بياذن الله* (Qum Biyazn Allah) which means "Come back to life in the name of God," but the boy did not revive. The saint said, "The boy does not come to life in the name of God." He said again, "Come to life in the name of God." Still the boy did not come to life. He said again, "Come to life, get up and walk in the name of God, the Lord," but the boy did not come to life. The sage smiled and said *قم بياذننى* (Qum Biyazni) which means "Come to life by My order, through my command, come to life," and the boy came to life. This is the truth, "Qum Biyazni," "Come

to life in My name," and the boy was all right. The boy came to life, but the people all around him could not bear it. They said, "Here is a man, a heretic. He takes all this credit to himself. He wants to make himself equal to God. He ought to be put to death. He ought to be murdered, flayed alive." To the sage it meant nothing. The people understood him not. He is not calling the body, the little personality, God. He had already killed and crucified his flesh. The people wanted to flay him alive, and the story says that that man immediately applied his nails to his head, and just as the skin of animals is torn and separated from the body, so with his own nails he tore his own skin, cut it off and threw it away. And there is a fine, long poem written by him on that occasion. The purport of that song is "O Self, O Self," he is addressing himself, "to whom the poison of the world is the nectar and, O Self, to whom the nectar of the world (that is to say, the sensuous enjoyments) is poison. Here are people wanting something. The world is nothing else but a dead carcass (and here dead carcass means "sensuous

enjoyments"), the worldly pleasures are nothing else but a dead carcass ; and the people who run after them are no better than dogs. Here are these dogs. Give them this flesh to eat." This story may or may not be true. Rama has nothing to do with it, but the spirit of the story, the moral of the story you have to bear in mind.

Here, in order to realise the truth, to tread the path of righteousness, give up all attachment rise above worldly desires and selfish clingings. If you free yourself of worldly clingings and selfish desires, what about the Truth ? Truth you are this moment. Fools pray, "More light, I want more light." You need not pray that way. You need not waste even a prayer on calling for Light. If you make yourselves this second divested of all desires, if you free yourselves of all worldly clingings, you know that every desire of yours chops out a part of yourself, leaves you only a small fraction of yourself. How seldom it is that we meet a whole man. A whole man is an inspired man, a whole man is the Truth. Every wish or clinging

makes you a proper fraction but in reality it makes an improper portion, insignificant portion of yourself. The very moment you cast overboard these desires, clingings, loves, hatreds and attachments and also throw off even the desire for light and chant OM for a second, freeing yourself from hatred and attachment, well balanced in equilibrium, nothing of yourself left with that person, with that body, or with that object, all that part of yourself which you have left with the object or desire gone ; sit still, chant OM, and then think who it is within you. Is it not your own Self that makes the hair grow and the blood flow through your veins? Is it not your own Self who created this body? This wonderful world is also your handiwork. This is your own creation most certainly. Mark it. Who is it that hears through you? Is it not your Self? Who is it that sees through you? Is it not your Self? Who is it that makes the blood flow in your veins? Is it not your Self? And if that Self of yours could work out such marvellous fact, the world is your own creation. Feel that and

rejoice in your one Divinity, and derive pleasure from within You, enjoy happiness of Your own Atman. Throw aside all abnormal desires and inordinate wishes. Chant OM, OM. If you do that for a few moments, your whole being from head to foot becomes Light. Why pray for Light when Light is your own Self? You become Light immediately, Make yourself whole, get rid of desires and attachment, get rid of this repulsion and attraction. It is attachment that detaches. When you reach home, see to what you are attached. If you are attached to name or fame, give up that. If you are attached to the desire for popularity, detach yourself from it; if you are attached even to the wish to the desire to help the world, give that up. This seems to be something inordinate. Why should the world be so poor as to be begging help from you all the time?

Rama says, take up your duty or work with no notice or desire on your part. Do your work, enjoy your work, because your work by itself is pleasure, because work is

the other name of realization. Take to your work because work you have to do. Work leads you to realization. Do not take to work on any other ground. Come to your work in an independent spirit, just as a prince to play football or some other game for pleasure's sake, so come to your work because pleasure or happiness lives in the garb of work. Independent we feel, not bound by a thing.

People say duty, duty, - duty. Why should duty lord it over you? Feel no responsibility to anybody, you are your own Lord. Have no fear. We say you will have to work, but when doing other work, which work you make religious, which you make holy and sacred, you are engaged in that, well and good; when your hands are not employed, when your hands are free and you are sitting in your room, enjoy your godhead, relish your Divinity. That is the finest work. There throw aside all attachment you own. People say that attachment is necessary, motives are necessary, to make us work. A false idea. Give up all attachment, free yourself of all

desires, and the very second you find yourself free, you feel no responsibility or burdens thrown on your shoulders. All the burdens on your shoulders are placed there by yourself. Nobody is required to come and relieve you of the burdens. When you find that there is no burden on your shoulders, when, you find all the objects of love are with you when you live this Vedanta, your whole being is Light. Being the Light of lights, to whom are you to pray for Light? This is the secret. Free you become. Who puts you in bondage? Who is it that enslaves you? Your own desires, nothing else. All the magnetism of the world, all the powers of the world flow from you, all the miracles of the world are your abject slaves, nothing more. Get rid of these desires, free you become this moment, and when you get rid of all desires, what immense joy should it not bring you? No responsibility; no fear. Why should you fear? Because you are afraid that this thing should be lost. You fear this man, you fear that, you fear ridicule because you desire this good name, you are attached to good

name. All fear and anxiety is the result of desires, Headaches and heartaches are the consequence of desires. You cringe and sneak before the President or King, because you desire his good grace. You become the Lord of lords, the King of kings when you are free of desires, when one by one these desires are thrown off. How free and happy you become that moment! Thus Rama says that the path of Truth is not a thing to be accomplished or brought about, your exertions and efforts are that you will have to undo simply the bondage and thralldom which you have already done through your desires.

OM! OM!

Pleasures are like poppies spread,

You seize flower, its bloom is shed,

Or like the snowfall on the river,

A moment white, then lost for ever,

Or like the Borealis race,

That flits ere you can find its place,

Or like the rainbow's lovely form

Vanishing amid the storm.

LECTURE II.

THE GOAL OF RELIGION.

*Lecture delivered at the Hermetic Brotherhood Hall,
San Francisco, on Saturday, December 6, 1902.*

MY ALTER EGOS, MY OTHER SELVES,

There will be a regular course of lectures, to which to-night's talk may be looked upon as an introduction. "What is the Goal of Religion, and how do the Hindus try to realize it?"

According to the Hindus, everybody is God, the most precious Jewel, the whole Treasure, the supreme Bliss and source of all happiness in Himself. Everybody is God and all in himself. If so, how is it that people suffer? They suffer not because they have not the remedy; not because they do not possess the infinite joy in themselves; not because they have not the priceless jewel within

themselves, but because they do not know how to untie the knot which holds it, how to open the casket which contains it. In other words, people do not know how to enter their own spirits and realize their own Self. All religion is simply an attempt to unveil ourselves and to explain our Self. We have placed a curtain before the precious jewel within us with our own hands, by our own efforts, and have made ourselves miserable, poor wretches, as Emerson puts it. "Every man is God playing the fool."

All creeds are simply the efforts to strike out, to rend asunder the veil which covers our eyes. There are some creeds which have succeeded in making the veil much thinner than other creeds, but in all creeds there are people who have the true spirit and wherever the true spirit comes whether the curtain be thick or thin, it is pushed aside for the time being and a glimpse into the Reality is had. It will be illustrated by this example. Here is a curtain or veil. (Here the Swami placed a handkerchief before his eyes.) It is before the eyes, We can

push aside the curtain and see, but the curtain again comes up before the eyes. The curtain is made thinner (here some of the folds of the handkerchief were taken down), and when the curtain is very thin it can still be shoved aside, but it comes up before the eyes again. It does not leave the eyes permanently. We will make it thinner still. In this state also it can be slid aside for a while. But it comes before the eyes again. When the veil is made extremely thin, even though it be not thrust aside, the veil does not stand in the way of our vision. We can see through it, and even now as before, we can also remove it at times. When the curtain is made extremely thin, it is practically no curtain, and we enjoy supreme happiness, in spite of it; we are face to face with God; nay we are God. Nothing in this world can disturb us or mar our happiness; nothing can stand in our way. This is the advantage over other creeds of Vedanta which reduces the curtain of ignorance (*Maya*) to its thinnest and enables a *Gyani* to enjoy blissful vision in business-life.

The votaries of all religious creeds can at times be *en rapport* with Divinity and lift off the veil, thick or thin, from before their eyes for so long as they remain in communion with the Supreme Being. A Vedantin also can do that, can throw himself into a state of happy trance; but he enjoys, celestial vision even in the ordinary state, a celestial vision which creeds of thicker veil do not.

All the sects in this world, including those of India, may be branched under three principal headings. In Sanskrit we call these 'Tassyaivaham,' (तस्यैवाहम्), 'Tavaivaham,' (तवैवाहम्), 'Twamevāham' (त्वमेवाहम्). The meaning of the first 'Tassyaivaham' is "I am His." This form of creed keeps the curtain in its thickest form. The second stage of religious creeds is 'Tavaivaham,' which means, "I am Thine." You will notice the difference between the first phase of creeds or dogmas, and the second. In the first attempts, in the religious direction, the devotee, the worshipper, looks upon God as away from him, as invisible, and he speaks of God in the third person, as if he were absent, "I am

His." This is the beginning of religion, it is like mother's milk to every child of religion. Without having once fed upon this milk, a man is incapable of making further progress in religion, "I am His." Is it not sweet when a man realises even this perfectly; awakes early in the morning and thinks, "My master wakes me," goes to his official duties and looks upon those duties as imposed upon him by his dear, sweet Master, God; looks upon the whole world as God's and regards his house, his relatives, his friends as God's, as vouchsafed unto him by God? Oh, is not the world turned into a veritable Heaven, is not the world converted into a Paradise? Let the man be sincere, let him earnestly and with his whole heart feel and realize that everything about him is his Master's, his God's, and this body is His. When realized perfectly, even this idea brings exquisite joy, indescribable happiness, supreme bliss—it is sublime. This is sweet enough when realised and put into practice, but as a creed it is only the beginning.

Compare with it the second phase of

creeds, the second stage of religious life and devotion called 'Tavaivaham,' "I am Thine. I need Thee every hour, I am Thine, Thine." The first was sweet, but this is sweeter. The first state was very dear and very lovely, but this is more lovely and more dear. Just mark the difference. The difference is illustrated by the veil having become thinner. You know that in "I am Thine," God is no longer spoken of in the third person; He is no longer looked upon as absent, as behind the curtain, but comes face to face with us. He is near and dear to us, very close to us. He comes closer to us, we become more familiar with him. As a creed this is higher. But it often happens that people believe in this creed, and address God as very familiar, very near to them, but they lack the true earnest spirit, the Living Faith.

Living Faith being conjoined to the first state of religious development, the curtain, though very thick, is for the time being removed. While a man is feeling with his whole heart and soul—with every drop of

his blood—the idea that he is God's, "I am His", as it were, being poured forth from every pore of his body; the sincerity, the earnestness, the ardour and the zeal for the time being, remove the curtain from before his eyes, and he is lost, merged in God, in the All, becomes godly, he becomes God for that time. Sometimes the man who believes in the high principle "I am Thine," lacks that true Living Faith and does not enjoy full well the sweets of God's presence. But Living Faith and earnestness can be conjoined to the second stage of religious creed as well.

The third form of creed is called 'Twamevaham,' and means "I am Thou." You see how near it brings us to God. In the first form "I am His," God is away, off. In the second form "I am Thine," God is face to face with us. He has become closer to us; but in the final stage of religious development the two become one and the lover and the beloved are lost in Love. Thus is Vedanta realized. The moth neared and neared the light till it burned its body and became Light.

The word *Upanishad* (Vedanta) means literally approaching so close (Upa) to the Light of lights that most certainly (ni) the moth of separating and dividing consciousness may be *destroyed* (shad). The true lover of God becomes one with Him, and unconsciously, spontaneously, involuntarily such expressions find utterance through his lips, "I am He," "I am He," "I am He," "I am Thou," "Thou and I are one," "I am God, I am God. Nothing less can I be." This is the final stage of religious development. That is the highest devotion. This is called the Vedanta, which means the end of knowledge. Here does all knowledge find its end; here is the goal reached. Even in this creed, where the curtain is so thin that we can see the whole reality, even though the curtain is thin, there are some who lack earnestness, sincerity or single-mindedness, and do not slide away the curtain entirely to taste full realization; and there are those also who, after arriving intellectually at this conviction, begin to realize the idea through feeling to such a degree that they remove the curtain and

enjoy heavenly Bliss—they become Heaven itself. These are called liberated, even in this life, *Jivanmuktas*.

The refining of creed or the thinning of the curtain comes chiefly through the intellect, and the lifting of the veil is effected through feeling. The three forms of creed have been described. Now let us see how far it is possible for men in the different creeds to shift the the curtain between whiles. A few Hindu stories will serve as illustrations.

There was a girl very deeply in love, her whole being transformed into love. At one time she was seriously ill, and doctors were called. They said that the only way to cure her was to take out some of her blood. They applied their lancets to the flesh of her arms, but no blood came out of her body. But at the same time curiously enough blood was observed gushing from the skin of her lover. What a wonderful union! You will call that a tradition, a false story, but it can be true. Often do those people who experience love, though of a lower degree, verify something like that in their own lives. That

girl had forgotten her own personality and had made herself one with her lover and the lover had merged himself in the lady's love.

Such a union with God is religion. Let my body become His body and let His Self become my Self.

In a religious book of the Hindus, *Yog Vashishtha*, we are told of a lady who was thrown into fire. The people saw that the fire did not burn her. Her lover was thrown into the fire, but it did not burn him also. How was it? They were thrown into the river but it did not carry them off. They were thrown down from the tops of mountains and not a bone was broken. How was it? At that time they could not give any explanation, they were beyond themselves, they were in that state where no questions could reach them. Long afterwards the reason was asked, and they said that to each of them the beloved one was all in all; the fire was no fire, it appeared to that lady her lover, and to the man the same fire appeared to be his beloved one. The water

was no water to them ; it was all the beloved one. The stones were no stones to them ; the body was no body to them ; it was all the beloved one. How could the beloved one harm them ?

We read in the Hindu Puranas of a young boy whose father, a king, wanted to turn his son from religious life. He desired him to remain a worldling, like himself, but the remonstrances and admonitions of the parent did not prevail upon the child—they were all lost on him. In order to prevent the child from his intention, the father cast him into fire but it burnt him not. The king then threw his child into running water but it bore the child up. To him the fire, the water and other elements had ceased to be harmful—they were realized in their true state. The boy had dehypnotized himself into this real state. Everything unto him was God, all Love. The threats, frowns, and brow-beating, sword and flame, were nothing else than sweet heaven. How could he be injured ?

Some time ago a Hindu monk was sitting on the bank of the Ganges, in the deep

Himalayan forests near Rishikesh. On the opposite bank some other monks were observing him while he was chanting to himself Shivoham ! Shivoham ! Shivoham ! which means I am God, I am God. There appeared a tiger on the scene. The tiger came and got him in his claws, and though in the fangs of the tiger, the same chant was coming out from him in the same tone, in the same fearless strain, *Shivoham ! Shivoham ! Shivoham !* The tiger tore off his hands and legs, and there was the same sound, unabated in intensity. What do you think of that ? What do you think of this saying, "I am God, I am God" ? Could you call it agnosticism ? Far from it, far from it. This is the final realization. Do not lovers, on reaching that summit of love, feel themselves to be one with their beloved one ? Does not the mother call her child the flesh of her flesh, the blood of her blood, the bones of her bones ? And does not the mother regard the child as her other ego, as her other self ? Are not the interests of the child identical with the interests of the mother ? Indeed they are.

Embracing Him, accepting Him, wedding Him, become one with Him to such a degree and so intensely that there may be left no trace of separation. Instead of praying "Thy will be done, O Lord," let your joy be "My will is being done."

In India, long ago, ways and customs were very different from what you find them in America in these days. In America, you have electric lights to illuminate your houses at night. At the time of which Rama is going to speak, the Hindus used clay lamps and when one family got their lamps lit, the people of the adjoining houses would go into their neighbour's house to light theirs. One evening a maiden who was ardently in love with Krishna went to the house of his father on the pretext of lighting her lamp. It need not be said that it was in reality a desire to get herself singed like a moth at the light of Krishna's face that led her to the house of Krishna rather than to any other house with lighted lamps. She really went to see him; the lighting of the lamp was only the excuse she gave her mother. She had to apply the

wick of her lamp to that of the burning lamp, but her eyes were not on the lamps, they were on the face of the dear little Krishna. She was looking at that charming, bewitching face of Krishna ; she was looking at him so intently that she did not notice that instead of the wick of her lamp being in contact with the burning lamp, her fingers were burning in it. The flame continued to burn her fingers but she noticed it not. Time passed on and she did not return home. Her mother became impatient and could bear the delay no longer. She went to her neighbour's house, and there she saw her daughter's hand burning and the daughter unconscious of it ; the fingers were singed and were shrivelling, and the bones were charred. The mother panted for breath gasped and wept and cried aloud, "Oh, my child, my child, what are you doing ? In the name of goodness, what are you doing ?" Then was the girl brought to her senses, or you may say, she was brought from her senses.

In such a state of Divine love, in this stage of perfect love, the beloved and the lover become one. "I am He," "I am Thou."

This is the third state, and beyond that comes the state where even these expressions cannot be used.

The above stories illustrate the third kind of love. The following will illustrate the second state of religious development, "I am Thine, "I am Thine." Two boys came to a master and wanted him to instruct them in religion. He said that he would not teach them unless he had examined them. Well, he gave them two pigeons, one to each, and asked them to go out and kill the pigeons at some retired place where nobody might see them. One of them went straight into the crowded thoroughfare. Turning his back to the people who were passing through the street, and putting a piece of cloth over his head, he took up the pigeon, wrenched its neck and came back straightway to the teacher and said, "Master, master, (Swami, Swami), here is your order carried out." The Swami enquired, "Did you strangle the pigeon when no one was seeing you?" He said, "Yes" "All right; let us see now what your companion has done."

The other boy went out into a deep, dense forest, and was about to twist the neck of the pigeon, and lo ! there were the gentle, soft and glittering eyes of the pigeon looking him straight in the face. He met those eyes, and in his attempt to break the neck of the pigeon, he was frightened. The idea struck him that the condition laid upon him by the master was a very trying, hard one. Here the Witness, the Observer, is present even in this pigeon. "O, I am not alone ! I am not in the place where no one will see me, I am being observed. Well, what shall I do ? Where shall I go ?" He went on and on, and retired into some other forest. There also when he was about to commit the act, he met the eyes of the pigeon, and the pigeon saw him. The Observer was in the pigeon itself.

Again and again he tried to kill the pigeon; over and over again he tried, but did not succeed in fulfilling the conditions imposed upon him by the master. Broken-hearted, he came back reluctantly to the master, and laid the pigeon alive at the feet

of the Swami and wept and wept and cried: 'Master, master, (Swami, Swami,) I cannot fulfil this condition. Be kind enough to impart the knowledge of God to me. This examination is too trying for me. I cannot bear this examination. Please be merciful, have mercy on me and impart to me Divine knowledge. I want that, I surely need it.' The master (Swami) took up the child, raised him in his arms, caressed and patted him, and lovingly spoke to him: "O, dear one, O, dear one, even as you have seen the Observer in the eyes of the bird that you were going to slay, even so, wherever you may happen to go, and whenever you are moved by temptation to perpetrate a crime, realize the presence of God. Realize the Observer, the Witness in the flesh and in the eyes of the woman for whom you crave. Realize that your Master sees you even in her eyes. My Master sees me. Act as if you were always in the presence of the Great Master, even face to face with the Divinity, all the time in the sight of the Beloved."

They say that in a grand museum in

Naples, there is a beautiful angelic face on the roof, and at whatever part of the museum you may happen to be, whatever part you may happen to visit, you may go to the roof you may go to the basement, wherever you may be, the bright, dazzling, pure eyes of the angel look you straight in the eyes. People who are in the second states of spiritual development, if true to themselves, live constantly under the eye of the Master. They feel and realize that wherever they may go, in the innermost chamber of the house, in the most secluded caves of the forest, they find themselves under the eyes of God, seen by Him, fed by His light, nourished by His grace.

Now we come to the primary stage of spiritual development. "I am His! I am His! I am God's!" This seems to be an elementary stage. Oh! But how difficult it is for people to realize the elementary stage of religious development, and if a man sincere, really single-minded, really devout, puts into practice what he believes, makes this idea course with the blood, through his

veins, feels it with every drop of his blood, gets himself saturated with it, with this elementary creed, he may become an angel in this world.

A highly revered saint (Guru Nanak) in India was in his early youth working in a place where it was his duty to give away alms, to distribute food and treasure to the people. Some poor men were brought before him, with an order from his Master to give unto them thirteen bushels of flour. He gave them one bushel; he gave them the second the third, the fourth, the fifth, the sixth, until he came to the number thirteen. He was counting the number of bushels audibly while dealing out the flour. The number thirteen is called *tera*, in the Indian language. This is a very remarkable word. It has two meanings; one is thirteen—ten plus three; and the other meaning of the word is “I am Thine!” “I am Thine!” “I am God’s.” “I am part of Him, I am His.”

Well, he counted twelve and then came the turn of the number *tera*. When he had given them the thirteenth bushel and was

pronouncing *tera*, such holy associations were aroused in him that he actually gave up his body and all to God. He forgot everything about the world; he was beyond himself; no, he was in himself. In this state of ecstasy he went on saying *tera, tera, tera, tera*, and went on unconsciously giving to the people bushel after bushel, saying *tera, tera*, until he fell down in a state of super-consciousness, in a state of transcendental bliss.

Thus we see that people who are in the elementary stages can often rise to the greatest heights, if they are as good as their word; if they are sincere and earnest; if they do not want to throw dust into the eyes of God; if they do not want to make promises with God and then break them. When once in the temple or church, they say, "I am Thine." Let them feel it. Let them live it. Let them realize it. This is true religion.

The different sects throughout the world can be classed under these three heads—"I am His!" "I am Thine!" "I am Thou." So far as the forms are concerned, the second form, "I am Thine" is higher than the first,

"I am His," and the third form, "I am Thou" is the highest. Into any of these three forms we may infuse the true religious spirit.

According to the Hindus, those who bring a true religious spirit to bear upon the elementary state of the creed, will in this birth, or in the next, rise to the highest creed; they will rise to the second creed, and with the second creed, again associating the true religious spirit in this life or the next will by and by rise to the next higher religious creed, which is "I am He." "I am Thou." When this state is reached, there are no births. The man is free, free, free! Man is God, God! He has reached the end! OM!

Oh ! brimful is my cup of joy,
Fulfilled completely all desires;
Sweet morning zephyrs I employ,
'Tis I in bloom their kiss admires.

The rainbow colours and my attires;
My errand run light, lightning fires,
All lovers I am, all sweethearts I,
I am desires, emotions I,
The smiles of rose, the pearls of dew,
The golden threds so fresh, so new,

Of Sun's bright rays embalmed in sweetness,
The silvery moon, delicious neatness,
The playful ripples waving trees,
Entwinning creepers, humming bees,
Are my expression my balmy breath.

My respiration in life and death.

All ill and good, and bitter and sweet
In that my throbbing pulse doth beat.

What shall I do, or where remove ?

I fill all space, no room to move,

Shall I suspect or I desire ?

All time is me, all force my fire.

Can I be doubt or sorrow-stricken ?

No, I am verily all causation.

All time is NOW, all distance HERE,

All problem solved, solution clear.

No selfish aim, no tie, no bond,

To me do each and all respond.

Impersonal Lord of foe and friend,

To me doth every object bend.

—Rama.

LECTURE III.

TRUE SPIRITUALITY AND THE PSYCHIC POWERS.

*Lecture delivered in the Hermetic Brotherhood
Hall, San Francisco, on December 15, 1902.*

The first of a series of lectures delivered by Swami Rama, devoted to questions and answers, given at 509, Van Ness Ave, San Francisco, Cal.

Q—Is it right to develop psychic power and hold communion with the departed, and, if so, are there any definite steps to be followed?

A—In order to answer this question fully, we shall have to enter in detail upon the attitude which Vedanta holds towards such things.

According to Vedanta there are two ways, the *Pravritti* and *Nivritti* or the path of action and the path of knowledge or renunciation.

The path of action corresponds to what the Christian Church calls salvation by *acts*. The path of knowledge corresponds to what the Christian Theology calls salvation by *faith*. What is the difference between the two?

The Path of *Action* as defined by the Hindus, has for its goal the accumulation of selfish personal power; the extension of dominion in the world; to accumulate, extend and broaden our possessions and property, that is the aim of the Path of Action. This is natural for everybody at a particular stage of development. Everybody wants to enlarge and extend his personal dominion, but this will not lead to true immortality or true life. Experiments have to be made in this line, but there must come a time when we will beat retreat and give up this grasping, craving, desiring ignorance and take up the Path of *Renunciation*. This path is necessary for our supreme happiness.

The *Karma Marga*, the Path of Action, is of three kinds. This path of action is simply worldliness. Now, worlds are of three kinds, ignoring the sub-divisions.

The first—*Pratyaksha-Samsara*—gross, material world.

The second—*Manasik-Samsara*—psychic or astral world.

The third—*Avijnata-Samsara*—which literally means the world of the unknown.

These are the principal worlds and they are exclusive of one another to an extent.

At the time when we are in dream land or in other words, the astral or psychic world, this gross, material world is, as it were, excluded, and so it is with the third world, *Avijnata Samsara*. Some idea of this third world may be had by referring to the deep sleep state. In that state you are in a world devoid of any connection with *meum* and *teum*, the world of the Unknown.

The heaven and hell of the Christians, the Mohammedan paradise the Hindu Swarg, all belong to the second world, the world of *Manasik Samsara*, spiritual world.

The second world has many sub-divisions, in certain sub-divisions of the second world we place the spirits. We need not at present enter into these details. The Path of Action

is simply worldliness. All ideas of extending our own personal power is worldliness.

A great scientist makes wonderful discoveries as to steam or electricity and by so doing he extends his own personal power; he has also extended our dominion over the elements. We are thankful to him, we honour him, we respect and revere him, but we do not go to him for salvation. We turn to him and take his discoveries at their worth, but we do not go to him for perfect bliss, for the All. Of that subject he knows nothing.

Similarly there may be a great empirical philosopher one who extends our knowledge of the mind's functions. We go to him, we are grateful to him for letting us know the operations of the mind, intellect, feelings and emotions; we are grateful to him, but even a philosopher like Mill or Spencer will not be turned to for real peace of heart; each is very good in his own line, but does not give us the one thing needful.

In India there are a great many people dealing with Spiritualism, men who have to do with the departed. They have a great

deal of knowledge from what is called the other world, not of materiality but knowledge of the other, the second world; but worldliness is worldliness, whether of this or the other world, whether of this first gross material world or the second or psychic world. The reality or *noumenon* underlies all these worlds and is above them. A knowledge of this Reality or Truth is the one thing needful. We welcome these people as we would welcome a scientist or philosopher, but we do not bend our knees before them, for real peace and happiness, we cannot get that from them.

It sometimes happens that a scientist or an empirical philosopher possesses divine knowledge; the spiritualist may also possess the right knowledge, but then his spiritual power, his power to communicate with the departed, is related to his divine wisdom as the knowledge of Mathematics is related to Rama's Vedanta. Rama was a Professor of Mathematics, but that Mathematics has nothing to do with the Vedanta which he is preaching. We must not confound the two.

A gentleman in India, a fast friend of Rama, was a spiritualist in this sense. He was taken to a place, his eyes were blindfolded and a book on Mathematics was placed before him. This book he had never seen. In that state he could go on reading. Mathematics has signs of its own and this work contained names which he was not supposed to know. He asked for a blank sheet of paper and went on copying all that was in the pages of the Mathematical book. He could not call the symbols by their proper names, but he copied them all; he possessed that power. He could read your thoughts and could copy instantly all that you could write with your own hand, apart from him. Well, here was a spiritualist but he was far from being a holy man, no not in the least; worldly, worldly he was and not a holy or happy man.

Spiritualism is often designated as a Science and as a Science we may respect it, but it must not be confounded with that which brings the real joy, the Perfect Bliss, that which places you above all temptations.

We know of a man in India who was apparently dead for six months. This process of suspending life functions is called *Khechari Mudra* and is given in full detail in the works on *Hatha Yoga*. He put himself in that state. There was no sign of life, no blood flowed through his veins. After six months he came to life again. Here was a man who might be considered a wonder of wonders, another Christ. He came to life after having been apparently dead for six months, not three days only. This man was far from being happy or free. Rama need not mention the crimes he committed. The prince in whose court he practised these things drove him out of the State.

There was another man who walked on the waters. A real saint laughed and asked him how long it took him to acquire this power. He replied that it took him seventeen years. The saint replied, "In seventeen years you have acquired a power worth two cents." (We give two cents to a boatman and he ferries us across the river.)

All personal power is limited, it binds

you just as much as any possession or property binds you. Chains are chains whether of iron or gold ; they enslave you all the same.

If these powers make a man so very holy, then dogs must be holy. Dogs smell out where the stag is. The dog has the power of smell that man had not; hence they must be holy.

There was a *fakir* who could make a king of any person. How had he acquired this power? He answered that he fasted and after that ate the droppings of cows. He lived in a certain way and thus acquired this particular power. A brother said to him, "You give this power of a king to be enjoyed by everybody, but to you fall only the cow's droppings." Thus Indians respect and honour persons having these powers that is all, they know that that which puts us beyond all want is simply the knowledge of Self.

A *Hatha Yogi* came before an Indian prince and threw himself into a long trance. There was no sign of life. The people built a cottage over him to protect him from rain and storm. One night there was a very severe storm and the bricks fell on the head of the

Yogi. He came to life again and the first words he uttered were "A horse as my reward, O king : a horse, a horse, O king". Thus Indians know that so long as persons of this kind are in a state of concentration, they are in a good state, they are happy, but when on the material plane they are just as miserable as anybody else.

Devouring a dagger, sword, or big knife through the mouth, drawing needles through the skin, and many other things are too common in India, Again, keeping the mind in a state of trance for three or four hours is not a state of trance necessarily brought about by divine wisdom. It is practised by thousands of men in India, but in most cases it is simply like Prometheus, stealing fire from Heaven. It is throwing the curtain before our eyes not permanently but for the time being only.

Take the pond or lake ; over it is a green mantle or scum. Just turn aside this green mantle and there sparkles the beautiful lovely water from below. Draw your hand aside and the green mantle covers up again the

crystal water which made its appearance. It is reasonable, feasible, and practical to cleanse the lake of the mind. Clear it for a few minutes by turning aside the green mantle and we may have concentration, but it does not cure the disease permanently. Repeatedly take out some of the green mantle or scum and throw it off and thus the remaining mantle becomes thinner until ultimately the whole lake is cleared. That is the object set before itself by Vedanta.

Again, here is a snake which bites you. Now this snake can be cold stricken; it coils itself into a ball and may be handled. Bring it home and place it before the fire. When it receives the heat, it stretches itself and bites; its venom returns and the poison is there. The venom is not gone from the snake. This is another illustration of the process of concentration adopted by some. In the case of most people concentration is simply the snake of the mind coiled around; the poisonous fangs of this snake are the desires which apparently die out for a time. This little mind sleeps, or in other words, is

thrown into a state of *Samadhi*. The snake is practically dead, cold-stricken, but not really dead. The snake might be handled in another way. We might take up a musical instrument and blow *mantrams* until the snake is charmed; then by skill on our part we can get hold of the snake, and take out its fangs and teeth. The snake is then fangless and toothless, the poison being taken out of it. This is the Vedantic way of controlling the mind.

Spiritualists usually put their minds in a state comparable to that of the cold-stricken snake and are in a state of bliss, but in this work-a-day life their relatives, friends, brothers, sisters and enemies all of them come and warm up the snake of the passions and desires; they heat up this snake and then the snake of passions and desires is roused, the mind within is up to mischief again. The fangs of the snake were not taken out and are poisonous as before. No character is built, no true spirituality is gained.

Most of these people want to tread upon their powers by making money. Concentration

of mind is all right, but make the snake poisonless, pick out the fangs of the snake, rise above all temptation : build your character. These things are to be looked after, and must be remembered. When all the points of weakness are cured, you are the snake without the fangs, without the teeth and even then you can be cold-stricken, but there is no necessity of remaining in that state; there is no venom in your stings. You have character now and in the busy work-a-day life you are unharmed, undamaged, you are beyond it.

A man drinks wine until he becomes intoxicated and while in that condition, he sells his house for \$ 500 ; while in this condition he writes out a document selling his house for \$ 500. His wife soon gives him vinegar or some sour drink and he becomes sober, he is then sorry for what he has done and the folly of selling his big house for nothing. He decides to bring a law suit against the man who bought his house hoping to gain his point on the ground of his intoxicated condition which rendered him unaccoun-

table for his actions. He was not sober at the time. Just so it is with some people. They are in a kind of intoxicated state and while in that they sell out to God, they give all their money, renounce all their possessions, give up father, mother, sister, brother, friend, all, all for God ; they have lost all for God's sake. Very good, they are in concentration and after a short time worldly wants begin to tell on them and petty cares make their existence felt. They are given vinegar and all intoxication subsides, and then they take back everything from God. The body becomes my body, the house my house, and they keep on wanting until they want even what is their neighbour's to be taken back, want everything taken back from God. This is all very well so far as it goes, but true peace and happiness you can have only when you rise to that state of perfection, when you give up everything permanently for God and when you have built your character which makes you proof against all troubles. There is no anxiety, no fear, no hope of the world. You stand above all this.

According to Vedanta, if for a moment you commune with the Divine you could have certain powers. Will you not have the whole world as yours? All is yours if you succeed in reaching those heights of renunciation regularly.

If we seek an official of the king, we make a friend of him alone; through him we may or may not be able to make friends with the king and other officials. Seek the king first and the other subordinates will seek you and become your friends of their own accord.

Some people in India want to acquire particular powers and do succeed in getting them. There are others who shun them. They want to tread the Path of Renunciation. They want to know the one thing needful. There is no power in this world without renunciation but in acquiring particular powers renunciation is imperfect. Let renunciation be perfect, then dominion is perfect; the whole world is yours. Those people who tread the path of renunciation seek the king himself. The king being realized within yourself, all officials become your servants.

This is the natural way, *These power should seek you.* You should not seek the powers.

Is it right to develop psychic power? For its own sake it is worldliness. Vedanta says you can communicate with the *departed*, it is possible no doubt; but then is it not just as good, nay better, to communicate with the living? It is a question whether the departed come to us or whether it is our own Self that takes up these forms. The conclusion of Vedanta is that if you look upon the psychic world from the stand-point of the gross material world, you may say that the departed come to you; from the stand-point of reality even the so-called gross material world people are wrong in making the statement that "such and such a person called to see me." They are wrong from the stand-point of reality for it is but your own Self which stands up before you, above you, below you, and nobody else. You yourself manifest in all these apparent varieties. Brother, friend, enemy ye are according to Vedanta. In reality to say that the departed come is not true; it is ourselves in other forms and in other shades.

Are there definite steps to be followed to acquire psychic power? Yes, if one would be an engineer, he must go through a particular training; if he would become a physician, he must go to the Medical College. In the same manner, in order to see these psychic phenomena we must undergo a particular training, but this need not be told at this time. Rama would recommend no running or hunting after shadows or ghosts. Where a holy man dwells they dare not approach.

Rama lived at one time in a cave in the Himalayas which was noted for being haunted by ghosts. The people who lived in the neighbouring villages spoke of several monks having died by remaining in that cave for a night. Some of the visitors were said to have been frightened to swooning. When Rama expressed a desire to live in that cave everybody was amazed. Rama lived in that cave for several months and not a single ghost or shade appeared. It seems that they all fled. There were snakes and scorpions inside the neighbourhood, but never did any harm to Rama's body.

It is proved by Vedanta that free souls or the *Jivanmuktas* never live after death as ghosts ; it is only the slaves of their own phantoms that have to assume the garb of ghosts or spirits. It is only the bound souls that are enchained in those shadowy shapes.

Dr. Johnson, the prince of talkers, with whom it is said there was no reasoning, because "if his pistol misses fire he knocks you down with the butt end of it," Johnson who would always have the last word to himself in an argument, in a dream found himself beaten by Burke. To a man of Johnson's character this dream was as bad as a nightmare. He started up and lost his ease of mind ; he could not fall asleep ; but mind cannot by its own nature—Divine nature—live long in unrest. He had to control himself, he had to console himself somehow or other. He reflected and came to the understanding that the arguments advanced by Burke were also furnished by his own mind the real Burke knew nothing about them ; thus it was he himself who appeared unto himself as Burke and got the better of him-

self. So it is yourself that appears to yourself as ghosts, spirits, enemies, friends, neighbours, lakes, rivers, mountains. In dreams you see rivers and mountains ; if they be outside your self, the bed must become enriched by the river's water and the bedstead together with the sleeping room must be crushed down by the weight of the mountains you see. The swelling rivers and giant mountains are all *within* you. You split yourself into the outside phenomena, the object on the one hand, and into the little thinking agent, the subject on the other hand. In reality you are the object as well as the subject. You are the self as well as the so-called not-self. You are the lovely rose and the lover nightingale. You are the flower as well as the bee. Every thing you are. The ghosts and spirits, the gods and angels, the sinners and saints, all ye are. Know that, feel that, realize that, and ye are free. This is the Path of Renunciation. Do not place your centre outside yourself ; this will make you fall. Place all your confidence in yourself, remain in your centre, and nothing will shake you.

LECTURE IV.

THE SPIRITUAL LAW OF CHARACTER.

*Lecture delivered at Hermetic Brotherhood Hall,
San Francisco, on December 17, 1902.*

What is there in this world that remains to be desired to a man who has once known himself? Nothing in all the treasures of the kingdom, nothing in all the universe can draw his attention. Nothing in all charms and beauties of this world can draw his notice, nothing in all the stores of knowledge can attract him. Oh, what happiness, what supreme joy, what perfect bliss, how indescribable! It transcends all language and surpasses all description. That infinite joy, that supreme bliss, that infinite happiness ye are, that is your real Self; that is your Atman.

Know that and you stand above all wants and needs. Have that and the whole universe is yours.

Oh, what a mistake is made by the people, what an error is committed in giving up this infinite joy, this Supreme Bliss for worldly delusion, the shadows, the *will o' the wisps*. This whole happiness is yours ; that ye are. Why not seek that ? Take possession of your birthright. Like Esau, people sell their birthright for a mess of pottage.

Judas Iscariot sold Christ for thirty pieces of silver. Do not sell the Christ of your real Self, the Lord of lords, for the deluding pleasures of this world. Be wiser, be wiser.

Within you is the real happiness, within you is the mighty ocean of nectar divine. Seek it within you, feel it, feel it, it is here, the Self. It is not the body, the mind, the intellect ; it is not the desires or the desiring ; it is not the objects of desire ; above all these ye are. All these are simply manifestations. Ye appear as the smiling flower, as the twinkling stars. What is there in the world which can make you desire anything ?

Just sing, just chant OM and while chanting it, put your whole heart into it, put

all your energies into it, put your whole soul into it. Put all your strength in realizing it. The meaning of this syllable OM is "I AM HE", "I AND HE ARE ONE," OM, "THE SAME AM I." OM, OM. While chanting, be conjuring up, if possible, before your mind all your weaknesses and all your temptations. Trample them under your feet, crush them out, rise above them and come out victorious.

In India there is a beautiful story in the Puranas. It speaks of Krishna jumping into the river Jamuna while his father, mother, friends and relatives stood by struck dumb with amazement. In their very presence he jumped into the torrent. They thought that he was gone, that he would never rise again. The story says that he went to the bottom of the river and there was a thousand-headed dragon. Krishna began to blow his flute, he began to play the mantram OM, he began to kick down the heads of the dragon, he began to crush down the heads of the dragon one by one, but as he crushed the many heads of the dragon one by one, other

heads sprang up and thus it was very hard for him. Krishna went on jumping and dancing upon the crested head of the dragon; he went on playing the mantram on his flute, he went on chanting his mantram and still jumping and crushing down the heads of the dragon. In half an hour the dragon was dead; what with the charming note of the flute and the crushing of the dragon by his heels, the dragon was dead. The waters of the river were turned into blood and the blood of the dragon mixed with the water of the river. All the wives of the dragon came up to pay homage to Krishna, they wanted to drink of the nectar of his sweet presence. Krishna came up from the river, the amazed relatives and friends were beside themselves, their joy knew no bounds, so happy were they to find their beloved Krishna, their beloved one, in their midst again. This story has a double meaning. It is an object lesson, so to say, for those who want to gain an insight of reality into their own Divinity,

That lake or river represents the mind or rather the lake of the mind, and whoever

wants to become Krishna (the word Krishna means or stands for Deity, God), whoever wants to regain the paradise lost, he has to enter deep into the lake of his own mind, to dive deep into himself. He has to plunge deep into his own nature, reaching the bottom he has to fight the venomous dragon, the poisonous snake of passion, desire, the venomous dragon of the worldly mind. He has to crush it down, he has to destroy its crests, he has to kick down its many heads, he has to charm and destroy it. He must make clear the lake of his mind, he must clear his mind this way. The process is the same as that followed by Krishna. He is to take up his flute and play the mantram OM through it. He has to sing that divine, that blessed song through it.

What is this flute? It is simply a symbol for you. Look at the flute. Indian poets attach great importance to it. What a great deed was it that the flute performed that it was raised to such dignity? By virtue of which great Karma was it elevated to such a position? Why was it that Krishna who

was the object of worship, who was loved by mighty monarchs, who was worshipped by thousands of fairy maidens in broad India, how was it that Krishna, the beloved one, the powerful one, the love personified, that Krishna, who did not condescend to look at kings or monarchs, why gave he this flute kisses? What raised it to such a position? The flute's answer was—"I have one virtue, one good point I have. I have made myself void of all matter."

The flute is empty from head to foot. "I emptied myself or non-self." Just so, applying the flute to the lips means purifying the heart, turning the mind unto God; throwing everything at the feet of God, the Beloved One. Just give up from your heart of hearts, give up all claim upon the body, give up all selfishness, all selfish connections, all thoughts of mine and thine; rise above it. Wooing God, wooing Him as no worldly lover woos his lady love; hungering and thirsting after the realization of the true Self, just as a man of the world hungers and thirsts for what he has not had for a long

time, hungering and thirsting for the Divine; yearning for the Truth ; craving after a taste of the supreme reality of Self, putting yourself in that state of mind is applying the flute to the lips. In this state of mind, in this peace of heart, with such a pure soul begin to chant the mantram OM; begin to sing the sacred syllable OM. This is putting the breath of music into the flute. Make your whole life a flute. Make your whole body a flute. Empty it of selfishness and fill it with divine breath.

Chant OM and while doing it, begin that search within the lake of your mind. Search out the poisonous snake with its many tongues. These heads, tongues, and fangs of the poisonous snake are the innumerable wants, the wordly tendencies, and the selfish propensities. Crush them one by one, trample them under your feet, single them out, overcome them and destroy them while singing the syllable OM.

Build up a character. make firm resolutions, make strong determinations and take solemn vows so that when you come out of

the lake or river of the mind, you may not find the waters poisoned ; so that the waters will not poison those who drink from them. Come out of the lake having purified it altogether. Let people differ from you, let them subject you to all sorts of difficulties, let them revile you, but despite their favours and frowns, their threats and promises, from the lake of your mind there should flow nothing but divine, infinitely pure, fresh water. Nectar should flow out of you so that it may become as impossible for you to think evil as for the pure fresh spring to poison those who drink from it. Purify the heart, sing the syllable OM, pick out all points of weakness and eradicate them. Come out victorious having formed a beautiful character. When the dragon of passion is destroyed you will find the objects of desire worshipping you just as the wives of the dragon under the river paid homage unto Krishna after he had killed the snake.

Draw a diagram for your use and place on this diagram a list of the ordinary sins and shortcomings. This table having been

traced, you take the day of the week, perhaps on that day you have suffered from greed or grief; you then place the mark (x) directly under the column headed greed or grief, along the line of the date and so on. By keeping this private diary you can bring before you your shortcomings and be brought face to face with your weaknesses.

Rama does not recommend that these marks be kept on the diagram. Today you yield to some shortcoming; be true to yourselves and put down the asterisk mark today. Next day in the morning or at any time convenient to you, close the door, sit down all alone and open the chart before you and here you see that you yielded to greed or grief or whatever it may be; then begin lecturing to yourself.

We in this country have too many lectures from others. Let all the great lecturers of the age come, let Christ or God Himself come and lecture, but lectures from others will be of no avail unless you are prepared to lecture that yourself. He alone can raise himself or make progress, who

lectures to himself. You know that you yielded to grief. Try and diagnose and prognose the feeling. Why were you overpowered by grief? Find out the cause and then find a remedy for it. You may at that time read an instructive book, say Bhagavad-Gita or the Bible, or Emerson's works, or any books which may tend to lift you from the plane of grief and with their aid and the aid of your own lectures, reflections, meditations, try to drive out this feeling from you for ever. If you feel convinced at that time that you have conquered and that you will not lose yourself again, no matter what may befall you, when you are assured you have trampled it under your feet, that you have gained the victory, then erase the asterisk mark. You are free then. Why condemn yourself for the past? Let the dead past bury its dead.

Take up these faults one by one, find the cause and the remedy for each, diagnose and prognose each one, lecture to yourself, but before such diagnosis and prognosis is done in this class, each one of you must lecture

to yourself. Each one will have to do the work for himself. Sit down and meditate upon that which you suffer from and while meditating chant or sing OM. While the lips are chanting, while the voice hums this sacred syllable, while you are firm in your resolutions, the infinite blessings celestial are on you. You will be strengthened from within. These are some of the crested heads of the dragon which infested the lake of your mind. Crush them out one by one. There is one common cause for all shortcomings, one common basis, root of all these evils, and that is Ignorance,—Ignorance in all its shapes especially ignorance of the real Self, ignorance of the true Atman.

People identify themselves with the body, accumulate all sorts of things around it and want to have pleasures from without. They are identified with the body and are liable to be grieved or afflicted.

Rise above the body. Feel and realize that you are the Infinite, the Supreme Self, and how can you be affected by passion or greed?

As a division to the general ignorance of the true Self, there is the ignorance of the common laws of nature which keeps people sick and weak. Here is a sacred law of nature, a law which cannot be set at naught. The law is—

Do any kind of wrong, do any mischief, harbour in your mind any kind of wrong, do these wrong deeds, commit these sins even at a place where you are sure nobody will catch you or find you, where nobody will call you to question. Sow these seeds of evil wherever you please, even in a place as secure as any fort could be ; sow the wind and by the most stern, unrelenting, irrefragable, irretrievable law, you reap the whirlwind ; you must be visited with pain and suffering. The wages of sin is death.

People take it as a moral law and say that there is not the same strength in it as there is in mathematical laws ; they say that there is no mathematical certainty about it. Mistaken are they who think that way. In the most solitary caves commit a sin and you will in no time be astonished to see that the

very grass under your feet stands up and bears testimony against you. You will in time see that the very walls, the very trees have tongues and speak. You cannot cheat nature, Providence. This is a truth ; this is a law. We commit sins only in the heart and we find ourselves in the outside world surrounded by embarrassing and harassing circumstances ; in difficulties, in all sorts of straits. We find this to be the case and those who are ignorant of the real cause of their difficulties blame circumstances ; they begin to fight their surroundings, they file law suits against relatives, friends, and their fellow-men. Here is a divine law which should be proclaimed in all corners and in all bazars. Try to throw dust into the eyes of God and you will be blinded yourself.

The law is that you shall be pure. Harbour impurity and you must suffer the consequences. We will take up these spiritual laws one by one and prove them with a mathematical certainty. When a man once understands these spiritual laws, it becomes impossible for him to stoop to these selfish

desires. Having gained control of these desires, the mind can be concentrated for any length of time. Character must be built first, this is necessary.

Is fasting necessary to the conquering of one's own mind ?

As to fasting, Rama says, do not starve or overfeed. Both extremes are to be avoided. Sometimes fasting comes naturally ; we feel within ourselves a natural desire to abstain from eating. Such instincts of the heart should be obeyed, but at other times the inner self tells you to take nourishment. Follow these instincts.

Fasting should be taken as a help but it should not master us.. People often fast because it is forced upon them ; they then become servants of this slavery of fasting. Rama does not countenance slavery. As to fasting, in India some do fast and there are particular days which are especially observed as to what kind of food is taken and how much. These days are the Full Moon day and New Moon day.

On the Full Moon day, people in India

eat such food as will not tell on the stomach ; and on that day they specially concentrate the mind, that day being particularly favourable for concentration. This you will see if you try to verify it. Such food is taken as will not disturb the equilibrium of the mind.

The New moon night and the New Moon day are especially instinct with a particular kind of virtue in aiding the concentration of the mind.

True fasting means ridding ourselves of all selfish designs, desires, not feeding them but purging ourselves wholly of them.

LECTURE V.

THE KINGDOM OF HEAVEN.

*Lecture delivered at the Hermetic Brotherhood Hall,
San Francisco, on December 19, 1902.*

The Kingdom of Heaven is within you
How have you to realize that ?

There is a very beautiful story showing how to realize the kingdom of Heaven within us. It is related that at one time the Vedas were taken by a demon and carried to the bottom of the sea.

The word 'Veda' has two meanings. The original meaning is knowledge, the kingdom of Heaven. The second meaning is, the most sacred Scriptures of the Hindus.

The name of this demon, said to have carried the Vedas to the bottom of the sea, was Shankhasur which etymologically means the demon of the conchshell or the "insect dwelling in conch."

In order to redeem the Vedas, in order to bring back the treasures of knowledge, God incarnated as a fish, fought with the demon destroyed it, and brought back the Vedas to the world.

Children read that story and take it literally ; common people read it and take it literally, but there is a deep, hidden meaning in the story. The story was meant to illustrate a general truth.

God incarnated as a fish to bring back the Vedas from the worm living in the conch shell. God incarnated as a fish and fought the demon or insect at the bottom of the sea and destroyed it. What was the use of this ? The fish is a maritime animal and the conch-shell is also inhabited by a creature of the sea. Now God, the All, in the shape of the fish fought the insect of the sea. The insect was driven out of the shell and the waves of the sea washed the shell ashore. People picked it up. The conch-shell was blown and there came out of it reverberating sound OM. This is Veda. In this sense was the Veda, the conch-shell, brought from the bottom of the sea.

The story-teller meant to lay particular stress on the importance of the sacred *mantram* OM. The object is to show that this sacred syllable OM is the end of knowledge in all the world. It is all the Vedas, all the Kingdom of heaven put in a conch-shell condensed to its smallest compass. That was the object of this story.

The Hindus blow conch-shell on all sacred and important occasions, *i. e.*, they chant OM at the time of death, birth, war or worship. Happy is he who lives, moves and has his being in OM.

In order to come by these treasures within or in order that the kingdom of Heaven may be unlocked, this is the key to be used.

People of Europe and America do not wish to take up anything unless it appeals to their intellect. Even though we may not be able to prove the virtue of this mantram by the logic of the world, yet there is no denial of the powerful effect which this mantram, chanted in the proper way produces on the character of a man, or of the virtue it has of unfolding the inner secrets, in

placing all the treasures of the world at our disposal. One object of the story-teller was to show that all the knowledge of the sacred Scriptures of the Hindus was obtained when the writers of these volumes had thrown themselves into ecstasies by the humming of this syllable. This mantram is the seed of all knowledge. The importance of this mantram will be laid before you from different stand-points. It is necessary to show the importance of this mantram in order that the people may take to it with their whole heart.

First of all, the mantram OM does not belong to any special language. Thinking it to be a Sanskrit word and not belonging to any other language, do not reject it. It is the name of God. This syllable comes to you from within, no body teaches you this syllable. It comes to you at birth. The child's cry resembles remarkably the sound oom Om, Aam, a perverted form of OM. The word OM comes from within to every child.

The true way to write OM is AUM. According to the rules of Sanskrit Grammar

A and U, when connected together, coalesce in to O. Even the mute can produce the sounds of A, U and M. Thus OM in its entirety, in its parts, is brought to the world by everybody and by himself. It is the most natural word which can occur to anybody. When boys are very happy in the streets, their overflowing joy finds natural expression in the noisy sound of prolonged O, which is simply OM cut short.

This sound occurs in every language, Sanskrit, Persian, English, Japanese, all have it in a more or less perfect form. This sound O is used on occasions when people get beyond themselves ; when they are exhilarated, when they are filled with joy, this sound naturally comes to them. When people fall sick or are in trouble, when they are suffering excruciating pain, what sound finds utterance through their lips ? It is Oh, Uh or Um, which is a mere corruption of OM. The Hebrew, the Arabic, the English prayers end with Amen, which most remarkably resembles OM. The last letter in the Greek alphabet is Omega giving the sound OM a prominent place.

Why should this sound come to every body, why should this sound come from the lips of everybody in illness, be he a European, American, Hindu, Persian, Japanese, or of any denomination? The Hindu answers. This sound is like a beautiful tree yielding a cool shade to the sick man who is being scorched by the burning Sun, so naturally does this sick person seek the cool shelter of the spreading tree. Thus it is that everybody when sick or suffering naturally resorts to this syllable OM, this natural sound. It gives him a little relief. We see it naturally brings relief under all circumstances; the sick are relieved by chanting this sound. If it can bring relief even to the sick and suffering, may it not bring peace and harmony if you sing it in the right way? We call it *pranava* and mean by it something that pervades life or runs through *prana* or breath. Every animal sends forth this sound, it is associated with his breath. If you breathe forcibly so as to make respiration audible, you will see that the sound if represented by an articulate word is Soham, Soham, (breathing through

the nose). This sound is in the breath of all ; now in this we see S.O.H.A M.

Sanskrit Grammar is more developed than any other in the world. It has analysed all sounds and all words perfectly. M is called a consonant but this consonant is nasal and it is proved that M is a consonant which borders on vowelhood. O and A are vowels according to all Grammars. S and H are consonants. Throw aside the consonants and we have O, A, M, or OM.

Now, you see that the vowels are independent sounds and the consonants are dependent sounds, they cannot stand alone or by themselves. For instance, here is the consonant K ; you call it Kay, in Sanskrit it is Ka (क); you must join a vowel like 'e' or 'a' to the original sound of the consonant and then it becomes capable of being pronounced.

Consonants represent name and form in this world. All names and forms in this world are like consonants, dependents. Can any of them stand alone without the supreme reality behind them ? All *phenomena* consist

of names and forms which cannot be pronounced without an underlying *noumenon* or reality, substratum, God, the Unknowable or whatever you may choose to call it. The underlying reality is proved to be the absolute Being, absolute Knowledge and absolute Bliss, denoted respectively by A, U and M. Thus in Soham the consonants S and H stand for the phenomenal names, form and shape, and the inherent OM represents the underlying reality.

If we have toys made of sugar but of various shapes, some in the shape of a dog, some in the shape of an ox, some in the shape of a lion, some in the shape of a man, they differ from one another, but all the difference lies in mere shapes and forms and names. Being made out of one substance all of them are the same sugar.

Go to the ocean. There you will find a ripple here and a ripple there, a breaker here and a breaker there, differing in size and ripple, but look at the reality behind them, it is the one ocean; all are the same they are all water; the difference lies in shape and form.

Take up the diamond so brilliant, so sparkling, so dazzling, so hard that it will cut iron easily ; then take charcoal so soft that it will easily leave a mark on paper, so dirty, so ugly, so worthless. Chemists tell us that there is no difference in reality between the two. Both are the same carbon, no difference whatever between the two. Then what makes the apparent difference, it is the difference in the shape and form. The condition and shape of the particles of carbon in one is different from the other, the only difference is in form.

Similarly, according to Hindu Philosophy, all separate divisions in this world are due to name and form. If you live deep into the bottom, if you analyse the underlying reality in all names and forms, you will see that there is One unchangeable, everlasting, immutable principle behind all. That Reality stands by itself. That Reality might be compared to the vowel sounds, and the name and form might well be compared to the consonant sounds. Thus in So-ham, 's' and 'h' representing name and form, something dependent,

being omitted, only Reality remains and we come to the syllable AUM—OM. Thus OM is the reality which runs through your breath. It is present in all breath of the world, it is the most natural name of the Power which is at the back of all difference, all divisions, all separateness, the most natural name for the Reality.

Professor Max Muller and other philosophers with him have proved that all thought is related to language as the obverse and reverse of the same coin. One cannot exist without the other. Could you see this object, the table, without thinking of it? Could you preceive anything else without thinking accordingly? The very word 'perceive' signifies mental thought.

Again, thought and language are the same ; you cannot think without language. The infant knows no language and has no thought. Let the child begin to think, it cannot until it has language. The mother breathes names into the ears of the child ; the meaning of names are being breathed into the heart of the boy. The meaning is related

to the words of the mother as the rider to the horse. Upon the horse of words the rider of meaning rides into the soul of the child.

We cannot think without language. Thought and language are one, and we have already seen that the world and thought are also one. Therefore language and thought being in a way identical, and also thought and the world being identical, word and the world are kin to each other. No object in this world is observed without thought. Try to see an object and do not let its conception enter your mind ; it will be impossible. In fact perceiving the blackboard means thinking of the blackboard.

All objects of this world are the counterpart of the corresponding idea. Nothing is perceived in this world without thought ; and there can be no thought without language. The world is related to language as the obverse and reverse of the same point. This tells you the real truth or the real significance of "In the beginning there was the word, the word was with God and the word was God."

Now, we want to have a single word or sound which will represent the whole world, We want some word which will represent the power, the energy, the force, the governing substance, the thing in itself which upholds the Universe.

In all the languages we have some sounds which come from the throat, others which come from the lips, others back in the mouth near the palate. There is not a single sound in any language which springs from a region of the vocal organs below the throat. The throat is the boundary, or rather one boundary of the range of the vocal organs, the lips are the other boundary. None comes from outside the lips.

Here we have A, U, M; the sound A is guttural. This comes from one boundary of the vocal organs.

U (oo) proceeds exactly from the middle of the range of sounds, middle of the vocal regions near the palate.

M is labial and nasal sound at the end or extremity of the vocal organs or regions. Thus A represents the beginning of the range

of sound ; U represents the middle, and M represents the end. It covers the whole field. OM, OM is the most natural name. It represents all language and consequently all world. Here arises a question. There are many other sounds which are located in the throat like A. Similarly U and M have many kindred sounds. Why should not any other guttural chosen arbitrarily and joined with any other sound akin to U and also to any other kindred labial of form, a word to represent all languages ?

Similarly, out of all the other sounds which proceed from the same region as U (oo), is the only sound which may be called the lord, the chief, the monarch of them all. It is a vowel, a sound brought out by every child. A mute has it with him, it was not taught by others, it came of itself and is consequently the best representative of its kind. M is the best representation of all the labials. There is another peculiarity about it. It is nasal and covers up all the field of the nose which is the seat of the breath. Thus we see that if there

could be any perfect name, it is OM. This is the representative of all languages. It is the representative of all thought. It is the representative of the whole world.

All the Vedanta, nay, all the philosophy of the Hindus is simply an exposition of this syllable OM. OM covers the whole Universe. There is not a law, not a force in the whole world, not an object in all the world which is not comprised by the syllable OM. One by one you will see that all the planes of being, all the worlds, all phases of existence are covered by this syllable A U M, OM.

Sounds are of two kinds, articulate and inarticulate. We call them *Varnatmak* and *Dhvanyatmak*. These Sanskrit names are full of meaning. *Varnatmak* means literally "sounds capable of being put in black and white." *Dhvanyatmak* means "sounds which cannot be put in writing." All ordinary language is *Varnatmak*. The language of feeling is *Dhvanyamak*; it cannot be expressed by characters or written in words.

A man laughs. Could you express that in any written language? Could you represent

that on paper? A man weeps, that you cannot put on paper. These are *Dhvanyatmak*. We see that in the articulate sounds, or the natural language, *Dhvanyatmak*, have a purpose which cannot be served by *Varnatmak*. Suppose some of you go to a foreign country, or a foreigner comes to your country, he cannot speak or understand your language. He requires something, perhaps, he wants to purchase something. You do not understand him. Perhaps the man is hungry, requires something to eat; not understanding his language you do not attend to his needs. The man begins to cry and to weep. You then understand, then you see. This language of feeling is understood everywhere, but the *Varnatmak* or artificial language is understood by those only who have learned it. The natural language is understood everywhere.

You begin to laugh, all understand that something funny or pleasing has occurred to you or is within you. Here is a man who plays on a musical instrument, say, the violin; you know the harmony. The language

of music is *Dhvanyatmak* and understood by everybody.

In the *Merchant of Venice* we read

“therefore the poet

Did feign that Orpheus drew trees, stones and floods.

Since naught so stockish, hard and full of rage

But music for the time doth change his nature.”

The language of music is not of the same kind as the language of our thought. It has a particular use, there is a charm about it. Science may or may not be able to prove how and why music produces such a charming influence upon you, but it remains a fact. If Science cannot prove it, then it is to blame for that. Similarly, OM, OM has a charm about it, an efficiency, a virtue in it which directly brings the mind of one, who chants it, under control, which directly brings all feeling and all thought in a state of harmony; brings peace and rest to the soul and puts the mind in a state where it is one with God. Science may not be able to explain this, but this is a fact which can be verified by experiment. Woe unto Science if it goes against the truth connected with the efficacy of the sacred syllable OM.

LECTURE VI.

THE SACRED SYLLABLE OM.

*Lecture delivered at the Hermetic Brotherhood
Hall, San Francisco, on December 22, 1902.*

The other day a few words were spoken on the sacred mantram OM and it was also explained that the subject could not be exhausted in seven or eight lessons. Volumes have been written in the Sanskrit language and are still being written to-day on this sacred syllable. In fact, all the Vedas, all Vedanta, all the sacred Scriptures of the Hindus are contained in this syllable Om.

There are many different sects in India, but all the sects pay their heartfelt homage to OM. The Hebrews, the Mahomedans and the Christians, all end their prayers with "Amen." Mahomedans also do that, although they do not pronounce the word as 'Amen the 'Ameen.'

In your ordinary prayer what part does 'Amen' play? It comes in at a place where all speech stops, where all talk terminates at a point where the soul melts into Divinity. You go on pouring the language of the heart until that point is reached where the whole being is about to be melted into Divinity. Where the ineffable, the unspeakable, the inexpressible is reached, there is Amen. Then what is Amen? It is OM, nothing else. In all your sacred prayers Amen or Ameen occupies a place that exactly satisfies the meaning of the word Vedanta or 'end of speech,' and very nearly represents the essence of Vedanta, that is OM.

The literal meaning of Vedanta is the end of knowledge, the end of speech; a point where all speech, all thought stops, and among the Hindus the whole of Vedanta is represented by OM. The meaning in which that word is used in the Vedas will now be brought to your notice—OM, A. U. M.

The Tantrics explain OM in their own way. The Shaivas have their own way. The Vaishnavas have their own interpretation,

and all other Hindu sects have their peculiar explanation, but the interpretation that is about to be given is universal; it is to be given at the very fountain-head of the Vedanta.

OM consists of A, U, M. The sound A, in accordance with the teachings of Vedanta, represents the so called material Universe, the solid-seeming world, the world of gross senses, all that is observed in your wakeful state.

All the experiences of the dreamland are represented by U (oo). The observer as well as the things observed, both the subject and the object of the dreaming state, are denoted by the sound U. The psychic or astral plane, the world of spirits and all the heavens and hells are signified by U.

M represents all the unknown, the deep sleep state, and even in your wakeful state all that is unknown, all that is beyond comprehension of the intellect. Thus OM or A-U-M covers all the three-fold experience of man, Stands for all the phenomenal worlds. There is in A-U-M the common principle called

Amatra, that which signifies the imperishable, immutable *noumenon* or *the thing in itself* running through and pervading the threefold phenomena. This *Amatra* will be treated fully in another lecture. Suffice it to say that OM represents the All.

All the philosophy of Europe and America is based on the experience in the wakeful state and takes little or no notice of the experience of the dreaming or deep sleep state. The Hindu says, "You start with imperfect data. How can your solution of the problem of the Universe be correct?"

Philosophers limit themselves to the wakeful state. Mill, Hamilton, Berkeley, even Spencer, and all of them base all their discoveries and investigations on the experience gained in the wakeful state alone. There they want to discover the fountain-head of all force, energy, or any name they may please to call it. But see here, if you are given a mathematical problem and are asked to draw a conclusion, all the premises, the whole hypothesis you will have to consider. How can you solve a problem correctly when you take

up only a part of the data? Vedanta takes the whole data. Your data are threefold, your wordly experiences are threefold, and all this should be considered. The world of wakeful state disappears entirely in the other two states and yet you, that is to say, the Self, live in a dream state and in the deep sleep state you are dead, are you? The intellect and personal consciousness vanishes entirely in the deep sleep state and yet the real Self, the real 'you' remains the same. The unchangeable and immutable principle, this reality runs through the threefold worlds, in your true Atman or Self. This is OM. You have no right to take mind, intellect, or brain as yourself. How do you know that the world exists, how do you know that the Universe is here? Because you touch things, you see things, you hear things, you taste and smell things: that is the only proof. If you say, here is Victor Hugo, Robert Ingersol, Emerson, all these great thinkers are writing so much about this world, and so the world must exist, and we ask how do you know that religious books are there? You know they

are there through the senses. Your senses are the only direct or indirect proof of the existence of this world.

Sensation is the primary cause of all perception, intellection, etc. Sensation is not limited to your wakeful state. In your wakeful state, your senses are in the gross form, but do you not sense and perceive in your dreams, have you not sense organs peculiar to that time? The outer eyes and the outer ears are not working there. In the dreamland you create objects of senses and the corresponding sense organs or senses simultaneously. Thus we see that in the dreamland the senses and the objects sensed are like the positive and negative poles of the same power or as the obverse and reverse of the same coin. In dreams the subject and the object spring up together. Both the subject and the object of dreams are comprised by the sound U in A-U-M and the underlying reality in which both the subject and the object appear as waves is the real Atman or OM. According to Vedanta, just so in your wakeful state your senses and the objects are co-related to each

other as the positive and negative poles of the same power. In dreams even though the objects are produced instantaneously, they appear to have a long past of their own. Similarly in the wakeful state the objects of the world together with their past history make their appearance simultaneously with the percipient subject. And when you say that this world is real, this is the solid, rigid world, the statement is entirely founded on the evidence of the perceiving senses or subject, and is equivalent to the dreaming ego calling the objects of the dream real, or to the man calling his dog in the picture on canvas real, whereas in reality both are unreal.

What brought the senses into existence? The elements. How do you know of these elements? Through the senses. Is not that reasoning in a circle? This establishes the illusory nature of the world in the wakeful state. As in dreamland, so long as you are dreaming, the objects are real. Those objects are no more when in the wakeful state. In the wakeful state all things are solid but when in deep sleep state, where is the world?

Nowhere,—gone, gone. Here we see that; the definition of reality does not apply to the *phenomena* of the waking or dreaming state.

The Hindus define reality as that which persists in all circumstances. That which appears to be at one time and like a shadow disappears after a while must be a dilusive *phenomenon*. The same definition of reality is given by Herbert Spencer.

Why do you say that the dreamland is unreal? Because when you are awake it is not there. Then so does this very definition of unreality apply to the wakeful state. When in the dreamland or deep sleep state, the wakeful world is no longer.

The sound A in A-U-M indicates the apparent subject and object of the wakeful state as mere manifestations of the underlying Reality, Me.

What a prejudice has overtaken the heart of man. They say "I have hard cash. This is real, this gross, solid-seeming world," O fool, the only hard reality is your Self—Unchangeable, eternal is your Self, that is the only hard thing. The rest is all a trick of

the senses. Some people do not like to accept this conclusion, because it is derived from considering the dreaming and deep sleep states as rivals of the wakeful state. A few words will be said for their consideration. Over one-half of the surface of this big cipher of the Earth there being always night, almost half the population of the Earth is always in the dreaming or deep sleep state. Every body at some place passes through the sleeping experience just as much as through the wakeful experience. Is not the whole of childhood a long sleep? Death again is sleep. Well, the first three or four years you have been all along asleep. Now count the time, the hours passed in the wakeful state; you will be astonished to see that one half of your life is passed in sleep and one-half in waking. What right have you to take into consideration what took place in the wakeful state and not what took place in the sleeping state? Are you dead when you are asleep? No, the experiences of your dream-state are also experiences, then why not take them into consideration? If the wakeful state be more

powerful, why is it that even the strongest and wisest without exception, are, as it were, bound hand and foot by sleep and laid flat on the sofa or couch every night? The inexorable power of sleep takes no account of their ardent desire to keep awake. The sleep state has a world of its own as has also the wakeful state. Then if the wakeful world has any claim on attention, the dream world also must be duly considered.

Americans and Europeans determine everything from the stand-point of majority. Well then, the dreaming state as well as the deep sleep state are also to have a vote. If on the authority of wakeful experience the dreaming experience is unreal, so is the wakeful experience non-real on the authority of dreamland and deep sleep states. Again here are plants in a state of perpetual deep sleep and here are animals in the constant dreaming state, as it were. To them the world appears quite different from what it does to you; why not regard their experience? To the ant's eye, the frog's eye, the owl's eye, the elephant's eye, things are quite different,

from what they are to you. O, but you say man's experience alone must be considered and the wakeful state or the wakeful world must be called real. But if you rightly take the experience of all the perfect men, even that will convince you that this solid-seeming world is unreal. You will ask how this is so? Here are our Scientists, philosophers, Huxleys and Spencers. All lay immense stress upon the reality of the wakeful world. How can their experience show the unreality of the world? Just reflect. Will you believe them at their best or at their worst? You will not take into consideration their remarks made when they are asleep or snoring. In what state are these great writers at their best? They are at their best and worthy of all credit and reverence when knowledge is as it were issuing forth and springing from them. When in that highest state, go to them and see if every pore of their body, every hair on their skin is not lecturing as it were as to the non-reality of the world and proclaiming non-duality. In that state there is no *meum tuum*,

no duality , no plurality ; no personality, no world. All *phenomenon* is melted down to nothing. The thinker is in a state of concentration, a state of abstraction, a perfect state, a state where all knowledge is naturally oozing forth from him, a state where all knowledge naturally comes from him as does the light from the Sun. Being in that state he does not talk ; talk comes when he is just emerging from that plane ; discoveries and sublime thoughts are emanating from him. Thus the actual experience of all great thinkers when at their highest, testifies to the non-reality of the world. This may be made more clear. What do we do when we think ? When you think you proceed by dwelling upon a topic. You take up one point, excluding all other subjects ; you concentrate on it with your whole mind ; all your energies and powers are brought to bear upon that particular point. The mind becomes saturated with that idea. The result is that the idea disappears and absolute super-consciousness results, absolute consciousness which is the fountain-head of all knowledge.

According to a well-established Law of Psychology, in order to be conscious of one thing we must have something different beside it. When there is no duality in the mind, then all object-consciousness is at rest and thus the point of inspiration is reached.

When Tennyson is beyond all idea of Lord Tennyson, then alone is he the poet Tennyson. When Berkeley is no proprietary, copyrighting Bishop, then alone is he the thinker Berkeley. When Hume is above his personality which the biographer proclaims, then alone is he the philosopher Hume. When Huxley is not the historian's Huxley and is the all, as it were, then is he the Scientist Huxley.

When some grand and wonderful work is done through us, it is folly to take the credit for it, because when it was being done, the credit-seeking ego was entirely absent, else the beauty of the deed should have been marred. The consciousness of "I am doing" was altogether absent. The thing came from God of its own self. Thus we see that these people, thinkers or great writers, whoever

they may be, if we take their judgment, their opinion when at their best, they are found lecturing and preaching by their acts, nay through every pore of their body, that the world is unreal. 'Acts speak louder than words.' In battle we see great warriors and great heroes; being at their best they go on fighting; bullets fly thick and fast all about them, there is a bullet, there is a wound; blood gushes from their bodies; their bodies are torn to pieces, still they press on and on; in such a state pain is no pain. Why? Because practically the body is not body and the outside world no world. In the language of Energy he is giving a lie to the world and body. Thus your Napoleon, your Washington, your Wellington, and all others tell you through their acts, in spite of the belittling intellect they tell you that when the real Self, which is all Energy, asserts itself, the world is naught. The real Self, which is Knowledge Absolute and Power Absolute, is the only stern reality, before which the apparent reality of the world melts away.

What makes the arms of the warrior

strong? It is coming into unison with the stern, hard and fast reality of the true Self.

What causes so many discoveries and inventions to be suggested to the mind? Simply the intellect or mind's absorption for a short time in the hard, stern reality of the real Atman, God, That you are, Ye are that Reality, Ye are the Light of the Universe, the Lord of lords, the Holy of holies, the Highest of the high.

In the mantram OM (A-U-M), the first letter A stands for this stern Reality, your Self, as underlying and manifesting the illusory material world of the wakeful state, U represents the psychic world, and the last letter M denotes the Absolute Self as underlying the chaotic state and manifesting itself as all the Unknown.

When chanting OM, the wise have to concentrate their attention and put forth feelings in realising their Self to be the stern Reality which manifests the three worlds and also destroys the three worlds, just as the Sun reveals the colours at sunrise or dawn and also absorbs them back into himself before noon.

These worlds are *phenomenal*. In your dreaming state you see a wolf and fear that the wolf will devour you ; you are frightened, but it is not a wolf that you see, it is yourself. So Vedanta tells you that even in the wakeful state it is "Ye that are the enemy or the friend." Ye are the Sun and the pond in which the Sun is reflected. Ye are the lamp and the moth. The bitterest enemy that ye have, ye are that enemy, nobody else. While chanting OM, you have to work your mind up to such a pitch of realisation of this fact that all jealousy and ill-will may be rooted out of the mind, may be voted out. Weed out this idea of separateness. The figure and form of the friend or foe is a mere dream. You are the friend and you are the foe. Are the things you did yesterday with you to-day? Are they not a dream? They are gone. The things of yesterday—where are they, are they not gone? In this sense also the experience of the wakeful state is a dream ; the experience of the dream state is a dream. The real, the hard cash, the stern reality, the real Self is behind them. Realise that.

Some people want to materialise thought instead of realising all matter to be mere thought. They regard the material plane to be real as compared with the Astral world or the world of thought. According to Vedanta, the material as well as the Astral worlds are unreal. You must rise above both because rest, true peace, happiness can be had only when the reality, the hard cash behind the scenes, is realised.

In AUM, A (ah) is sometimes called a Matra or form, U is often called a Matra or form, M is called a Matra or form; but OM does not stop at Matra or form, it stands for the Reality, the hard cash which runs through, which underlies all these Matras. People say "We want life, we don't want mere ideas." O, what is Life? Is it the life of the dream state or the deep sleep state or is it the life of the wakeful state that you want? All this is only apparent. The reality, the true life is your Self. There are stern laws which will not allow you enjoyment of pleasure for ever through the senses. Is it possible for you to sell yourself to the senses, to the sense-

plane and be happy? No, it is impossible. There are most unrelenting, unrestrainable laws which cannot allow you to be happy in sensual pleasure.

The Atman is the real life, the hard cash. Realise that and these material pleasures will begin to seek you. Just as the moth comes to the burning flame, just as the river flows to the ocean, just as the small official pays his respects to a great Emperor, just so will pleasures come to you when you have perfectly known and felt your true Self, your Divine Majesty, the real glorious Atman. This Atman is represented by OM.

It has been shown how out of A-U-M, these three Matras, the Hindus, especially the Vedas give you a clue to the underlying Reality that you are. OM means the underlying Reality behind the scenes, the eternal Truth; the indestructible Self that you are. Thus when you sing this sacred mantram OM, you will have to throw your intellect and your body into your true Self, make these melt into the real Atman, Realize it and sing in the language of feeling, sing it

with your acts sing it through every pore of your body. Let it course through your veins, let it pulsate in your bosom, let every hair on your body and every drop of your blood tingle with the truth that you are the Light of lights, the Sun of suns, the Ruler of the Universe, the Lord of lords, the true Self. The Sun and stars are your handiwork and the heavens and earth your workmanship. Everything declares your glory, and all Nature pays you homage.

OM! OM!! OM!!!

LECTURE VII.

GOD WITHIN.

*Lecture delivered at the Hermetic Brotherhood
Hall, San Francisco, on December 24, 1902.*

In the Books of Moses we read that God created the world. He saw his own handiwork and lo, it was beautiful and sublime. We read about it in the Book of Genesis, and so it is. You know that the attitude of mind, expressed by "Thy Will be done, O Lord" receives a much stronger expression from Vedanta. The Hindu puts it, "My Will is being done.. My Will is being done." When the wife identifies her will with her husband's will, she can joyfully say "My will is being done", and she need not pray, "Thy will be done", for they are not two but one. She has had to make a great effort to make her will bend to the will of her lord, but when

through repeated efforts the faithful wife has conquered the difference, she enjoys the doings of her husband as her own doings. So does a Vedantin enjoy everything in the world as of his own doing. To men of enlightenment,

Stone walls do not a prison make,

Nor iron-bars a cage,

Minds innocent and quiet take,

That for a hermitage.

On the other hand, ignorant people, not knowing their true Self, given to egotism and selfishness, make even their palaces and castles worse than gaols, graves and hells. By their petty cares, low sordid desires, and imaginary fears and apprehensions they forge their own chains.

Vedanta shows you that your happiness is your own business; why are worldly desires to interfere? Realize the truth and you are free. Vedantic realization is hard to achieve, because the vast majority of people in Europe and America think that they have to change themselves into God, that they have to create the God-head in them. According to Vedanta

the self-evident truth is that you are already God, nothing else but God. Your God-head is not to be effected, it is simply to be known and realized or felt. You have to put it into practice, you have to make use of it. Here is a man who has a vast treasure in his house, and has forgotten it. Here is another man who has no treasure in his house. They both begin to dig for treasure. The man who has the treasure but has forgotten it will, by digging, come across it, but the man who has no treasure buried in the house will find it not. The treasure is there; be stingy or miserly no more; bring it into use. You have not to put the treasure there, you have simply to use it. Your soul is not impure and sinful by nature, it has not fallen through the sin of one man, and does not depend upon the virtue of another man to save it.

Here is a blackboard, a hard, solid substance. Suppose you rub the blackboard and rub and scrub it again. Can you make it transparent? No. Take a looking-glass; it may be soiled, dusty or dirty, but when you clean it, it is transparent. You have not

made it transparent by your efforts, you have simply brought out what was already there. The blackboard was not of the nature of transparency and could not be made transparent by any effort.

The inherent belief strongly ingrained in every man about the possibility of his salvation, proves the intrinsic purity and sinlessness of the soul which is only apparently sullied for a time. This universal, native belief gives the lie to the unnatural dogma that the real Soul is sinful by nature, and would lead us to the conclusion that, like the blackboard, it can never be made transparent or pure. Man's true nature is God. If God were not man's own self, never could there be the advent of any prophet or saint in this world.

Rama says, "Be not afraid; come out; rally all your strength and energies and boldly take possession of your birthright; I am He." Be not afraid, tremble not.

When walking on Mount Sinai, Moses saw a bush aflame. He asked, "Who are you; who is there?" He may not have spoken

aloud, but he was very curious as to the marvellous blaze which lighted up but did not burn the bush. The answer came out from the bush. "I am what I am." This pure "I am" is your Self.

Your Atma, your real nature is like the transparent diamond, the resplendent crystal. Place beside it something black and the crystal appears black ; place beside the pure crystal something red and the pure crystal appears to be red, and so on. In reality the pure crystal is colourless. It is beyond all tints, beyond all redness, blackness or any other colour ; it is what it is. Similarly, the Atma of yours, the true Self of yours is "What it is." It is pure "I am."

Here is a man in India. He places beside that pure Self, the pure Atma, a dark rag, the Hindu colour, and the Atma, crystal-like, is tintured as it were with that colour. The pure "I am" becomes "I am a Hindu." In America, beside the the true Self, the pure crystal, the Atma that is colourless and beyond all name and form, a Yankee places, say, a yellow rag and the unadulterated

"I am" is coloured as "I am an American." There comes another person, and beside the pure Atma and the transparent crystal, he places, say, a red rag or red piece of paper and the pure "I am" is tintured as "I am a woman." Another places beside the Atma another kind of colour, and says "I am a Master of Arts." Hence we see one says "I am a Christian", another says "I am a Hindu," the third says "I am a Yankee," the fourth says "I am John Bull," the fifth says "I am a child," the sixth, "I am a woman," the seventh, "I am a lion," the eighth, "I am a tiger," and so on. Here the pure, true Self, the untintured, unsoiled, sparkling Atma, Om, or 'I am' is common to all, and is one and the same, unchangeable ; there is in reality no colouring in it. The colouring is put there by your own ignorant predication. Take a transparent glass and place beside it some colour. The colour does not sink into it ; it is simply reflected in it and not attached to it. Crystal is always pure and colourless. The "I am" is all pervading, universal : it is present everywhere in you. The

lion and the tiger show forth the same thought of "I am." This pure "I am" you are, You have no right to identify yourself with the coloured piece of paper or rag beside you. for there was a time when this simple unadulterated Atma inhabited another form. The "I am" occupied another body. There was a time that you felt "I am a lion" or "I am an ox," in some previous birth.

Freedom and happiness you achieve by realizing the true Self, the real "I am," which is the same yesterday, to-day, and for ever. The pure "I am" is untouched by time, because in the previous birth the pure, "I am" remained the same. It is not sullied by space, because all these bodies are possessed by the self same "I am." All time is simply 'Now' to it and all distance 'Here.' This pure word "I am" signifies eternal reality; the immutable Truth, Now, it is this "I am" that is represented by OM. The pure "I am," "I am He" is represented by OM.

OM, according to the Persian language is O-Am, or "I am He" "I am Brahma," OM represents the pure idea of "I am."

In a thousand forms may Thou attempt surprise,
 Yet, all-beloved One, straight know I Thee.
 Thou may with magic veils Thy face disguise,
 And yet, all present One, straight know I Thee.

Upon the cypress's purest, youthful bud,
 All-beauteous growing One, straight know I Thee:
 In the canal's unsullied, living flood,
 All captivating One, well know I Thee.

When spreads the water-column, rising proud,
 All sportive One, how gladly know I Thee;
 When, e'en in forming is transformed the cloud,
 All figure changing One, there know I Thee.

Veiled in the meadow's carpet's flowery charms,
 All chequered starry fair One, know I Thee;
 And if a plant extend its thousand arms,
 O, all embracing One, there know I Thee.

When on the mount is kindled morn's sweet fight,
 Straightway, all gladdening One, salute I Thee,
 The arch of heaven o'erhead grows pure and bright,
 All heart-expanding One, then breathe I Thee.

That which my inward, outward sense proclaims,
 Thou all-instructing One, I know through Thee ;
 And if I utter Allah's hundred names,
 A name with each one echoes meant for Thee,

Rama wants to say a few words about Moses. When Moses heard a voice in the bush, he found a hissing snake beside him. Moses was frightened out of his wits; he trembled; his breast was throbbing; all the blood almost curdled in his veins; he was undone. A voice cried unto him. "Fear not, O Moses; catch the snake; hold it fast; dare, dare to catch hold of it." Moses trembled still and again the voice cried unto him. "Moses, come forth, catch hold of the snake." Moses caught hold of it and lo, it was a beautiful and most splendid staff. Now what is meant by this story? The snake (*sanp*) stands for Truth (*sanch*). You know according to the Hindus and other Orientals, Truth or Final Reality is represented by the snake (Shesh). The snake coils up itself in a spiral form, making circles within circles, and puts its tail back into its mouth. And so we see in this world we have circles within circles; everything repeating itself by going round and round and extremes meeting. This is a universal law or principle which runs through the whole Universe.

To catch hold of the snake means to put yourself boldly into the position of the Wielder of Divine Law, or Ruler of the Universe. Put yourself boldly in that position and realize your oneness with Divinity.

Moses belonged to a tribe living in slavery. The Jews were badly off in those days. They were driven from their country and had become wanderers. Owing to the numerous persecutions to which they had been subjected, it was but natural for them to believe in a God who was a tyrant out and out; a God who was a perfect autocrat.

If bullocks were to gather together to form a religious parliament, what would be their definition of God? They would define or describe God as a great majestic Bullock that could frighten any other bullock to death. If lions should form a religious parliament of their own, their idea of God would be that of the largest and strongest Lion, the most fierce Lion of them all. Can you conceive anything beyond your capacity? Can you jump outside yourself? No, let lions sit in judgment and begin to think of God and they

make him a big formidable Lion. Similarly, if frightened people sit in judgment and begin to think of God, they cannot help conceiving God as a great slave Owner, a Bugbear, a great Master, a terrifying Ruler. Thus the Jews naturally portrayed Divinity as a gigantic, magnificent Ruler, a grand Master.

In most Oriental and especially Semetic languages, the word for God is *Malik*, which is often translated as Master. A few words about the origin of this name will not be out of place here.

The Jews had many tribes, and each tribe had a god of its own. The god of one tribe was at one time called Moloch. In the mutual warfare of these tribes, this tribe of Israel gained the ascendancy, and consequently the god of this tribe, Moloch, overpowered all other gods and became the god of all Jews. This gives the origin of the name Malik or Master for the monotheistic personal God of the Semetics. At that time the idea of a monotheistic Master was the science of the day; it was their attempt to penetrate into the gulf of the unknown. It suited them.

Circumstances are changed now; most people do not want monarchy; they want self-government; they want freedom in America, and they want freedom in England and everywhere, Science has progressed. Everything has evolved and advanced. It is high time for the old, overbearing and domineering conception of God to evolve into the freedom inspiring idea of "I am God" as taught by Vedanta. Just as the absolute monarchy of England was limited step by step, so it is time to take away from this tyrant of a personal God all his powers and achieve religious freedom.

The Jews lived in political thralldom, their god ought to have been a Master distinct from them. You enjoy political and social freedom, your god ought to be your own Atma or Self. These are the days when people do not want to live in slavery. Bondage and thralldom is fast departing; evolution is at work and everything must progress upward and onward. Should your personal God alone be at a standstill? No.

At one time God had a rival Satan, and

God had some angels and servants to limit His being. He created the world in seven days. When was it? It was when Moses wrote his Books. You know several thousand years have passed since the days of Moses. The world has undergone a revolution. What kind of God is He Who does not grow? Everything must grow and evolve. By this time your God should have no rival like Satan beside Him. There should be nothing else to limit His being. He should be above the profession of an architect, world-builder or maker. It is high time for the whole world to take up Vedanta. It is high time for the whole world to dare to take up and grasp this hissing serpent of Truth. Absolute Truth comes to you and tells you that you are God; that God is not separate from you; that God is not in this heaven or that hell, but in your own Self. Here in the realization of this idea you have absolute Freedom.

Why depress your brains through fears and why raise up your energies in supplications? Represent your inner nature; crush not the truth, come out boldly; cry fearlessly

at the top of your voice "I am God, I am God." That is your birthright.

Ordinary people are in the same state of mind in which Moses was when he heard the voice. Moses was in a state of slavery, and when he saw the serpent he trembled. So it is with the people when they hear this sound "I am," this pure knowledge; the pure truth OM. When they hear this, they tremble and hesitate, they dare not catch hold of it. Words like the following sound like a hissing serpent to the people: Ye are Divinity. Itself, the Holy of holies; the World is no World; You are the All in all the Supreme Power, the Power which no words can describe, no body or mind, ye are the pure "I am", that you are.

Throw aside this little yellow, red, or black piece of paper from beside the crystal, wake up in your reality and realise. "I am He," "I am the All in all." People want to shun it. They fear the serpent. Oh! do catch hold of the snake, and then, O wonder of wonders, this snake will become the staff of royalty in your hands. The hissing serpent

will feed you when you are hungry, will quench your thirst when you are thirsty, will sweep off all difficulties and sorrows from your way.

When in the woods, Moses touched a rock with this staff, and bubbling, sparkling water came out from the rock. When the Israelites were fleeing for safety, they had to cross the Red Sea. There this terrible sea stood before them as a gapping grave to devour them. Moses touched the Red Sea with this staff and the waters split in twain, dry land appeared and the Israelites passed over it.

This apparent hissing snake, this Truth appears to be awful, but you have only to dare to pick it up and hold it fast. To your wonder you will find yourself the Monarch of the Universe, the Master of the elements, the Ruler of the stars, the Governor of skies, you will find yourself to be the All. People have a shyness in applying this truth and embracing this Divine principle. Come up, hesitate not. Take hold of this truth fearlessly. Make bold to hug it to your bosom and make it yourself. Realise the Truth

and the Truth will make you free.

It is a sin not to say 'I am God.' It is the worst theft to steal the Atma. It is falsehood and atheism to say "I am a man or woman" or to call yourself a poor crawling creature. Do not play the miser's part. The miser has all the treasures in his house, but does not want to part with a single cent. You have the whole world within you, the whole Universe is your own. Why hide it? Why not bring it into use? Put it into practice; drink deep of the nectar of your own Self! Why not gain your own natural intrinsic kingship?

The people in India call this Realization of the Absolute Truth, regaining of the forgotten necklace. There was a man who wore around his neck a most precious and long necklace or garland. It slipped down the back of his body by some means and he forgot it. Not finding it dangling there on his breast he began to search for it. The search was all in vain. He shed tears and bewailed the loss of the priceless necklace. He asked some one to find it for him, if possible. "Well" said

some one to him, "If I find the necklace for you, what will you give me?" The man answered, "I will give you anything you ask." The man reaching his hand to the neck of his friend and touching the necklace said, "Here is the necklace. "It was not lost, it was still around your neck but you had forgotten it." What a pleasant surprise! Similarly, your Godhead is not outside yourself, you are already God, you are the same. It is strange oblivion that makes you forgetful of your real Self, your real Godhead. Remove this ignorance, dispel this darkness, away with it, and you are God already. By your nature you are free; you have forgotten yourself in your state of slavery.

A king may fall asleep and find himself a beggar; he may dream that he is a beggar, but that can in no way interfere with his real sovereignty.

O King of kings, my dear Self in all these bodies, absolute monarch, quintessence of blessing, O dear one, make not a slave of yourself in the dream of ignorance. Arise and rule in your Supreme Majesty, ye are God, ye could

be nothing else. With full force from within, casting away all hesitation, feebleness and weakness, jump right into the pure "I am" or Self. Ye are God; He and I are one. What a balmy thought, what a blessed idea. It takes away all misery and unloads all our burdens. Wander not outside yourself. Keep your own centre. Archimedes said, "If I can find a fixed fulcrum, a standpoint, I can move the world," But he could not find the fixed point, poor fellow. The fixed point is within you. It is your Self. Get hold of it and the whole Universe is moved by you.

OM ! OM !! OM !!!

LECTURE VIII.

QUESTIONS AND ANSWERS.

*Hermetic Brotherhood Hall, San Francisco,
December 26, 1902.*

CHANTING OF OM.

Ques.—Can any particular benefit be derived from the chanting of OM without understanding it?

Ans.—Monks living in the forests of the Himalayas chant OM or sing something else and play upon a musical instrument. Many times snakes, deer, and wild beasts of the forests leave their places and come up to the side of the monks. Now, these wild animals understand nothing of the laws of music, nothing of the chanting of OM, still the effect is there. If the mere sound produces such a marvellous effect upon snakes and deer, cannot the mere sound chanted continually in the right time produce an effect in your life?

In every piece of music there are three

phases or aspects, *viz.*, *first*, the meaning of the song; *second*, the laws of music; *third*, the sound or language of the song. If you are acquainted thoroughly with all the three aspects of the song, you enjoy the song wonderfully. But even if you are familiar with only one element, you can still enjoy it to some extent. The snakes and the deer hear only the musical airs, they know nothing of the meaning of the song or of the laws of music, yet they enjoy it. Some enjoy the musical laws as observed by the artist; to them the meaning of the song is nothing. Others enjoy only the meaning of the song and they know nothing about the musical laws. Similarly, in OM there are three sides. The first is the mere sound, the mere mantram as pronounced by the mouth; the second is the meaning of the syllable, which is to be realized through feeling; the third is the applying of OM to your character, singing it in your acts and in your life. A man who sings OM in all these ways, chants it with his lips, feels it with his heart, and sings it through action, makes his life a continuous

song. To everybody he is God; but if you cannot chant it with feeling nor chant it with your acts, do not give it up, go on chanting it with the lips, even that is not without use. If you can sing it only in feeling and not through actions or vocal organs, you will still be benefited to some degree. If you can sing it only in action and not through feelings and in the mouth, that is also noble and fine; but chanting it through feelings and actions will naturally follow if you commence humming it with the mouth.

There are certain things the mere mention of which causes the mouth to water, such as oranges, lemons, etc. The mere mention of these produces an effect and the eating of these produces certainly a complete effect. Just so the mere sound or chant of OM will produce a certain effect and if you take it in its entirety, the effect is complete. You may not feel the effect in the beginning, but it must eventually bear fruit, rest assured.

Hydrostatics tells us that if we have a cistern with a plug in the bottom and we pour water into the cistern, the pressure at the

bottom increases as we pour in more and more water; and we can calculate by the laws of Hydrostatics just how much water ought to be poured into the cistern in order to make the pressure of the water great enough to push out the plug and send the water out through the bottom. Similarly, if you go on pouring OM into the cistern of your body it will go on producing its effect in the way of adding to the pressure as it were, but manifestation of the effect for the public is one thing and the generation of the effect is another. Still there will come a time when you will see the plug is driven out of the bottom of the cistern, so to speak, and the water begins to gush out from you. The effect may not become apparent up to a certain time but the effect is there. It is like this: there was a newly married girl, the very personification of simplicity, she had had no experience of confinement as a mother. During the first month of her pregnancy she felt a little change in her disposition and naively imagined that the coming months would produce no further change. In India, the

bride lives at the house of the mother-in-law and it is the mother-in-law who attends to the wants of the daughter-in-law and her children. This young daughter one day quaintly addressed her mother-in-law thus: "Mother, mother, when I am in confinement will you kindly wake me, lest the child be born without my being aware of its birth." The mother replied, "Dear girl, when the time comes there will be no necessity to wake you, you will be in a state to wake up all the neighbours by your screams and cries." During the days of pregnancy a wonderful change was going on, the effect was being produced although the mother was not aware of it: when the proper time comes the effect is made manifest. Similarly, go on feeling on this Mantram, go on nourishing yourself, drink deep of this nourishing milk, and the effect will in due time be brought forth. You need not get impatient.

When Rama was a child, he and several other children would get some seeds of corn and barley or rice and dig holes in the garden of the courtyard, and in these holes we would

place these seeds together with some water and then cover this all over and so earnest were we in our work that we would forego our meals. We were impatient to see what the seeds would produce, we were impatient to see something come out of the place where we had but a few minutes before planted the seeds of corn, barley and rice. We could not leave the spot for one moment, fearing lest the seeds might sprout without our knowing it. We were very anxious, and about an hour after sowing we were examining the place closely to see if there were any sprouts; we could see nothing. Disappointed we were, and we removed the earth a little to see if anything had happened, but could see nothing; we removed the earth a little more and nothing had commenced to germinate; we removed the earth still more and lo, the seeds were unchanged. Be not like those children impatient and expecting to reap fruit in less than a quarter of an hour. You can sow the seeds, but you cannot reap the harvest in so short a time. It must take some time at least, but most certainly the effect will be produced.

MENTAL HEALERS.

Ques.—We have been told that Mental Healers are setting up causes for themselves which will result in terrible diseases in the incarnation. Is that true?

Ans.—No, Mental Healers are doing something which need not necessarily result in terrible diseases in a future incarnation. There is nothing in Mental Healing which should of itself result in terrible diseases. Here are people doing all sorts of worldly work; should such work result in terrible disease? No. Mental Healers like ordinary people are doing a doctoring work. If as usual doctor's work be productive of such disastrous results in future incarnation, then also will the work of the Mental Healers be productive of such results. If Doctors do not bring such Karma upon themselves, then Mental Healers do not. Rama was asked why he did not practise Mental Healing. The answer was that in Rama's eyes physical life was not important enough to deserve any serious attention. Christ did not make a profession of his healing powers. When he

cured anybody or when any body was cured through him, he said, "It is thy faith which hath healed thee and not I." If Rama should do such work, what would the result be? Everybody will come to Rama for loaves and fishes. Some would come and say, "Heal my son, do this work and that;" others would say, "I want to be restored to a high position in society." All this brings in a mercantile spirit and commercialism. Mental Healing followed as a profession keeps us off from realizing real freedom.

MANIFESTATION OF SOUL.

Ques.—Can the soul manifest itself fully while in the physical body?

Ans.—Here the word 'soul' ought to be explained a little. Here we have a basin of water and in the water the Sun is reflected. Now pour the water from one basin into another; you will find that the Sun is reflected in the water in the second basin just as it was reflected in the first vessel. Transfer the water from the second vessel to the third vessel and the Sun is reflected just the same there. Similarly, your external body,

your gross body, may be compared to a vase or clay basin. The water contained in the vase bears a remarkable comparison to your subtle body, consisting chiefly of your desires, emotions and mind. After death the subtle body is transferred from one basin of gross body to another. According to some, this transmigrating, subtle body is the soul; but not so according to Vedanta. According to Vedanta the real Self or refulgent Atman is like the Sun reflected alike in the subtle body when in the first basin of a gross body as when in the second. Now, the true Soul, the real Self, is always manifesting itself fully under all circumstances. The real glorious Atman is incapable of any change or development. It is always perfect. If you understand by the word Soul the subtle body, it usually takes many births, lives or-transmigrations to attain the final state where further transmigration stops. But even in this life if you are really in right earnest about your salvation, you can realize perfect liberation and undergo no further transmigration.

What is death? Death means the breaking of the gross vessel of the body. When death comes, the water from one gross body or basin is conveyed to another vase, so to say. The subtle body has reincarnated and got another gross body, and in this second basin or vase the true Self, the God, is reflected just the same as it was in the first basin of the body. This basin of the body in its turn lasts, say, for a period of three score years and ten, and it breaks; the fluid that is in that basin, the Sukshma Sharira, is transferred to the third clay basin or body. This is transmigration. The true Atman is like the Sun reflected alike in the subtle body, and in all the different basins of gross bodies. The real Self is thus beyond all transmigration. All transmigration concerns only the subtle body and not the Sun or the true Atman. Now the point must be made still more clear.

You know that the Sun shines perfectly all the time, but the image of the Sun reflected upon the water is not always perfect or constant. When the water is in a solid

state the Sun shining upon the snow and the ice is not reflected in it. Also, when the water is converted into a gaseous state we see that the image of the Sun is not reflected. Thus out of the three states of water, *viz*, solid, liquid and gaseous, when the water is in the solid state there is reflected no image of the Sun; when the water is in the liquid state then is the image of the Sun reflected; but when the water is in the third or gaseous state we again see no reflection of the image of the Sun. With changes in the state of the water changes in the image of the Sun take place. These clay vessels or gross bodies are the vegetable form, the animal form and the form of man. There is a time when the subtle body is of a very gross nature like the solid state. When in that state, the image of the Sun is not reflected, although the Sun shines overhead all the same. Plants and the lower animals develop and advance, but in them there is no thought of "I am doing this." There is not the least glimpse of "Agent idea," in other words, no trace of the image of the real Self. All the

progress or advancement in them as in the whole range of Nature, is being brought about by the Sun. But in them the Sun is not reflected; just as the Sun collects and melts the snows on the tops or peaks of the Himalayas but is not reflected by them, Vegetables and the lower animals are being developed and raised, being advanced and evolved through the agency and virtue of the Sun, the Atman; but in them there is no appropriation of the real agency and power of the Sun, the Atman to the apparent little body. In them there is no Prometheus like stealing of fire from Heaven; no self-aggrandising thought of personality—"I do this and I do that."

The fluid of the subtle body by passing through these lower kinds of basins, by and by, reaches the beautiful vessel called Man, the fluid in the liquid state, the transparent state, and here comes in a wonderful reflection of the Supreme Agent, the Sun or the Self. Here although the real worker, as before, is the Sun, the Self alone, there flashes the reflection or image of the real Self in the

subtle body in the form of *egoism* or responsible Agent-idea. This thought of "I do this and I do that," is absent in the vegetable and lower animals. In man the idea of the false self appears. "I am the agent, I am the doer" that is the apparent, the false self, the image of the Sun reflected in the fluid. This ego, this apparent self is false and unreal. The real Agent and the real Worker, God, does everything. He is the responsible master; and this responsibility is taken up and embosomed by the refined subtle body, through ignorance. This putting on of this Agent-idea constitutes the false illusory little self. This false ego is unreal in the same way as the image in the liquid is unreal. Opticians prove mathematically that the reflection in the mirror or water is merely virtual or illusory. So is this responsible selfish ego, merely virtual or illusory. The evolution in the fluid or subtle body takes place through the Sun. The subtle body imbibes and absorbs more and more of the light and the heat of the Sun, Self or God and thus changes its physical condition from

the grosser to the finer. When the ordinary man absorbs or takes in more and more of the light and knowledge of the Self or Atman, the subtle body undergoes an evolution, his *Sukshma Sharira* becomes in time gaseous, so to say, and being gaseous, although still confined in the vessel of the gross body, it does not reflect the image of the Sun. The false self, the image, has become one with the Sun. Here again as in the case of the vegetables and lower animals, we find no idea of responsibility; no thought of "I am doing this," no exacting demand like—"Be grateful unto me;" all such spirit vanishes. Here the unreal self, the image of the real Self, is no longer seen; the copyrighting, mercantile spirit is abolished; the appropriating, selfish ego is got rid of.

Gases in general cannot be poured from one vessel into another. Solids and liquids can be transferred from one vessel to another, but gas gets diffused into the air when the vessel which holds it is broken. Thus, the object of all Hindus is to reach that most refined state where they will not be subject

to further transmigration. The highest ambition of a Hindu mother is to give birth to a child who will be free, who will never be re-born.

SUBTLE BODY.

Ques.—Does the soul of a free man live after death as a subtle body or is it absorbed?

Ans.—When a gas is let out of a vessel, it fills the whole Universe. So the subtle body of a free man becomes the body of the world.

Ques.—Of what does the subtle body consist?

Ans.—The subtle body consists of passions, desires, emotions, feelings and thoughts. The desires of a free man are impersonal; they have no taint of selfishness in them and the subtle body made up of desires which are unselfish, impersonal, Universal, is, as it were, in the gaseous state and when the gross vessel holding this gas is broken, the gas no longer remains a compact mass but is absorbed by the whole Universe.

It is related of King Cyrus, the Elder of Persia that so long as he lived in this world;

he lived solely for the service and good of the people. When about to die he stated in his will, "Let not my body be placed in a magnificent tomb, but let it be hacked into small bits and distributed piecemeal all over the Persian Empire to serve as manure." This is exactly what occurs to the subtle body of the free man; his subtle body is distributed or diffused throughout the whole world. Everybody partakes of him, carves his flesh and drinks his blood. His is a subtle body, cut into pieces and eaten by the whole world. Here is egoism cast to the winds. That man, whether he opens his lips or not, whether he be an author or not, whether he appears before the public or not, wonderfully serves mankind. He is a marvellous reformer. He has nothing to desire from all the treasures of kings. All the books and Bibles of the world have nothing to teach him. The favours and frowns of kings and tyrants are meaningless to him. So long as he lives his benign presence, his holy sight spreads purity and happiness. At his death, wonderfully is the world reformed.

Suppose that owing to the heat of the Sun, the air is rarified at this place and when rarified it rises, it ascends naturally, vacating its place here. What will be the result? The air from all sides will rush forth to fill up its place, to occupy the vacant space. Thus are movement and revolution brought about throughout the whole atmosphere. A man who is perfect, who never thinks anything of the body and has no desires, does not reincarnate. At his death his subtle body which has drunk deep of the Atman (Sun) and absorbed the Truth (heat) or Light, vacates his place in the Universe, and like rarified air, rises above this world. His place being vacated and he no longer coming into transmigration, all those who are nearest to him by a Divine Law, are made to rise higher to fill his place, and those next to them get a lift similarly and so on the whole world gets a lift. Thus the world is moved of itself. Here is a wonderful, marvellous reformer. He need not open his lips but the world is elevated.

Archimedes said, "I will move the world"

if I get a standpoint." He failed to find the fixed standpoint or fulcrum to move the world. Vedanta says that the fixed point is within you. That is the Atman. Get hold of that and you move the whole world.

A few words as to the false self. Here is the image of the Sun in the fluid in the vessel. Science proves and Optics shows that this image is unreal; all light is outside and the image in the fluid is simply the light reflected back. The image is our own inference, a mere trick of the senses; there is no such thing in the water or glass. The image is a delusion and nothing else. Now, this visual image is affected by the movements of the water or fluid, it is disturbed just in proportion as the fluid or water is disturbed.

Who makes the hair grow or the blood flow? Is it this false, little, copyrighting, self-asserting ego? Not at all; it is not this little, the so-called responsible ego that makes the brain think. Get rid of this illusory self. Realize your true Self. You are the Master of the Universe; you are the Light of lights the Holy of holies.

We see that while in a deep sleepy state, the subtle body falls back as it were to the solid state for a time. The blood flows, the food is digested, but there is no idea of "I am digesting." In a dreamy state the subtle body gives up the solid state and becomes liquid: the Sun begins to be reflected and you begin again to say, "I desire that, I do this." That selfish, responsible, desiring self, that image is again with you. If this selfish personality were real, it would last for ever. Why did it not abide in the deep sleepy state? Why did it not last? The very fact that it did not remain in the deep sleepy state, proves that this credit-seeking ego of yours is a delusion. Rise above it. Ye are the Sun of suns, the Perfect Bliss, the Reality, that ye are; nothing else.

With people at large the difficulty lies in the fact that they recognize themselves as this false ego, this false image; they cannot give it up. This is the cause of all the disturbance.

Water flows. There are ripples and waves and breakers, but all these are due to the

action of the Sun and not in the least to the image of the Sun in the water, but in the water the image of the Sun is agitated and disturbed, just in proportion to the amount of disturbance in the water. Just so the *Shukshma Sharira* or the subtle body is like the water; through the power of the true Atman it must be disturbed; it must have ripples, and yet the false self (the image) gets disturbed as if it were the cause of all that agitation in the water. The reflection in the waters means identifying with the mind, body, etc. If the body is sick, you say, "O, I am undone, I am sick;" just because you identify yourself with the body or the mind. Vedanta says, "Give up this false identification and you will be all right." Anything wrong with the body or the mind should not disturb you. It is only this false sentimentalism due to this false self which causes all your suffering.

MANIFESTATION OF SOUL REANSWERED.

Ques.—Can the Soul manifest itself fully while in the physical body?

Ans.—The answer will depend upon what

meaning you give to the word Soul. What is meant by Soul? Is mind the Soul? Berkeley, Mill, Hamilton, Reid, all of them identify the mind with the Soul. In this sense the Soul's progress is indefinite. If by the word Soul is meant what we have called the image of Reality in man, the question is inapplicable. If by the word Soul is meant the true Atman there is no room or possibility for any change or progress. But usually the word Soul is with most people a mere chimera, a mere name, with no definite significance. These people may form their own theories about the matter.

LECTURE VIII.

IS A PARTICULAR SOCIETY NEEDED ?

*Golden Gate Hall, San Francisco, January
29, 1903.*

Ques.—Would it not be best to start a society of our own for pursuing these truths given us by the Swami ?

Ans.—One of Rama's objects is to break down caste and sectarianism.

It is true that by starting a society or forming an association, the cause of Truth may be strengthened, but often there is more harm than good done.

If an association or society be formed, it should not be as other societies. Rama wants no slavery, no yoke of *Vedanta*. You are all free to attend any other association, to listen to all new comers ; my own will come to me. If you are attracted to other speakers, if there be something in this one or that for you, then go to them. Every

speaker is Rama. Krishna I am, Muhammad I am ; hear them freely. Rama does not want you to become slaves to him ; do not shut out the light. At the same time Rama wants you to benefit by this truth.*

Truth as old as the hoary-headed peaks of the Himalayas, truth sung on the banks of the Ganges thousands and thousands of years ago, is the same truth which was apprehended by Emerson, Whitman, and all the others, the same truth which put them into ecstasy. The same truth presented in a thousand form by the present day associations and societies, comes in its entirety or in its parts ; the same truth which is talked of in your journals and papers may be presented beautifully, but truth has not changed, it is the same to-day as it was thousands and thousands of years ago, but Rama says the truth is brought most beautifully by him, and if you but read these books, you will see that these truths are magnificently, wonderfully

*N. B.—There seems to be an underlying reference to the custom common in America especially with the Hindu and Vedantic preachers in America to try to dissuade their admirers and disciples to look askance on other preachers and lectures—Ed.

portrayed by Rama. Some people could not relish Rama's oratory, because he did not humour and pamper to their tastes. Let Rama swerve from the truth and take up a tone which will flatter and humour and please your fancy, and people will gather in large numbers to hear Rama, but Rama did not descend from the heights of truth in order to pamper any body's taste, and never will.

Christ spoke only to eleven disciples, but those words were stored up by the atmosphere, were gathered up by the skies, and are to-day being read by millions of people. Truth crushed to earth shall rise again.

It may be that this thought is being expressed by many persons, but Rama's way of putting this same thought, which is being propounded by the Press of to-day, will supply some need and impart some good ; some will be benefited by this way, and others will be benefited by other ways; but then millions of people will receive great benefit from Rama's way. Rama says that if you take interest in it, take it up, advance it and pass it on to each and all. If after Rama leaves you, form a

society, take up the works of Swami, take up the works of Emerson, Whitman, Spencer, and all the others; form a society which is not bound to any name, having for its object the true advance of Truth, and if in that society there be any one who has anything original, or in studying or reading have run across some helpful points, they can bring before the society such information so that all may be benefited; or some members who in private meditation come across some new ideas may also communicate them, but let it all come naturally, not in accordance with rules etc.

Here is a whistle which when blown produces the note of the nightingale. We can blow it when we like and get the note of the nightingale, but the note is not natural. The natural song of the nightingale cannot be bound by any space, time or law. The nightingale will sing when it pleases him and not when you approach him and say "O nightingale, sing." So you will see that a fixed time for speaking or lecturing imposes conditions, and the best results are not obtained.

Fixed conditions are necessary to procure hall rental and in order that more money may be commanded, but all these laws crucify the Truth. This is selling the Jesus of Truth for thirty pieces of silver.

Rama tells you that if you want to form a society, let it be formed on natural lines and not in imitation of the present societies. It may be that it will be the first of its kind.

The Christian Church is a blunder by itself. Whereas it has done immense good, it has also done proportionate wrong by placing walls around its members and preventing them from receiving Truth from any other source than the Christian Bible. So are the Buddhist, the Muhammedan Church, and many others, a tremendous blunder, because they confine the members in narrow limits and prevent them from receiving truth from any other source. You must reach Heaven through that door or window and through no other.

You have the right to look at the skies through any door or window; in fact you have a right to leave the house, to leave the win-

dow or doer, and enjoy the whole heaven in the open air. So Rama wishes a society formed not on unnatural plans like other societies, but on the most natural plans. Members must not be bound by any lines but must be free; a society where members lecture when they feel free to lecture or when they feel inspired; just as the nightingale, when forced to sing, all the beauty of his song is lost. Do not make yourselves like artificial whistles, do not imitate the sound of the nightingale. Do not be bound by laws and rules. Truth cannot be bound by lines.

Rama's best works were written in the deep forests of the Himalayas where nobody was listening. There Rama sang out to the trees of the forest; the air in the woods took up the sound and echoed it far and wide. Those works began to spread, but whenever Rama was compelled to speak before a society and spoke in accordance with rules and laws, his efforts were not good. It was unnatural and the beauty was gone. Sometimes when only one person listens to you, truth comes more beautifully and magnificently. Truth

cares not whether the audience is large or small. Take up the idea and by and by the whole world will listen.

Why should you belong to a society? The society belongs to you.

Here you are. You breathe into your lungs very little air at a time and yet all the air in the world is yours. Is it not? You are heir to all the air in this world. All the atmosphere is yours, you can breathe the whole atmosphere. The air of India, Japan, China, England, America is Rama's and Rama is also you. The air of the Himalayas with its sweet fragrance is yours. No one has any proprietary right over air. Similarly, no one has any proprietary right over Truth or Knowledge. All the religions of the world all the Truth of the world is yours.

When you breathe, just reflect upon this thought and feel this idea that as this body is breathing the air of the whole world, so the mind is heir to the Truth of the whole world.

Breathe the Truth of the whole world, gather it from all sources, from Emerson, Whitman and others, from the Upanishads,

Gita and all, they are yours. Think them to be yours.

When you take up a book to read, look not for the author. Let books come out as the Upanishads, written without the author's name.

The authors of the Upanishads took no credit for giving their ideas to the world. The greatest works in India, the six systems of Philosophy, contain nowhere the name of the author. The author does his work impartially, devoid of that copy-righting spirit, free from this proprietary self, and full of the spirit of "*I am the Truth*." It is pleasure enough for me to feel "*The Truth I am.*" What pleasure there is in the idea "I wrote 100 books, I own \$ 5,000,000." True happiness is brought to me by realising that "I am the whole, the Absolute Truth, the Magnificent, indestructible Atman, the Reality," that happiness casts into the shade all your worldly personal joys and pleasures.

So breathe and when you breathe, feel and realize that everything in the world is yours. Feel that the air of the whole world

is yours, that all the beauty and love of the whole world is yours, just as the air is yours passing through the lungs, just as every drop of blood in your veins belongs to every individual cell. Every individual cell in your body owns every individual drop of blood of the body. Similarly, when you breathe this thought, realise that all knowledge, power, truth happiness, all dogmas, all creeds, Krishna, Muhammad, Rama, Jesus, all belong to you. Count not your contents by what is flowing through you at this instant.

Now a word as to how to cure yourself of the dumps or this dejected state. The remedy is very simple, and on account of being so plain and simple, people neglect it.

Experience has shown it, and all these great men consciously or unconsciously stumble on the process which Rama lays before you and when you try it, you will marvel at its effect.

If while sitting in your room you are dejected, or you feel tired, or a little selfish or an evil thought, unhappy idea, or thought of jealousy, or undue attachment of a lower na-

ture should crop up, just bear in mind that in a healthy state of body these thoughts cannot approach us; remember that there is something wrong with the stomach.

When a man comes to Rama and begins to use improper language or is harsh in his tones, he never finds fault with him, nor does he answer him in the same tone. You should not retaliate when some body expresses jealousy, sarcasm, or signs of displeasure against you, you may rather take pity on him and give him some medicine for the relief of his stomach. When you yourself suffer, what are you to do? Are you to take outside medicines? O no. These outside medicines will not be an efficient remedy, the effect will not be lasting.

When you feel in a state of depression, Rama's advice is to give up your laziness, throw aside your book, be on your feet, walk out in the open air, and walk rapidly. Naturally your breathing becomes deep. Naturally will this breathing take place, and that will cheer you with energy, and all depression will be gone; that cold breeze blow-

ing on your face will produce a wonderful effect. It is a wonder of wonders that more people have not observed it.

People have delivered many lectures on *Pranayama* or controlling the breath but Rama's method is the most natural one for it. While walking on the seashore or elsewhere, by Rama's method your *Prana* will be put in the right order. Another way is after walking out of the room in the open air, suppose you do not walk rapidly but slowly, suppose you do not think it nice to walk rapidly and being slaves of nicety more than freedom, if you think more of public opinion than of your own good, suppose then that you walk gently, then your breath simply fills the upper part of the stomach and does not go deep enough, then Rama advises you to stand still in a corner or at some place where you are not noticed, then open the mouth and take in the air fully. Inhale the air fully through the mouth and inhale it through the nostrils; this process should be practised rigorously, and you will see how wonderfully it will cheer you up.

Rama suggests to you the most natural *Pranayama*, Breathe, breathe, breathe. In deep breathing the air will fill the lower part of the stomach and will also pass through the entire canal within. This way you will be at once released of depression, and your energies will be put to the best advantage. While breathing you can exercise the mind by feeling "I am breathing the air of the whole world. All beauty and love of the whole world are mine." Continue this idea in the mind with deep breathing. "All the beauty, all the wealth of the world is mine" will cheer you up. Just test it, it is so simple and yet so wonderful in its results.

As to walking, people want to take walks in the society of some one else and some silly poet has written a poem to this effect :—

"Have a friend with whom to talk,
Somebody with him to walk,"

Rama says that if you are no thinker, or if you are not spiritually minded, if you have nothing grand or noble to do with the mind, it may then be necessary for you to keep somebody beside you ; or suppose you are

very weak, then Rama advises you to avail yourself of the privilege of walking with a teacher. That will do you some good. But walk not with people who will not elevate or raise you ; walk not with those who bring you upon the lower planes of hatred, envy or jealousy. If you walk alone, and if you are a thinker, there can be nothing more beneficial to you than to begin to chant OM when no body is around. As you walk and chant OM, you will see that the very atmosphere will inspire you and in you will be evoked wonderful and marvellous thoughts.

People do not avail themselves of this fact. It seems to be a very common place advice, but when practised you will be astonished at the wonderful effects which are produced.

Here is the great and mighty ocean. In this mighty ocean, one drop of water has the same power behind it as the wave of the ocean. One wave has the same power behind it as another ; every bubble has the mighty Ocean for its soul, every ripple is supported by the infinite Sea.

Similarly, feel, feel please, that this what

you call the body is supported and upheld, is nourished and fed,—this small tiny drop, like the wave,—this body is strengthened and supported by the same mighty Ocean of oceans, the same which keeps up and upholds the Sun and stars.

Your Self is the support of the Sun and stars, it is the Self of every drop of your blood, it is the Self of the whole body, it is the Self of every hair of the head, Self of the whole body.

You are this Infinite Self; you do not only support and keep up this body, but you are the Self of all space and all time. Now mark,—you are that Self which is supporting all time and space; you are that Self Infinity. Now see if this body die, will that Self die? No. If the body die, the Self cannot die so long as there is time or space;—O wonder of wonders!—I am the Self of all space, the Self of all Eternity, the Self of all time.

Feel that idea while in lonely walks, while walking on the beach or in the open air;—while standing alone, feel this idea. You may not chant OM freely; holding the idea is chanting OM through feeling.

You need not put too much stress on the outward chanting of OM, but through feeling you should realize "I am all Infinity, all space I am, all bodies are full of Me; all desires of friends or foes are Mine, all desires are Mine."

Here is a person of whom I am jealous,—a person whom I consider my rival; now think "That rival, I am." Give up all separateness; realize that this little jealous Self you are not. Suppose you love some one and you find that another loves the same one, then comes the thought of jealousy; encourage it not; the loved one you are, the other one who also loves the idol of your heart, that you are also; his joys are your joys, realize the truth. In order to realize truth you must realize yourself as Truth. Think "I am he whom that person approaches, there is no separateness." Rise above that. Get rid of this idea of great and small. Apply your Vedanta in realizing no great and no small. Think "I am he who is great to-day, and he who is not great to-day he also I am." One man may be greater than you, he may

have the power of gaining more wealth than you, he may gain more honours than you. Now the only way to advance is to see that what I envy is the body, but the body is not the Self of the hero, the Self of the hero and I are one. Feel that and get above this idea of jealousy.

The more your heart beats with the best in Nature, the more you feel that throughout the whole of Nature it is you who are breathing. You breathe in the growth and decay of trees. The Sun rises and sets, the same is inhaling and exhaling.

Life and Death are like inhaling and exhaling. So long as you are shut off from Nature, you are lost; the more you feel that the whole world is your breath, and that Infinite power you are which breathes through the phenomena of Death, through the coming and going, through the Earth and all, you rise above all petty cares and anxieties. That is inner beauty. People who become inwardly beautiful, whatever their faces may be, become lovely, they become the centre of attraction of the whole world.

Socrates was very ugly and prayed for inner beauty. To have good thoughts is inner beauty.

How smooth does it make the whole world for you! There is no unevenness, no roughness in the world when you feel that you are free.

If the Sun comes down, if the Moon is driven into the dust, if the systems are dragged into annihilation, what is that to you, the Real, the true Atman. Feel that because then nothing can harm you. The Sun, the moon and the stars may be destroyed but you are not destroyed; you are the soul of all space and all time. You are indestructible; you stand as a rock. Realise that. This is the way you must breathe; breathe through the lungs and mind. Through the mind you breathe the Self of the whole world; you breathe the whole Universe, and thus bring yourself in harmony with Nature. Your life becomes harmonious with the whole Universe.

What is harmonious motion? Let the motion of the brain become harmonious. Har-

monious motion is the music of the spheres. All the spheres of the Universe are breathing in that harmonious motion.

Acquire this harmonious motion. Be in tune with Harmony, in tune with the music of the sphere,—then you become inwardly beautiful.

Here in the great ocean there is a fish; the water of the ocean fills the gills of the fish and the water of the ocean passes through it; the whole motion it has.

Similarly, feel that the whole world is Mine. What is it that dampens your spirits and your cheerfulness? It is what is called Spiritual Opacity. You have to make yourselves transparent, you have to give up the Opacity in you, it darkens you.

What is this Opacity? It is this little ego, this proprietary self which says, "This is mine, that belongs to me, etc." This Opacity is what must be given up, and while breathing in the open air feel that you are in unison with the whole world. You become transparent and everything will come to you. Two men came before a king and asked him to

employ them in ornamenting and painting the walls of his palace. These two rival artists applied to the king in order to get the monopoly of the whole business. The king wanted to examine their work before engaging them, and accordingly they were asked to paint two opposite walls.

Screens were placed before the walls so that the artists could work independently of each other. They worked about a month and at the end of that time, one of the artists came to the king and told him that he had finished his work and would like him to come and see what he had done. The king then asked the other artist how long it would take him to finish, and he replied, "Your Majesty, I also have finished." The day was appointed, the king together with his entire retinue and other visitors came to see which of the artists had outrivalled the other. The screen before the wall of the first artist was taken down. The king and his retinue and all the visitors pronounced the work as marvellous and splendid; they fell into raptures over the work, thought it great and sublime.

The courtiers whispered to king that nothing better could be expected; that there was no use to look at the work of the other artist, because this painter had far surpassed all their expectations, they thought the entire work ought to be given to this man. The king was, however, wiser than his courtiers, and accordingly ordered the screen to be taken off from before the other wall, and lo! the people were astonished, they opened their mouths and raised their hands and held their breath in amazement. O wonder of wonders, it is marvellous.

Do you know what they had discovered? Now the second painter had painted nothing on the wall during the whole month. He had worked to make the wall transparent as far as possible; he rubbed and scrubbed and beautified this wall; he succeeded in making this wall perfectly transparent. Upon examining the wall, all that was painted on the opposite wall by his rival was perfectly reflected in this wall. Besides, this wall was more smooth, more even and beautiful. while the other wall appeared to be rough, uneven

and ugly. All the painting on that wall was reflected in this beautiful, smooth wall, and consequently the second wall had all the beauty of the first wall added to it.

Now the kings and people of those days were not acquainted with mirrors, and they did not examine very closely, but exclaimed "Your Majesty, this man has entered deep into the wall; he has dug two or three yards and has painted every thing."

The images appeared in the mirror the same distance as the images were from the mirror.

Now as this painter rubbed and scrubbed the wall with sand and worked with it until it became a mirror, so Rama tells you that people, who are busy reading books, gain superficial knowledge; while painting outside let them paint the walls so as to make them beautiful by the process of gaining all knowledge.

This process is trying to make the walls of your mind or intellect transparent, smooth, thin, by rubbing and scrubbing them as it were; by purifying your hearts, by making your hearts transparent then all the knowledge of the world will be reflected in your mind; you

will be inspired with the whole universe.

Rama tells you from personal experience that while living in the deep forests of the Himalayas, it often happened that when the mind was in a transparent state, when it was negative,—the most splendid ideas, wonderful philosophy and wonderful power came into the mind by inspiration so to speak. So Rama tells you that *all* books are written through inspiration; the Bible, the Upanishads, the Vedas, Milton's works, Emerson's works, and Ingersol's works, even though Ingersol is not a so-called Christian. Spencer's works are all just as inspired as the Vedas, the Koran or the Bible. There is no knowledge without inspiration, all knowledge comes through inspiration. It is when authors begin this proprietary, mercantile, egotistic claiming, this mercenary spirit of exacting charge, this asking and begging from people which makes the walls of the heart imperfect, rough and uneven, it is this little crawling, sneaking spirit; and when this spirit is cleaned out, got rid of, the wall of the heart is perfect. When you vibrate with the whole

world, when the business of the world is your business, when the heart of the world is your heart, when you feel that you pulsate in the whole Universe, when either consciously or unconsciously you are in that state, then knowledge comes and fills you—this is the way.

In books and temples raise your search; search within yourself for the secret; breathe in the whole world. You are transparent. Your opacity is gone when you have in mind no rivalry, no claims to yourself, when you feel the desires of an enemy as your own desires, when you apply this test to your soul and see that all those of whom I used to be jealous are me,—that I am the owner of their desires. If their desire be to kill this body, if this desire brings to you the the same happiness as it does to them, O, then you are in tune with the Universe, in harmony with the whole world. You are transparent, all opacity is gone, you are God Almighty. This is the secret of success. All the treasures of the world become yours.

OM ! OM !! OM !!!

LECTURE IX.

THE BROTHERHOOD OF MAN.

Lecture delivered on February 15, 1903.

Before commencing the lecture, it will be better for you to concentrate your minds upon the solidarity of mankind, upon the oneness of each and all, upon the brotherhood of man. Just feel, feel, feel.

OM.

If this were strictly a speculative talk, it would not be worth while to spend an hour or so in hearing it. It ought to be made a practical matter which may really bring you spiritual happiness. Oh, what a joy it brings when we feel that all the people in this world are Myself. That music which I heard was Mine. What a joy it does bring when we feel that the people in this world who are at the high spring of prosperity and who are awfully popular, oh, those I am. What a

joy it brings! Try to feel that and you will see the natural consequence in your practice. Just as you feel that this one body is yours, so begin to feel and realize that all bodies are yours; and when you commence feeling that you will mark that just as this body, which you call yours, obeys your behests and your desires, just as at your desire, at your will the feet begin to move, at your commandment the hands begin to move; just as you observe that in your own body, similarly it is a matter of experience, it is a fact capable of realization, it is an experimental fact that if you concentrate your mind and your energies upon this truth of oneness, you will observe that all the bodies in this world will begin to move and behave exactly in accordance with your desires. It is an experimental fact, believe in it, verify it. It is not a matter of speculation, it is not empty talk, it is as much a fact as you call this body of yours a fact. Though it is a stern reality, yet supposing it for the sake of argument to be impracticable, you will see one immediate pleasure falling to

your lot by this realization of the oneness of humanity. Why do these people feel sorry and anxious about riches? They want to possess gardens, they want to call grass plots their own. What a sorry thought? Could you not go to the gardens of the rich people here, to the public gardens, and sit there hours and hours and enjoy those gardens just the same way as the gentleman, who calls that garden his own, enjoys it? Could that gentleman who calls that garden his own ever see all those flowers and fruits with four eyes? Were not those gardens, flowers, foliage and all those fruits to him accessible only through the same kind of two eyes as you have got? He can hear the music of the nightingales and birds in the garden with the same sort of two ears as you. Then why worry and bother about the silly desire of possessing that garden? Well. Rama wants you to feel all the gardens of the world as yours, Rama wants you to feel and realize all the bodies of men as yours. Just feel that all the talented forces and gifted minds are yours. This is not a feeling which you might

call far-fetched or unnatural. Have you not to practise various virtues for the realization of the high ideals of life? Those are useful to you, but the most useful of all would be for you to concentrate your energies and centre your thoughts upon this Truth of truths; upon this Reality that all are one, all the bodies are yours. Upon this truth, reality, centre your thoughts; concentrate your energies; feel feel, feel that all are your bodies. When you look at a man who is passing through the streets, who is honoured, say, the King of England, the Czar of Russia, the President of the United States, let no thought of envy or fearfulness enter your mind. Enjoy the princely gaze as yours, feel that as yours "I am that, nobody else." When you try to feel that way, your own experience will prove the truth that all are one, everybody will be your ears, eyes, feet, your own body. Brotherhood of man! Logic may be able to prove it or not, Science may prove it or not, Philosophy may or may not be able to prove it, but it is a fact, a fact which experience proves.

OM.

Well, Rama will now give you some reasons which establish this truth, the Brotherhood of Man, and while he advances the reasons you will try to take those conclusions in your feelings, heart, you will try to grasp those things in your feelings, in your heart, you will try to realize yourself the conclusions escaping the lips of Rama.

When this title "Brotherhood of Man" was suggested to the gentleman who had to get it advertised in the newspapers, Rama afterwards felt ashamed. "Brotherhood of Man" is a misnomer. "Universal Brotherhood" is a misnomer, it does not quite come up to the mark. The word 'brother' implies some difference; brothers are seen at war, fighting with one another, but here there is not the least room for any difference; here there is more than "brotherhood". "Oneness and the United Oneness of Man" would have been a better title. You will say, "Bother us not about the speculations of the Atman, you always talk to us about the Atman or Self, that is something very subtle." Well,

all right, if you be willing to hear about that Atman, then there is no room for talk, and all the matter ends immediately ; there at least we are all one, no words can reach that state; no language can come up there. But if you do not want to hear about the Atman which is beyond words, Rama will take up the matter from the very grossest stand-point. We shall begin with the gross body; that is very gross; even if we waive the nature of the Atman, even if we do not consider the Atman, the true Self, the physical bodies also prove that all of you are one. Minds prove that all of you are one, even on the plane of feeling. Science shows that all of you are one ; upon the physical plane, upon the Psychological plane, upon the astral plane you are all one. If you do not feel that, and if you do not live that Brotherhood in your practical every-day life, then you are violating the most sacred Truth. You know that the person who tries to encroach upon the laws of State is punished, he cannot go scot-free. Similarly those who do not feel this brotherhood and do not carry out this brotherhood in every-day life in

practice, must suffer. All the suffering in this world, all the misery and all the anguish in this Universe is due only to your trying to violate this most sacred law, this most sacred Truth, the Law of laws, the Brotherhood of mankind, nay, the Oneness of each and all. Now, all our physical bodies are one. Brethren, how can that be? That body sits there and this body stands here, how can they be one? Just as in the ocean we feel a ripple here and a wave there; they appear to be located at different places; they appear to be of different sizes, but as a matter of fact both these waves or ripples are one as they are from the same water, it is the same ocean which appears in these waves. The water which now forms this wave will, after a while, form the other wave or ripple. Just as we observe in the case of waves, so it is with your material bodies. The matter which now forms this body does after a while form another body, nay more, the material particles which appear to be composing this body which you call Rama's body, go into the other body even in your lifetime. So does respiration prove.

You are taking in oxygen and sending it back converted into carbonic acid gas. This carbonic acid gas is inhaled by plants and the plants set free the oxygen. That oxygen you inhale and you exhale carbon dioxide, the same carbon dioxide is inhaled again by plants. From that we see that you are related to plants even as brothers; your breath passes into them and their breath passes into you; you breathe into the plants and the plants breathe into you. You are one even with the gardens and plants.

We will consider it from another standpoint. The same oxygen that you breathe and is converted into carbon dioxide, was set free by the plants, the same oxygen goes into the lungs of your brothers ; that which was now in your body is then in your brother's body. You breathe the same air, all of you. Just feel that all you breathe the same air, in your breath your bodies are all one. As you live upon the same earth, the same sun, the same moon, the same atmosphere are all around you. You eat fruits, vegetables or meat; you eat them, they form your body, they are

excreted and in their excreted form, they will pass into vegetables and fruits, they reappear in those shapes, the same matter which went out of your bodies; when it reappears in the shape of vegetables and fruits, is taken up again by your brothers, enters into the bodies of other people. Thus we see that the same matter which was once yours becomes theirs in no time. If we look at our skin with a microscope we will observe small living particles coming out of our bodies; very minute living particles coming out of our bodies. They are not only coming out, but similar particles are going into your body. Here are some particles coming out of the bodies and others going into the body. Here there is a continual exchange going on in this world; the living particles which are now coming out of your body are being diffused into this atmosphere, and these very living particles which were now yours, become your fellow's in no time. Science lays it beyond doubt that your physical bodies are all one. You will not perhaps believe that. How could it be possible that living, microscopic

particles going out of the bodies of my friends enter my body, and those that come out of my body stick to the body of my friends? How is that possible? Let us see. How is smell caused? You know that smell is due to small living particles coming out of the objects which we smell. Flowers are fragrant because they send forth small living particles. This is a fact proved by Science. Here we see all your bodies, do they not smell? But your sense of smell is not sharp enough, or say, is not of a kind, or of a capacity to be able to perceive this smell. Your bodies do smell. Sometimes even you smell your bodies; dogs will smell you out. How could dogs smell you out if your bodies were not giving out smell? All smell going out of your bodies proves that small living particles are leaving your body and going out of it. These small living particles go out of your bodies and enter your bodies from the bodies of others. There you are all one. Oh, we have all of us the same body. Feel that smell. We have all of us one physical body in that sense. One man is sick, you go to him and the very room smells

of his sickness. One man is suffering from a contagious disease—cholera, smallpox or plague. How is it that other people catch the contagion? The only reason is that the small particles that are coming out of the body of the sick enter your body. Does it not show that the particles which come out of the bodies of the sick stick to our bodies? Thus we catch contagion and feel sick. One man is suffering from cold, another who remains with him, provided he is a man of very fine nature, will catch cold. One person is suffering from consumption. Another catches that disease. How could that be, if the living particles which form your brother's body, did not come out of their bodies and form your bodies? It shows that all of you are one. Even our physical bodies are one, not to say anything of the Atman. Well, this leads Rama to a strange conclusion. If a man falls sick, what is the main significance of his sickness, the main responsibility connected with it? He is sick, he is suffering himself, that is true, Why? Because of his ignorance, because it brings about our sickness. He suffers himself, but

he is responsible for his sickness to the whole world. He is sick and through his diseased body he is unconsciously sending forth germs of disease. I have no business to fall sick not only because of my pain, but because of being responsible to the whole world for the sickness of this body. You have no right to fall sick. You are responsible to the whole world for your sickness, your sick body is making the whole world sick, it is creating those malarious germs. Thus everybody should be very careful. Sickness is not only a physical disease but a moral disease as well. You have to be on your guard then to keep your bodies well and strong. When you are eating or drinking anything, then be cautious, not in the name of your own bodily personal comfort, but in the name of the good of the whole world. Do not eat too much, do not drink too much, be very cautious.

Well again, what is the duty of those who are healthy towards the sick? Those who are healthy have to attend to the sick, not on the ground of doing a favour or conferring a boon, but because of the whole world. For

the good of the whole world, in the name of Humanity and Truth, in the name of Universal Brotherhood, in the name of your own good, you have to nurse the sick. It is no benevolence to the sick, it is your duty to Humanity, to nurse the sick and to try to help out. You see then that our physical bodies which appear to be so different, are suffering for one another. On the physical plane we are brothers, united by the most holy bonds of common flesh and blood. Physicians prove that after every seven years the body of a man is entirely changed. Every particle of the body is replaced by new particles. That also tells you that these particles which are changing, these bodies which are in continual flux, we have no right to look upon as exclusively mine or thine. I have no right to call this body mine and that body thine. This body is changing every moment, and that which I call mine at this moment does not remain there. What is it that I call mine? Seven years ago what is now the body of Rama was the body of somebody else. That which was the body of Rama fourteen years ago, to whom

does it belong now? To many people. So this body which you are calling yours belongs to each and all. Feel that please. Even on the physical plane you are all one.

We come now to the mental plane. Your hairs grow and the blood flows in your veins. Just mark. What is it that makes your hair grow? Is not that the same power which makes the hair on your fellow-man grow? Could you conceive any difference? What is it that makes the blood flow in the veins? Is it not the same power that makes the blood flow in the veins of each and all? What is it that makes the food get digested in your stomach? Is it not the same power which makes the food get digested in the stomach of each and all? Is it not one and the same power? Just keep this truth before your mind, and feel it for a second. Oh, wonder of wonders, what am I? Am I not the same power which makes the hair grow and the food get digested and the blood flow in the veins? If I am the same power, then I am undivided, one, present in the bodies of each and all. I am the one indivisible, undefinable, indestructible.

power governing and controlling all these bodies. Feel that please. This is on the mental plane. You are all one. You are all one, no difference. Feel that please. Why grieve when this one body which you call yours starves? All the bodies that are well-fed are also yours. Why feel miserable and unhappy when this particular body which you call yours falls sick? All those that are healthy are you. Feel this truth, feel this truth. What is your duty towards others? When other people fall sick bring them up to you, just as you would have attended to the wounds of this particular body, attend to those wounds as if they were yours. Your duty towards others will be to raise them up, feel for them, sympathise with them. But your duty will be to your own body to keep yourself cheerful and happy under all circumstances. Avoid all worry and botheration.

We come now to the psychological plane, the plane of feeling. On the plane of feeling also you are all one. On the Psychological plane you are all one. This is a truth, a fact, realize it. There is a lyre, or say, a stringed

instrument well adjusted, well fitted, and there is another stringed instrument placed opposite to it, both of them being fitting exactly alike. When you begin to play upon a string, a similar note comes out from the opposite instrument. When you strike a chord on the one instrument, a similar chord on the opposite instrument begins to vibrate. Why is that? Because the vibrations which give us the sound from one instrument are present around the other instrument. You begin to feel something, your neighbour is touched immediately. In dramatic performances and in theatrical places, the actors put on all kinds of feelings. Their feelings are not sincere, they weep on one side and begin to laugh on the other. Their feelings are not sincere, and yet it is seen that when the best performer begins to cry, all the audience, all the spectators, are moved to tears. Why is that? One lyre or stringed instrument is struck, and all the instruments of your minds and feelings are struck immediately. That were impossible if all of you had not the same minds if all your feelings or minds or the psychological

beings of man were not related to each other as brothers, as one. If your minds were not related to each other the same way as the different waves are related to each other, if your minds were not ripples and waves in the same ocean, this fellow-feeling would be impossible. Science says that if one body is to act upon another body, there must be continuity between the two, no force can act breaking the law of continuity. Here is this solid, rigid desk or table, move one point of it, the whole moves, because this point is rigidly connected with the other points. Every force, in order that it may act, must act in a continuous action. Here the feelings of one man are transmitted to another man. This would be impossible if the heart of one man were not connected with the heart of another man by a continuous medium, so to say. Thus if all your hearts were not connected with each other continuously, rigidly, the feelings of one man could never pass on to another. This is a stern fact. Don't you see that the fact of the feelings of one man passing on to another compels you to the conclusion

that all your minds are connected with each other, as one body, so to say, there is solidarity of thought and feeling? Rama has often noticed that when he laughs in the lecture, everybody laughs. It is also seen that when a man begins to cry, other people's minds begin to get mellow, tender. Here is one man singing, those that are round about him also feel the vibrations, Rama has also seen that when one man begins to sing, other people begin to sing. That is a fact. How could this be, if all your feelings or minds were not one? Just notice this please. How do we learn things? We learn things from our friends, from other people. How could a teacher teach you anything if the teacher and the taught had not same mind; if there were no brotherhood on the mental plane? Here is a mind directly communicating with another, the knowledge of the teacher becomes the knowledge of the pupil, how could that be, if the two minds were not connected directly? And you know again this is a matter of experience that when you really feel for another friend, and entertain

feelings of love, kindness, benevolence, feelings of appreciation for one man, the other man is bound to feel the vibration at distances of thousands of miles. Rama has tried the truth of this fact, and every day Rama tries that. Thousands and thousands of miles make no difference. Does it not show that all your minds are of the same plane, are intimately connected? On the mental plane you are brothers.

How are culprits and criminals produced in this world? One man comes and wounds your feelings, but that man is very strong, too strong for you. You send out against him a thought of hatred, but you cannot carry that thought of hatred into effect. The same strong fellow wounds the feelings of another mild man, that second mild man resents it, sends out evil thoughts but cannot execute those thoughts in his own person. The strong fellow hurts the feelings of a third body, the third body is also poor and can inflict no direct injury upon the culprit, and so on, say twenty, fifty, or hundred men suffer from one man, until there comes a time

when this strong fellow approaches a very, very strong man, a match for him. This fellow being insulted very slightly by the original culprit gets exasperated and enraged to such a degree that he does not consider at all the weight of insult ; he does not consider whether the insult is very slight or very strong ; he jumps to his feet and takes into his hands a gun and shoots him. There the original culprit is shot, this second fellow is taken by the police as a criminal and the matter is brought before the magistrate. The magistrate begins to investigate the matter. He is surprised to find the wrath quite out of proportion to the insult inflicted upon him. The insult was very slight, but the wrath evoked in this second criminal was awful, The magistrate is surprised ; the newspapers take up the matter. Here was a touchy fellow, here was a very vicious fellow, a very slight insult provoked him to such a tremendous wrong that he committed homicide. Do not such cases happen every day ? The magistrate and the newspaper cannot explain why such awful wrath was provoked by such a small insult.

The Vedanta explains it. The Vedanta says that there was on the mental plane a joint stock company. You know that joint stock companies have many shareholders and one man is the boss or manager. Thus when the original culprit provokes your feelings, you send forth thoughts of animosity and hostility against that man, and there you contributed your quota, your share of wrath against the man. When the second person was insulted, the second person contributed his share, and when the third fellow was insulted, he gave his share. So the fourth, fifth or sixth, and so on, until there came a time when all that was necessary to start business, you know business cannot be started unless you get some shares paid up, when a sufficient number of shares were paid up, there appeared the boss, the strong man, and when this strong man was insulted, by a law of spiritual affinity, the wrath sent forth by the first, second, third, fourth, and twenty and hundred persons, all these wraths were at once drawn to this boss, attracted, called forth, and collected in the person of the man who dealt out

the final death blow, who shot the original culprit and himself became a State criminal. The Government or State will punish this boss only, but in the eyes of God or in the sight of Divinity or Truth all of you are shareholders, all of you are murderers. You are also murderers. You who sent forth thoughts of animosity or hatred are to be blamed just as much as the man who committed the murder is to be blamed. Thus says Christ that it won't do simply to abstain from murder but you will have to abstain from sending forth any thoughts of hatred. He who hates his fellow is just as much a murderer as the man who commits actual murder. Why? While this explains why people who commit murders are often times exasperated quite out of proportion to the insult, the insult was very slight, but the exasperation and wrath are tremendous, there you see that it is not the personal wrath only that is provoked, it is the wrath of your brothers also that comes up to you and takes hold of you, and you become mad, you become possessed by the wrath of your fellows who have been slightly insulted

by the culprit. Just as a man is possessed by a demon, they say, as a man is possessed by a ghost, so you become possessed by anger towards your fellow man, and being under that possession you are exasperated, intoxicated, and in that state you deal out the death blow, and people begin to wonder why this wrath provoked was quite out of proportion to the insult. This is the way your murderers are produced. Read the history of the world and you will find that after a reign of terror all the people wanted a man who might carry matters with an iron hand, who might keep the mob under control. Each wanted to control the mob, but none of them had the power to do it. Now the desire on the part of each and all was to get somebody who would control the revolting people and it took shape in the body of Napoleon. Napoleon comes up just when the times need him and he has the power of thousands, nay millions. Why do heroes possess the power of millions? An army came to capture Napoleon and he, single-handed, went straight up to them and said "*avant*" and they stopped.

Here is one man hushing into silence thousands who came to capture him. The people are astonished to hear such facts. Vedanta explains it. Vedanta says that in reality, the power, the thoughts of thousands are accumulated in that one man, as a matter of fact the thoughts of thousands are in that man. Thus Napoleon has no right, no hero has any right to entertain any thoughts of self-aggrandisement. Hero! If you possess the power of millions you are millions. It is the millions whose thoughts are working in your body. Where is your specially bred Divine person? It is the millions that are working in yourselves. Then you see again Shakespeare, a great dramatist. No Shakespeare is needed in these days. It was in those times that they wanted a Shakespeare and Shakespeare came. Those were the stage-going days, those were the days when all the people had a mania for the stage. Those were the days which wanted dramatists, which wanted plays. The people wanted them and it was the people's minds and thoughts that appeared as Shakespeare. You or Shakespeare or any

other great man does not appear alone. Along with Shakespeare we have a whole galaxy of bright persons, geniuses, philosophers,—Marlow, Beaumont, and Fletcher and what not,—and we have before us a whole reign of literature of the same sort. Here the circumstances, the times of the people send forth thoughts, thoughts in that direction, and all these thoughts by a law of chemical affinity assemble in one body and there you have your Shakespeare. Thus you see that your silver-tongued Shakespeare and your speakers who can keep in awe big audiences, one man who can control thousands, one general whose word becomes law unto thousands, millions, one man who can bring energy and action into millions and millions, how could this be produced if the thoughts of millions could not collect or accumulate into different bodies? There you see that Shakespeare and Napoleon are your own creations. Your emotions and your thoughts become their emotions and their thoughts. These are historical facts, and we also observe them every day all around us. Thus upon the

psychological plane you are all one.

How were the Crusades caused? One man felt deeply about the state of Jerusalem. He came back to Europe and preached to the Europeans about the condition of Jerusalem. He preached, wept and cried. One man felt all this, and the people got the same feelings; the feelings of one became the feelings of others. All of them set up in arms against the Turks, the Muhammedans. Thus were the Crusades caused. How was your War of Independence caused? The same way. One man, the President of the first Congress in America, drew out his sword when the people did not agree with him. He drew out his sword from the scabbard and said, "I for one am for war, war, war." And all the people had to catch that word. The same Congress fellows who were against war and against him, had to follow him. There you see that if your hearts and minds be not one, how could such marvellous actions be performed? One we are. Feel this oneness.

We come now to another plane. You see that in your deep sleep state, all of you are

one. Sleep is a great leveller. No difference is left in the deep sleep state, the king and the poor fellow, one sleeping on those velvet cushions, covered by those magnificent sheets, the king and the poor beggar lying down in the streets are in the same state. Consider both of them in the deep sleep state. Where is the difference? Both are one and the same. In your deep sleep state you are one, in your wakeful state your bodies are all one; and your minds and feelings which live in this dreamland, are all one. Now we come to consider the real Atman, the true reality. Oh, the one Atman, the true reality, the real Self. There is no room for language or any expression of difference. There even the word 'wave' or 'ripple' cannot apply, there you are all one. You will say, no, my son is mine, but this fellow is not mine. You are mistaken if you think that. It is not. Those whom you call as different from you are just as much yours as your son is. How many times were you connected with them in your past births as brothers, sons or daughters, or fathers? Do you know that? The same

person who is now your enemy may have been your father or your son in the past birth. That man who is your father in this birth may not be your father in your next birth. In your next birth you will be born of some different parents. Your feelings and sympathies are continually changing and so your relatives and friends, sisters and brothers are also continually changing. Does it not happen that a man who is born under the same roof with certain girls and boys, passes all his life apart from them, never sees them again in his life, and does it not happen that a man born in this country passes all his life in other countries? The reason is that the people who were born in other countries, happen to be his spiritual relatives. There you see that you ought not to confine your brotherhood only to those whom you call your sisters and brothers, wives or husbands. All, all, each and all are your own Self. Realize that. Science proves it.

Now Rama is going to sum up. Science shows that just as this particular body which you call yourself is one; the toes of the feet

are connected with the heel, and that is connected with other parts of the body, and there is the law of continuity running through all the particles of your body, and your body is one, indivisible whole and on that ground you see that it is only one power. the Atman, which fills the head as well as the feet. The same Self pervades the feet and the hands. You see that. Now Science proves that different objects in this Universe are so related to each other that if by the side of the most undeveloped protoplasm, we place a higher form of protoplasm and next to that we place the next higher form, and so on, and if we could arrange everything in this Universe in the right order, we would find a continuity running through every object in this Universe. We find the whole world held up by this most inviolable continuity. That being the case, the whole Universe is a single, indivisible body. Now, as in the case of one whole body you are forced to believe one Self pervading the ears as well as the feet, so in this whole Universe, which is a single continuous body, you will have to believe one Self

or Atman filling or pervading the minutest microbe as well as the highest angel. Thus the Self or Atman of the highest angel is the same as the Self or Atman of the most insignificant worm. There from the stand-point of the Atman you are all one.

Now, reasons or arguments to establish the Brotherhood of man have been laid before you to some extent. Now will Rama lay stress upon the practical application of this truth. You may not accept it intellectually, but moral laws will force this truth upon you. You will have to live this truth in practice or die. There is no other way. Here is the hand. Once it became selfish and wanted to violate the law of brotherhood or unity and began to reason this way — "Hear am I, I work all day, but all the benefit of my work is reaped by the stomach, or other parts of the body, I do not eat anything. I should not allow the teeth or mouth to reap all the advantage, I will have every thing myself." The hand, after advancing this argument, became willing to carry it into effect. The food that was served on

the table—milk, meat, all sorts of things, fruit, vegetables,—all those things, the hand must now himself eat; the hand must get the benefit of it himself. The hand took a pin, made a hole and poured that milk into it, injected that milk, so that the mouth would not get the benefit. The hand made itself sick, it could not be benefited by it. There was one other way. In order to make itself fat the hand wanted to take honey, and wherefrom does it come? From the bee. So the hand took the bee and made it sting it. The hand got so much honey; it got the life of the bee into it, you know the bee dies after it stings. The hand became very fat all the honey was in the hand. Oh, but this made the hand bitter and painful, it tortured the hand. When the hand had suffered, and suffered, after a while it came to its senses. The hand said "All that I earn must not go to myself alone. All that I earn must go into the stomach and there it must be used by the blood, by the hands and feet, by every organ of the body, and then and then alone can I, the hand, be profited: there is no other way.

Then and then alone can the hand be profited. Now the hand was forced to believe that the self of the hand was not confined within this small area. The self of the hand will be profited when the self of the whole body is profited ; the self of the hand will be profited when the self of the eyes is profited. The self of the hand is the same as the self of the eyes, and the self of the ears and the self of the whole body. So try to be selfish in the same way as the hand did, and you will suffer the consequences, you will suffer the same way as the poor hand did by trying to execute has selfishness. The Divine law cannot allow you to separate yourself from your own kind. The most sacred truth is violated when you consider yourself not one with your fellow-men. The merchants who do not look upon the interests of their customers as their own, or the shopkeepers who do not regard the interests of their customers as identical with their own, are shunned and avoided by the people and ruin themselves. In your life you will have to realize this, then and then alone will you prosper. O hand, your Self is

the Self of the whole Universe, your Self is the Self of the eyes and the feet and the teeth and every other part of the body. Feel that, realize that. If you want to keep yourself above misery and make yourself happy, realize and feel this oneness with each and all. Your practice will show, your own experience will prove that when you feel and realize the unity, when you concentrate your mind upon this truth, everybody around you is bound to come up to your help the same way as the hand comes up to help this part, when this part is itching or suffering. Here you feel an itching sensation, the hand immediately comes up there. Similarly if you realize that the Self, the Atman, or the true nature of your self is the same as the Self or Atman of your fellow who is related to you as your true Self when you are in need, your fellows will immediately come to you and aid you. This is a matter of experience, practice and is an experimental fact.

OM ! OM !! OM !!!

Hints to Realization No. II

God is represented in some other aspects now. In a wide, wide ocean of milk which covers the whole universe, a beautiful crawling snake or dragon forms a soft bed with some of the folds of its body for a cushion. It has a thousand heads serving as an umbrella. Upon such an ocean lies a most beautiful, lovely Divinity who is the consort of this God. She has a transparent body, eyes half closed and lips smiling. She is softly rubbing the feet of this God. This lovely figure is sitting upon a beautiful, magnificent Lotus, and sitting upon that she is rubbing his feet and kneading him. The eyes of the two are meeting, each is looking into the eyes of the other. Now what does this consort represent? She represents Divinity, Wisdom, Bliss, and Happiness. That is his own glory. This means that the free soul looks into his own glory all the time and that soul is free when the world is all drowned for him. Away from

all relations and connections, having snapped all ties, he has nothing to do with the world.

The Ocean means Infinity. And why is this ocean said to represent milk? Milk has three attributes. It is light, then it is white which means Bliss, it is also invigorating, which means Power. Consequently the ocean of milk represents Infinite Light, Infinite Bliss, and Infinite Power. In this the two rest.

Now what does the snake mean? The serpent means one that survives everything.

When the female snake gives birth to its hundred eggs, she begins to eat up the eggs that she has spawned. Everything dies away, the one thing remains. In the ocean of bliss, knowledge and power, the Immortal One remains. Both are in their own glory, perfectly happy, calm, and peaceful. OM!

Rama brings to your special attention two important points :—

1.—Denial of little Self.

2.—Positive assertion of Real Self.

First :—Denial, according to the Vedanta, is perfect relaxation, relief, rest, renunciation. Whenever you can spare time, just throw

down your body on the chair or bedstead, as if you never carried that burden or weight and had nothing to do with it and it were quite as much a stranger to you as any piece of rock. Let the body rest for a while like a dead carcass, altogether unsupported by your strained will or thought so that there is no tension. Give up all attachment and clinging to the body. Let the mind be relaxed of all care and anxiety for the body or anything. Give up and deny all desire or ambition. This is denial or relaxation.

*Second :—*Godhead. : Make God's will your own. Defend His purpose as it were your purpose whether for weal or for woe, and according to the trend of thought laid down in the lecture on "Realization," feel yourself above the body and its environment, above the mind and its motives, above thought of success or fear. Feel yourself to be the all-pervading power supreme, the Sun of Suns, above causation, above phenomena, and one with all the mighty worlds, the all-bliss, the free Rama. Chant OM and sing OM to any tune or tunes that naturally and spontane-

ously occur to you. Feel that you are all happiness, happiness, happiness. Thus will all causes of complaints and maladies leave your presence of themselves. The world and your surroundings are exactly what you think them to be. Let not the world lay heavy upon your heart. Day and night meditate upon the truth that all the public opinion and society of the world is simply your own idea and that you are the real power whose breath or mere shadow the whole world is. The reason why you do not attain the height of your aim is that you are more courteous and polite to the fickle, unsettled, hazy judgment of others than to your own near neighbour, the Real Self supreme. Rama says live on your own account not for the opinions of others. Be free. Try to please the one Lord, the Self, the one without a second, the real husband, master, your own inner God. You will not in any case be able to satisfy the many, the public, the majority and you are under no obligations to satisfy the hydra-head mob. Do you owe the public anything? Are you under any kind of debt

to the people? No, not at all. You are your own architect. Sing to yourself as if you were all alone and no listener were by. When your own Self is pleased, the public must be satisfied. That is Law. What is the use of living unnatural lives for others?

A prince in his childhood was playing hide-and-seek with the children of noblemen. He had much ado to find the boys. A bystander remarked, "What is the use of making so much fuss to discover the playfellows who could be collected immediately if he exercised his princely authority to order them?" The answer to such a question is that in that case the play would lose its relish. There would remain no interest in the game. Just so, according to Rama, in reality you are the supreme ruler and all-knowing omniscient divinity but as you have in fun begun the search for your own subjects (all sorts of ideas and so-called knowledge) in the great hide-and-seek labyrinth of the world, it would not be fair play to give up the trial of thought and exercise in the game the authority which checkmates the whole play. In the plane

where the past, present, and future and the thousands of Suns and stars become your own self, and are mere ripples and eddies in the ocean of your knowledge, how could you care for the Law Examinations and worldly success? If you want to possess the Divine clairvoyance, you have to give up or rise above the very plane of senses from which you sought clairvoyance.

A net was spread to catch fish. The fish on falling into the net carried it off by their stupendous strength. Do not counsel God how to behave; do not dictate your will to Him, just resign yourself to Him, abandon the little self; renounce spurious desires and thus you will make your body and mind full of light and a perfect instrument of the revelation of divinity. All true knowledge and education worth the name comes from within, and not from books or extraneous minds. Men of genius, original workers in the field of investigation make their discoveries and investigations only when they were merged into thought absolute, far above the plane of senses, far, far above yearning or hurrying of

any sort, making their mentality and personality free of any tendency to selfishness. They were looking through a transparent mirror or glass and the light of knowledge shone through them, they shed light on books, illumined libraries and books, and libraries could not enlighten them. This is work. By work Rama never means plodding drudgery. In the Vedanta work always means harmonious vibrations with the Real Self and attunement with the universe. This unselfish union with the one Reality, which is real work according to the Vedanta, is oftentimes labelled and branded as no work or idleness by the ignorant. Please read the "Secret of Success" once more thoroughly.* Again even a most laborious undertaking, pursued in the spirit of the Vedanta, is found to be all play and no drudgery or burden.* Thus that which is called the highest work from one stand-point is no work at all from another, according to the teaching of the Vedanta.

There are two pictures of God given in the Hindu mythology. Every religion ought

* (See Volume II of this series—Ed.)

to have three phases, one is philosophy, the other is ritual, and the third is mythology. Philosophy is for the learned ; ritual is for the outward body, for the children ; and mythology is for the thinker. The three have to go hand in hand. If any one lags behind, then that religion cannot stand. It is because of these three being in perfect harmony in the Hindu Scriptures that the Hindu religion is still the religion of 300,000,000 people. Any religion that lacks one of these cannot be the real religion. In the Hindu religion all these three are in a perfect state. From the Hindu Mythology Rama will tell you about the perfect man or Divinity which is continually held in mind.

There are two phases of God, two sides of Divinity shown in the Hindu Scriptures. One is a white, grand, majestic, beautiful young man, a glorious figure, sitting on the heights of the Himalayas, lost in meditation and contemplation, eyes closed, insensible to the world, a picture of ecstasy itself. Away from troubles and turmoils, exempt from all anxiety and care. Free, free. A being to whom

the world never existed. This is one picture of God. This picture is of contemplation. A free, emancipated soul. The white is symbol of the Himalayas; the mind at rest, peace, peace.

Along with it there is the consort of that God, who is represented as rose colour from head to foot. She is sitting on the knee of this God and goes on grinding vegetables and other fermented juices all the time for his sake. God opens his eyes and immediately his consort holds to his lips a cup full of the intoxicating juice she has prepared for him, in order that he may fall back into his state of reverie again. She then puts questions to him concerning the whole universe and he explains them to her. She is the daughter of a king, but gave up all her beautiful things in order to be near this God. That God is called Shiva, his consort is called Girija.

OM! OM!! OM!!!

Hints to Realization No. III.

You see the demands of life and the different claims on your physical and mental powers are likely to keep you all the time strained and in tension. If you allow these outside circumstances to keep you all the time strained and in tension, you are making an early grave with your own hands and your own muscles.

How to avoid it and how to take some rest? Rama does not recommend the shirking of work or the giving up of daily pursuits. Rama never advises that. Still he advises you to cultivate a very useful habit, a habit which will keep you all the time clear of onerous and trying tasks. This advice is nothing less than Vedantic renunciation. You have to keep yourself all the time upon the rock of renunciation, and taking your stand firmly upon that vantage ground, giving yourself up entirely to any work that presents itself

before you. You will not be tired, you will be equal to the task.

To explain further, while at work, take short intervals of rest and devote those short intervals of a minute or so to the thought that the body is nothing, you never had anything to do with it. You are simply a witness, you have nothing to do with the consequences or the results of its actions. While contemplating in that way, you may close your eyes, relax your muscles, and keep the body perfectly at ease, unburden yourself of all thought. The more you succeed in taking off the burden of thought from your shoulders, the stronger you will feel.

Nerves keep up the vitality in the body, and thought is also sustained by the nervous system. The digestive process, the circulation of the blood, the growth of the hair, etc., depend ultimately upon the action of the nervous system. If your thought is disturbed and you are hurried and worried by all sorts of thoughts, that means too much burden upon the nerves. This action of the nerves in the shape of strenuous thought-effort,

which is a gain on one side is a decided loss on the other. That is the way the vital functions of the body suffer. It is like two heavy burdens placed upon the same horse. Increase one burden, then you must decrease the other. Unload the horse, then the horse may run without doing any damage to the weight of the loads. If you want to keep up your vitality, if you want to preserve your health, if you want the weight of life to be borne easily by the horse of the nervous system, you ought to make the burden of thought lighter. Let not perplexing thoughts and worrying ideas suck the sap of your life. The secret of perfect health and vigorous activity lies in keeping your mind always buoyant and cheerful, never worried, never hurried, never borne down by any fear, thought or anxiety.

Thus Vedantic renunciation means throwing off and casting overboard all anxiety, fear, worry, hurry, and trouble of mind by continually keeping before your mental vision the Godhead of your real Self, exempt from all worldly cares, worries and duties. You have

no duties to discharge, you are bound to none, you are responsible to nobody. You have no debt to pay, you are bound to none, assert your individuality against all society and all nations and everything. That is the Vedantic renunciation. Society, custom and convention, laws, rules, regulations, criticisms, and reviews can never touch your real Self. Feel that, throw it off, renounce it, that you are not. Give this meaning to OM, and chant OM on all occasions of fatigue.

OM ! OM !! OM !!!

Fragments.

We hunger and thirst like a man without food, crave a taste of realization, chant *mantram*, putting the breath of mind into the flute. Search out, therefore, in the lake of mind the innumerable selfish desires and crush them one by one—make firm resolutions, and take solemn vows. When you come out of the lake, the waters will poison none who drink. Let cows, women, men drink,—the poison of revilers will turn to pure water flowing fresh from God. Seek out points of weakness and eradicate them. Desires prevent concentration and until purity and knowledge of Self exist, real concentration cannot be had. Eradicate first that which brings you down when trying to concentrate. Be true to yourself. In this country there are too many lectures given by others. You must lecture to yourself. No progress comes without this.

Before going to bed, sit down and mark

the faults that have to be removed. Read the Bible, the Gita, the Upanishads, or such writers as Emerson. If greed or grief be the fault, with the aid of this reading, reflect why this fault exist, why it must go, how it hinders you,—lift up your mind from it, chant OM. When convinced that it is subdued, feel that it is overcome, and think of it no more. One by one take up these dragon's heads, crush them, lecture on each one to yourself. Every one must do his own work. While meditating, hum OM while the voice chants, and influences of celestial sound go on,—you will be helped and having formed a beautiful influence will come out strengthened. This is the first process.

The basic cause of all evils is Ignorance in all its shapes—Ignorance of the true Atma, and the desire to identify one's self with the body, with pleasures from without, and liability to be grieved, injured, afflicted. When you realize that you are the Infinite Self, how can you be subject to passion or grief? People say that moral laws are not sure like mathematical ones. It is a mistake. In caves

and remote forests, you will be amazed to find that grass starts up in testimony against you—walls and trees testify to your condemnation. Those who do not know the cause fight with surroundings! Here is a Divine Law which may be proclaimed as irrefragable. Try to throw dust in God's eyes and you will be blinded yourself. Harbour impurity and suffer the consequences. These laws will be proved one by one,—being proved, man cannot stoop to sordid desires.

Once you gain mastery over unholy desires, you may gain concentration for as long as you please.

Do not starve and do not overfeed ; both are to be avoided. Fasting often comes naturally, for instincts are to be followed whether the instinct is to eat or to fast. Slavery is to be avoided. Be Master.

Certain days in India, such as the day of the full moon, are proved to be conducive to concentration. Experiment and you will find such day helpful specially if you eat nuts, bread, fruit.

OM ! OM !! OM !!!

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In Woods of God-Realization

OR

5349

The Complete Works of Swami RAMA TIRTHA

VOLUME V



THE SPIRIT OF RELIGION

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PREFACE

The Readers of 'In Woods of God-Realization' are aware of the fact that the works of Swami Rama Tirtha published originally in four volumes were later brought out in eight volumes in 1930.

Lately a suggestion was placed before the management that these volumes should be of uniform size as far as possible and some of the lectures should be put under the appropriate titles which each volume suggested. Some matter which was not already published in these volumes had also to be brought out.

The Rama Tirtha Pratishtan, therefore, evolved a scheme early in 1947 to publish the complete works of Swami Rama Tirtha 'In Woods of God-Realization,' in 12 volumes as follows :—

- (1) The Pole Star Within
- (2) The Fountain of Power
- (3) Aids to Realization
- (4) Cosmic consciousness and How to Realize it
- (5) The Spirit of Religion
- (6) Sight seeing from the hill of Vedanta
- (7) India—The motherland
- (8) Forest talks

- (9) Mathematics and Vedanta
- (10) Snapshots and Impressions.
- (11) Precious gems
- (12) Musings of the Poet-Monk.

Now this volume is published under this new scheme and other volumes are in the course of publication likewise. How the lectures have been redistributed would be manifest from a perusal of the full scheme.

I hope the blessed readers will appreciate our efforts in this direction.

The prices of paper and other printing materials have been almost fourfold yet the price of the book remains the same. It is hoped the readers will admire this view point of the publishers and push on its sale.

May Swami Rama guide us, one and all, in following the TRUE PATH !

God-bye. Hari Om.

RAMESHWAR SAHAI SINHA,

M. L. A.,
Honorary Secretary.

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APPRECIATION

by

REV. C. F. ANDREWS, M.A.

(*The Renaissance in India*)

“ Another Personality, in many ways far more attractive than that of Vivekananda, carried on the same movement of the new Vedanta in the north. Swami Rama Tirtha was a Brahman, brought up in express poverty at Lahore, where he gained his education at the Foreman Christian College and became, after a brilliant University career, a Professor of Mathematics. His heart, however, was wholly given to religion, and he left his College work to become a wandering monk and preacher. He was into the wildest regions of the Himalayas, where he lived alone with Nature. A vein of true poetry ran through his character, and his buoyant joyfulness of disposition carried him through the severest hardships and privations. I was asked by his disciple Swami Narayana to write an Introduction to his public writings, and I did so with the greatest readiness ; for the Christian note is much stronger in them than in those of Vivekananda. Compare, for instance, the following comments on the Lord's prayer with the crude mistake concerning the words 'which art in heaven' that I have already quoted from Vivekananda's writings.

“In the Lord’s prayer,” writes Swami Rama Tirtha, “we say give us this day our daily bread, and in another place we say ‘man shall not live by bread alone.’ Reconsider these statements: understand them thoroughly. The meaning of the Lord’s prayer is not that you should be craving, wishing: not at all. The meaning of that prayer is such that even a king, an emperor, who is in no danger of not having his daily bread, may offer it. If so, evidently, ‘Give us this day our daily bread’ does not mean that we should put ourselves in a begging mood, that we should ask for material prosperity! not that. The prayer means that everybody, let him be a prince, a king, a monk, is to look upon all these things around him, all the wealth and plenty, as not his but God’s: not mine, not mine. That does not mean begging, but renouncing, giving up; renouncing everything unto God. The king while he is offering that prayer puts himself into that mood where all the jewels of his treasury, all the riches in his house, the house itself, all these he renounces, he gives them up, he disclaims them. He is, in offering this prayer, the monk of monks. He says “This is God’s: this table, everything on this table is His, not mine: I do not possess anything. Anything that comes to me comes from my Beloved one.”

Swami Rama Tirtha was drowned in one of the rivers of the Punjab, (United Provinces-Ed.) just when his religious genius seemed to bear its

richest fruit. The work of such wandering religious preachers who form a link between the new and the old, can hardly be overestimated. They rarely take up as in the case of Swami Dayanand, the position of puritan reform and 'root and branch' destruction of recognised religious evils, but they are sufficiently in touch with modern culture to see clearly that Hinduism requires a reformation from within, and they play an important part in bringing this about. To refer to a parallel in European history, they are performing within orthodox Hinduism the work of a counter reformation, not wholly dissimilar from that which Ignatius Loyola undertook in Europe in the sixteenth century."

RELIGION

Lecture delivered at Shanti Ashram, Muttra

Religion, (as is manifest from the derivation of the term *re*, back, *ligare*, to bind), is that which *binds* one *back* to the origin or fountain-head.

Ques.—What is the origin or source ? What is it at whose decree as it were the mind thinks, the eye sees, and nature lives ?

Ans.—That which cannot be perceived by the mind, the eyes, and other organs of sense, but makes the mind, the eyes etc., speed to their work is *Brahman*. *Brahman* cannot be the object of perception or thought. Mind and speech turn back from it in dismay.

A pair of tongs can catch almost anything else, but how can it turn back and grasp the very fingers which hold it ? So the mind or

intellect can in nowise be expected to know the great Unknowable which is its very source.

Religion, then, as distinguished from Theology and also divested of its dogmatic excrescences, is essentially a mysterious process by which the mind or intellect reaches back and loses itself in the inscrutable source, the Great Beyond.

The devout Christian or pious Musalman when offering prayers holds his hands aloft, unconsciously pointing out that it is the Above, the Beyond, the Incomprehensible, which he is striving to approach. The Hindu, immersed in Bhakti or lost in Samadhi, gets his eyes naturally shut, which clearly indicates that it is the Within, the Invisible, the Beyond, in which his mind or intellect is being merged.

Not "a religion" but "the religion," which is the soul of Islam, Hinduism, or Christianity is strictly speaking, that indescribable realization of the Unknowable, where all distinctions of caste, colour, and creed all dogmas and theories, the body and mind,

time, space and causality, together with all that is contained therein, this world and all other imaginable worlds are washed clean off into *what* no words can reach. Is it mystifying? Not at all.

Let any person of real religious experience refer to his moment of what is called communion and assert whether any idea of God, not to say of himself or the world, subsists there. In true realization there is no *meum* and *tuum*, no trace of subject and object.

Any systematic attempt leading to the goal above pointed out is *religious*.

It may be asked what is the need of aiming at such a mystical end. Before answering this question let us examine in what way the chief ideals and objects of attraction for man--knowledge, heroism, love and pleasure--are commonly reached.

1. *Knowledge* is commonly understood to be the amount of information acquired through outside means, such as books or teachers; and a man is taken to be of scholarly attainments if he has stuffed his brain

- with learned classics that have had their day. It is true that the achievements of the past should not be discarded and are worth a careful study; but true Education (*e, out, duco, I draw*) begins only when a man turns from all external aids to the Infinity within and becomes as it were a natural source of original knowledge or a spring of brand new ideas. Newton and other apostles of truth pour forth useful discoveries. Who taught them? From what books did they learn all that which superseded all foregone researches? Certainly, the education of the benefactors of mankind consisted in unconsciously approaching that Real Self by which alone all that is unheard of is heard, all unknown is known, all unthought of is thought. Light shines out through one when his mind is *concentrated*, that is, when a man loses his little self, when his body, mind, etc., disappear to him as it were and a state is reached where the world, the ego, and everything is merged in the Great Unknowable; it is then and then alone that truths descend in showers, discoveries crop up, knowledge

begins to flow, and the secrets of nature are unfolded. Thus all truths, discoveries, inventions, designs, theories and the like are the natural outcome of a kind of transcendental *yoga* or *religion* as above defined. The poet being once in that super-conscious state, sublime thoughts and noble ideas must proceed from him. The mathematician or philosopher has simply to abandon his (apparent) self, and wonderful solutions of the most intricate problems must occur to him. After a problem is solved or discovery made, the apparent 'I' wants to get the credit for it, but this copyrighting or patenting 'I' so long as it was making its existence felt, no discovery could be made; it was only when the 'I' renounced itself and the idea of religion, as above defined, was realized that success and knowledge began to well out.

2. Let us watch a hero in the battlefield. He is mad with super-abundance of power, thousands count nothing to him, his own body has no appearance of reality to him. He is no longer the body or mind, and the world is no more existent, the spirits are up

and every hair of his body is thundering out his immersion in the Great Beyond which lies at the back of the body, the mind and the whole world. Thus, to the spectators, indomitable courage and heroic power are like lightning flash of the Unknowable into the phenomenal world; but in regard to the subject himself undaunted Bravery is unconsciously no more than *religion*, that is, absorption in the Power behind the screens.

3. How beloved is the word *love*. Every body must love a lover, as the saying goes. To the pure Hindu in most instances *love* (*Bhakti*) is the only desideratum. There are some noble souls who would gladly sacrifice anything and everything for the sake of divine *love*. Let us try to discover the fountain-head of *love*.

The ideal *Bhaktas* like Chaitanya Mahaprabhu or Bunyan are distinguished for their unusual trance or raptures of prayers; and it goes without saying that divine *love* raised in intensity to such a pitch means transcending all ideas of shame, conformity, or the world and exemption from the bondage of little

self. Even those who have been blessed with an experience of love, directed towards lower objects, will testify to the apparent paradox that highest love transcends the idea of beloved and lover. Thus undeniably is love identical with *religion* in the above sense.

4. The very word *ecstasy* (e, out, and sto, to stand) shows that happiness, no matter under what conditions or circumstances experienced, is nothing different from standing, so to say, outside the body, mind and world. Referring to one's own experience any person can see the oneness of happiness with *freedom*, though temporary, from all duality. The longed-for object and the wooing subject welding into one constitute joy. Thus manifestly the very nature of happiness is *religion*.

These observations clearly prove that all the noble and desirable ends of life are reached only when the intellect and along with it the whole of objective world melt into the Unknowable Beyond.

But this is getting a dip into Universal Essence, just as one consults a dictionary or

as a diver plunges into the ocean and with pearls comes out shortly.

Sensuous pleasures are in their essence strictly speaking religion, but the mode of realizing religion, involved in them, may be compared to getting a peep into the Darbar through the grating of dirty gutter. They resemble a flash of lightning which though identical in its nature with broad daylight, does far more harm than good. Or more appropriately, they are the stealing of fire from heaven like Prometheus.

It is not possible to enter the blissful Darbar by a lawful portal? Cannot the midnight lightning flash be made continuous to become everlasting bright day? In an instinctive desire of that nature lies the necessity of religion in its ordinary sense. Strenuous struggle to that effect is worth while, and those who pooh-pooh the importance of religion are despite themselves engaged in suicidal efforts.

All attempts of Philosophy or Science to pry into the Ineffable have failed helplessly. Time, space, and causality, contemplated

either from the subjective or objective point of view, defy all efforts to discover their nature. The ultimate nature of Matter, Motion, Force or Energy presents insurmountable difficulties to the enquiring mind. Atomic theory is beset with contradictions. Boscovich's theory of Centres of Force, in the long run, fares no better. All the dogmatic theologies of the world have more or less of superstition stamped on their face. One system of philosophy explodes the other, the latter in its turn spares no pains to return the compliment. From this it is apparent that the interior of Nature will for ever remain a mystery to the mind and that it is not given to human intellect to sound the depth of cosmos.

Then, should we give up all search into the Underlying Absolute as a forlorn hope? Shall we devote our energy and power exclusively to practical discoveries and inventions like railways, telegraphs, and gunpowder? Even such toys bring no peace or rest. The very thirst for more and more, that indispensably accompanies every new possession,

emphatically declares the vanity of earthly ambitions.

These considerations land us in utter despair. Despair not, say the Upanishads. However obstinately we may shut our eyes to the Reality, in moments of happy isolation the query forces itself on us "Whence emanates all this phenomenon? Why am I? What do the earth and sky signify?"

The Veda says that this ingrained question must necessarily find its solution, though not through Philosophy, Science, or earthly love. The question itself being included in the *anirvachaniya maya* (insoluble riddle of the whole world) forms a part of the indescribable mystery it wants to unravel. As an eagle cannot outsoar the atmosphere in which he floats, so thoughts cannot transcend the sphere of limitation. So long as the questioners and the objects questioned about remain, the prison walls of *maya* are there, and there can be no rising above the appearances. The goal may be reached by special culture, and when reached must dissolve

altogether the question as well as the answer. Vedanta aims at this goal independently of the enslaving process connected with ordinary pleasures, ecstasy, love and the like. Being lost in such vision one is the *Brahman* Itself, unknowable to the mind or intellect. A man who gets even a glimpse of such realization stands above fear and anxiety. Unshakable strength of character is the necessary outcome of this realization or religion.

Hence the desirability of Religion.

OM ! OM !! OM !!!

CRITICISM AND UNIVERSAL LOVE

For the Indian People and a Message to the World

Whenever any promising movement is undertaken, the party spirit in India calls forth the attention of the public to the dark side of the leader's character. Thus every flower is nipped in the bud. But who has not a dark side? (Swami Vivekananda's healthy and hopeful plans and bold teachings are discarded by bringing into bolder relief his habits of eating and drinking. Swami Krishnananda of Kashi is crippled by exposing to the public an objectionable behaviour which as a matter of fact, did not belong to him).

Attempts are being made to put away the Sadharana Dharma movement and the Dharma Mahotsava meetings on the pretext of the imputed personal drawbacks in the

man who took the lead in those lines. It is queer logic, indeed, on falling down from the ass to fall foul with the ass-driver.

The other day Rama saw a milk-boy carrying some bottles of milk into a house. Accidentally one bottle slipped from his hands and broke. He flew into a rage and flung into the streets the other bottles also.

That is just what people do in their dealings with each other. Observing in a friend tiny flaws in a particular line, what a strong tendency have we to sweep off all regard for his good traits !

In Hydrostatics we read of the total pressure and resultant pressure. The total pressure may be infinite on a body and the resultant pressure nil. The myriad force in India have no resultant pressure, being nullified by being pitched one against the other. Is it not a pity? What is the reason? Because each party concentrates its attention on the faults of its neighbour. Thus there can be no union, and this very concentration, based on doubt, acts as a malicious force to engender the objectionable

characters. "Call one a thief and he will steal" is an undeniable truism.

Is there no common ground? Have our neighbours no commendable features? Have the different sects in India no bond of union? What right have we, in the name of purity or impurity, to play the part of self-elected members of God's detective police and pry into the private behaviour of a man whose public behaviour is a help to the country? His private conduct is a question between him and God. Who are we to interfere? The energy we waste in judging other is just what is needed to make us live upto our own ideals. Could compulsion from without make a man a whit more moral? Or can the conforming, conventional, praise-seeking conduct be called pure? Confound it not with *purity*; it is *weakness*. We do not give up a rose for its thorns. A confectioner may be living on husks, but on that ground we need not refrain from eating the sweetmeats of his make. Not that which goes into a man defiles him, but that which comes out of him. What if Swami Vivekananda ate and

drank certain things ! So long as from him come healthy teachings, we will never mind what is going into him. We have to take the teaching and advice of a man on its own merit, without regard to the personality of the teacher. What have the elements of Geometry to do with the personality of Euclid ? Shall we reject a beautiful picture because the painter was ugly ? Shall we cast aside Inductive Logic because Sir Francis Bacon took bribes ? In this twentieth century, it is high time for us to wake up to a sense of discrimination (*viveka*) and not mix up personalities with preachings. Shall we reject a beautiful lotus because it grows in a dirty pond ?

The greatest cause of India's poverty is discarding the rubbish, dreading to touch the bones of dead animals, and developing a kind of nose-hygiene, sneering at all kinds of what they call debris. And it is the utilizing of these very so-called low things that makes Europe and other civilized countries great. Are not beautiful flower-gardens raised out of dirty manure ? The most dingy smoke and

dirty coal well utilized make a wonderful power in steel plants and other manufactories in America and Europe.

The greatness of Rama lay in his turning the menial monkeys into a marvellous army. Who cannot live at peace with the pure and pious? But a great soul is he whose broad sympathies and a mother like heart embrace in a wide sweep even the sinners and the low.

Let us not waste away our life in trying to eclipse the son of True Self in the dust-storm of petty little kitchen superstitions, working thereby the spiritual as well as physical degradation. Sad indeed is the kitchen religion which allows the Infinite, Immortal Soul to be sullied by the foreigner's soup. Pray, do look below the tattered and torn caste-clothes. What are you? Infinite and Immaculate; Immortal Self of all is your Self. It is the ignoring of this inner Equality in reality that creates all the apparent mischief in the world.

The misdirected, hysteric moralists in denouncing and fighting against the personal

conduct of their neighbours, attempt only to remove the froth and foam on the surface of the stream, whereas they do not approach at all the real cause, the unevenness at the bottom.

Who are you who go about to save them that are lost? Are you saved yourself?

Do you know that who would save his own life must lose it? Are you, then, one of the lost? Could you or would you be one of the lost? Arise, then, and become a saviour.

Buddha was frequent guest in the house of a courtesan. The author of "*Who Will Cast the First Stone?*" was not ashamed of the company of Mary Magdalene, by no means 'respectable.' O Disrespectable Respectability! There can be no union and love in a country so long as we keep emphasizing each other's faults. The secret of the successful art of living lies in developing the mother's heart to whom all her children are lovely, whether big or babes. True education means to learn to look at the universe through the eyes of God.

Everybody must pass through every state, and just as physically every one has to

pass through babyhood, childhood, etc., so, on the moral and spiritual plane, babyhood, childhood is an essential, nay, indispensable step. The so-called sinners are my moral Babies, and has not a Baby a beauty of its own? Those that you miscall "fallen" have "not risen" yet. They are the Fresh men of the University just as you also were at one time.

Some make so much fuss about Universal love and yet keep the eyes rivetted on the ugly points in the character of their proteges hiding the inconsistency under the expression "You may hate the sin and love the sinner."

O dear people, you can never love anything so long as you perceive ugliness there. Love means perception of beauty.

Fighting with darkness will never remove it. In a dark room, if we are throwing stones in all directions, striking with the cudgel, right and left, breaking down the panes, knocking over the table, upsetting the ink-stand, and cursing and denouncing all the time, will it remove the darkness? Bring the light in, and darkness never was. So the

negative criticising, chilling, discouraging process will not mend matters. All that is necessary is the positive, cheerful, hopeful, loving, encouraging attitude. If all the mud in the sewers is exposed in the streets, will it bring about any uplifting result? Never. So will not emphasizing the faults of others do any good. Let the flowing current of fresh water of peace and good will run over the sewer and all the dirt will be washed off. It is said that Akbar drew a line and asked his wise man Birbal to shorten the line without cutting or erasing it from any side. The latter drew a longer line parallel to it and Akbar's line was shortened. So it is. Wisdom is to draw the longer line. Best criticism is to make people feel from within what you wish to make them realize from without just as Birbal convinced Akbar from within that his line was shortened. All grumbling is tantamount to "Oh, why is the lily not an oak!" Let us observe the beauty in each. "Don't bark against the bad, but chant the beauties of the good." From all life's grapes I press sweet wine.

Critic dear, I love you, but I equally love and esteem the man you criticise.

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STRUGGLE.—What wins in the Struggle for existence ? Love.

Those communities which can put their hearts together, their heads in harmony, and their hands in loving service, though few in numbers, come off victorious in struggle against teeming millions of divided energies.

Struggle is of three kinds : (1) with the unlike, (2) with the like, and (3) against nature.

Where, instead of wasting energy in struggle *with the like* through jealousy, spirit of rivalry, and party feeling, alliance with the like is secured, sure victory is achieved in the struggle *with the unlike*.

“All forms of tyranny have their beginning in kindness” is a saying too true.

And where love even for the unlike is entertained, victory and success in our struggle with nature is guaranteed and the conquering of the elements becomes an easy matter. And all struggle with nature is tantamount to realizing on the material plane

the truth "*I am the ruling spirit of all.*"

WHY IS THE SPIRIT OF CRITICISM SO COMMON IN THE WORLD?

The spirit of criticism seems to be offensive, but mostly it is due to defensive self-preservation. In order that a habit or practice may be given up, a sharp criticism showing all the evil consequences, is necessary. When we see others afflicted by that habit, we naturally want to avoid their company for fear of contagious suggestion. The formation of a new habit and view-point accompanies the breaking of the old ; and so long as the world has any room for improvement, the spirit of criticism and comparison will last. It is not the criticizing and comparing spirit that is undesirable or possible to eradicate, but the venom in it, which is but giving to the parties concerned a sense of personality. Let us fling aside the vulnerable little "I" which alone makes "sin" in ourselves and others ; and, cured of all pain, we can look at all deeds and people around us with the scientific indifference and philosophic calm of a chemist or

botanist, examining everything most dispassionately, accurately, and minutely, with no fear of being entangled in the chemicals and plants under our inspection; like the sun as a *Sakshi* helping all and watching all, the briars and roses, the waste and gardens, men, women, animals, plants, ants and clouds.

To escape plague, the only way is to live up to the laws of hygiene. To be saved from foreign politics, the only remedy is to live the law of spiritual health—the law of love for your neighbour.

It is as easy to be prosperous as to be wretched if only we can make the proper renunciations. "Sacrifice averts evil" is a saying as true to-day as in those good old days, only it is not the vicarious sacrifice of innocent animals but the sacrifice (*Havan*, *Yajna*) of our party-spirit, caste-feelings, jealousies, etc., at the altar of Love that bring heaven to us in this world.

TO THE PERSON CRITICISED

As an equilibrator comes Criticism. It is the pruning process of Providence, helping us to grow more beautiful. When visited

by the scissors of criticism, just retrospect what is passing within you. There must have been a tendency to drift-down into lower feelings, and here is the warning. A man in a light skiff in a tortuous channel beset with rocks, borne by the flowing current towards an unknown sea, is kept alert by the dangers of the situation. As his boat bumps against the rocks, he must bestir himself. If this knock were not useful, he would not heed it. What we know as pain is the necessary danger signal. Organic beings need such stimulus to veracity.

The painful criticism from friends or foes is a nightmare to wake up to your true Self, God. When you are awakened, where is the nightmare? It never was. All loss changes into positive gain the moment we set ourselves right in regard to the law of Love. Poor Cinderella lost her slipper, her innocence drew back the slipper and the king for lifelong companion to boot.

But when we are at one with the All, no cheats will dare come to us. Thieves crawl into a house only when the house is unlit.

The man who is worthy of being a leader of men will never complain of the stupidity of the helpers, of the faithlessness of his followers, of the ingratitude of mankind, nor of the non-appreciation of the public. These things are all a part of the great game of life, and to meet them and not go down before them in discouragement and defeat, is the final proof of power. The unnecessary friction, reckless wear and tear of mind being saved, what in the world cannot be accomplished most satisfactorily?

O Love, Sweet Love,
For ages and ages Thou gavest me the dor.
Now hiding behind the foes and friends,
Now disappearing in the criticisms and praise.
Now lost in pleasures and pride,
Concealed in troubles and pains,
Then out of sight in life's hard trials,
Forgotten in the midst of losses and gains,
O Love, Sweet Love,
For ages and ages Thou gavest me the dor.

Percussions, concussions, of trial and joys,
Hard blows and knocks, all smiles and sighs.
With wondrous Chemistry, with a strange Electricity.

A purifying process, a disengaging analysis,
From loves and hatred, concerns, attachment, clingings,
Repulsions, from the ore of passions,
Brought out of my heart, a Radium of Glory, O what
A strange story !
(O Love, Sweet Love,)
For ages and ages Thou gavest me the dor.

From my Radium of heart
X-Rays do start,
To the objects of all sorts
Transparency impart
On all sides and parts.
What a marvellous Art !
O Love; Sweet Love,
For ages and ages Thou gavest me the dor.

Sarcasms so sharp,
All shakings and props ;
Foes, friends, and shops
Your hiding walls
No more opaque,
Reveal you all.
O Jewel of Jewels !
My self, Radium pure.
Thou burnest as fuel
All caskets and purses,
Valice, trunks and curses,
Doors, locks and boxes—

All possessions obnoxious.
O Truth, Radium pure !
O Self, omnivorous sure !
O Love, Sweet Love,
For ages and ages Thou gavest me the dor.

CLEAR SIGHT

Children *personify* everything. A cloud's roar is nothing else than the growl of an annoyed person over yonder. So do grown-up children give a sense of curdled personality to all those they come in contact with. When anything is apparently going wrong, to quarrel with the surroundings instead of setting us right with the law of Love, is like breaking the telephone receiver for bearing the bad news from the friends at the invisible end.

The Australian blacks believe that rain is caused by themselves through mysterious incantations and similar other ways, the process being called *Melka*. "When on our expedition," says a noted authority, "we were overtaken by violent tropical storms, my blacks always became enraged at the strangers (the other blacks who had caused the rain)."

The same old, dark ignorance like the primitive blacks characterises those who fret and worry in any way over the faults of their neighbours. The rain falls and nothing but the impersonal Law of Nature is behind it. The flower blooms and nothing but the same impersonal Law is in manifestation. Just so, Judas know it not, but in his betraying kiss, nothing but the Law of Love is operating in full force. Who would have remembered Christ by this time but for what immediately followed that false kiss?

The beautiful Joseph says to his apologising brothers. "It was not ye that threw me into the well. The Lord Love, in order to exalt me in Egypt, found no better lovers than my own brothers."

Everything seems so changing, fleeting, and melting in my fingers. I cannot give any sense of constancy and personality to any object, and so how can I criticise? In the lightning flash is seen a railway train at full speed or a passing cloud. We think it to be at rest, stationary; but when we know more of it, we think otherwise. So do people see

things only in the fleeting light of Maya, and on that base their sense of constancy, personalities, and possessions. This is called worldly wisdom. Look at things in the daylight of abiding Truth, the Infinity within, and you are one with immortal Peace.

The debates and discussions of mankind always prove futile. All attempts to settle differences by argument breed dissension, discontent, and dissatisfaction, and why? The foundation is not properly laid before raising the superstructure. First win the heart, then appeal to reason. Love might hope where reason would despair. The wind could not take the coat from the traveller in the fable, but the heat did.

People are too anxious for agreement of thought and creed. They don't wait for the union of souls. Understanding is *understanding* or *standing under* the apparent forms and seeming moods. This is brought about by love. Unless you feel all, you *know* not all. You need not *think* so much as *sink*. If Love breaks Law, it is the fulfilment of Law. If anything else breaks law, it is fanaticism and

revolution. Love is the only divine law. Other laws are organized robbery. Love alone has the right to break law. Owning through love is divine, owning through law illegal.

Politicians of India, you have been trying the method of protesting criticism and heart-burning complaints, but things have been taking the worse turn every day. Let us try now the right way. If the other party did wrong, doing wrong in return will only add another black to the previous black but will not make it white. An elderly gentleman was about to spank a boy for showing him disrespect, saying, "Fool, why did you misbehave?" The boy replied, "Sir, I was naughty because as you say I was a 'fool'. Now you are so wise, behave as is worthy of you."

When an electrically charged body comes not in contact but only in proximity with another body, the result in the second body is what they call a charge by *induction*, that is to say, quite the *opposite* kind of electricity is generated. It is the actual contact that

brings about a kindred charge. So when you want to settle matters through reasoning and logic while the glass partitions of caste-feeling and race-feeling do not let the hearts unite, you come in dangerous proximity. The result produced is quite the opposite of what you desire to effect. You cannot know a man unless you first love him.

Love might hope where reason would despair.

Religions, creeds and denominations are worn by people merely like amulets about the neck. All kinds of virtue and efficacy are ascribed to them, and yet after all what little we achieve is utterly independent of those pet charms. Let us redeem our manhood and rise above those favourite superstitions. How long will you cling to those toys of names and forms ?

Yes, you must give up one after another, all your pet prejudices, possessions, clingings, attachments. Your possessions possess and obsess you. You cannot fence out anybody without first fencing in yourself. Hidden in this painful Stripping Robbery lies the

treasure of Bissful Success. The dearest name of God to Rama is *Hari*, which literally means the *Robber*. O Sweet Hari! Some might object. Oh! If I love and yield to the foe, he will eat me up. Rama says, "O deluded cheat, did you ever really try the experiment?"

On all doors of life is written "Pull," but you misread and begin to "push." How will the door open in such a case? Pushing is arguing; pulling is drawing within your own self through Love. Heart is the entrance to the jubilee hall of Inspiration; head is the exit. Love inspires, head expounds. Feelings always precede thinking, as the body precedes the clothes. Change the feelings in an individual, and his whole method of thinking will be revolutionized.

What is life? A series of interruptions. Yes, it is so to the people who live on the surface of life, but not to one who lives as life (or love). It is true that there is nothing so poisonous as the company of gossips, believers in appearances, shameless slaves of shameful "respectability," but where the

Lord Love encamps, no impertinent tramps can loaf around. We have no need to shun their company. Law is no law and nature no more than a stubble, if the intruders dare enough encroach on you except when their services are just needed.

Ghanmat of Punjab in his *Nairang-i-Ishq* tells us of Aziz, the schoolmaster, poor school master! madly in love with one of his pupils, Shahid. While correcting the calligraphy exercises of his students, the senseless teacher guides himself by the blurred and slurred scribe work of his pupil-master who was just a beginner in school. Well done! How true! Defects are visible only where our eyes are jaundiced with lack of love. When Lord Love pitches a tent in our heart, day is, as it were, added to-day, as if another sun had adorned the heavens.

VERACITY

There be some who in the name of Purity take up arms against Lord Love, as if purity could breathe a moment's life without love. Some die of love, others die of hatred. But it is a far more deadly crime to harbour

hatred accompanied by Pharisaic purity than love unpopular but truthful. The world has enough of slaves of impurity, but perhaps more dangerous are the slaves of purity concealing their weakness under the name of morality. Be genuine, true to yourself. Live your own experience. There is no master more masterly than your own experience.

No man was ever pure at heart except through his own experience. Attaching undue importance to the merest trifle of outward purity, nay sex-hatred, keeps you off from the only true Purity—realization of Self. Extravagant regard for sexlessness and practical impotency is wandering away along the tangent line, aberrating from the true course of orbit.

If artificial morality-hawkers leave people alone, the so-called physical and mental cleanliness will be learnt just as easily and naturally as one learns to wash his hands regularly as a mere matter of hygiene, as a simple law of health. To make much fuss against sensuality is to create what divine

human Nature is free from. Let your energy be directed to higher topics, you will have no time to think of anything smacking of carnality.

There are schools which tend to make intellectual paupers instead of training men to think for themselves. Moral pauperism is produced by the giving of precepts. Spiritual pauperism is produced by forcing religious beliefs on innocent boys and girls. Spiritual pauperism and religious intolerance (or fanaticism) are respectively passive and active states of the same disease.

All rivers empty into the same ocean. All loves flow into the one Love. On the bosom of God grows Beauty. This Kamala springs from the navel of Brahma. Whoever loves Beauty must reach and own it through the One who sleeps on waters. Verily, Beauty is spirit's home, and the food of the soul is beauty. A soul without a sense of beauty is fit only for treasons, strategems, and spoils. But where is beauty? Is it in the glamour of blue eyes, roseate cheeks, nightingale voice, picturesque landscapes and

fine arts that beauty lies? It does, but is not limited there. It is a sorry æsthetic taste indeed that has to wait all winter before spring brings it joy; pitiable is the state of the music-lover whose fastidious taste must be offended and wounded a hundred times before one satisfactory tune falls to his hearing; unhappy is he indeed whose pleasure is dependent on landscapes, gardens, congenial company, honeyed words, and things outside himself.

The man of Freedom is he whose inner illumination casts a halo of beauty on all around him and from him radiates nothing but divine love. Even in robbers and drunkards the hidden divine Nature gravitated up to the surface while in the presence of Chaitanya Mahaprabhu.

The hoary-headed Sun has never seen anything but light in the course of his travels.

Is that aphorism of Yoga Darshana wrong which speaks about the love-nature even of wild beasts being redeemed and expressed under the lover-power of the Free?

Is the heaven of all religions to remain a dream for ever if it be not this living love?

WHAT IS PURITY?

To keep our Godhead unsullied by craving, cringing thoughts of limitation and personality. Thorough purity means not to be mastered by outside influences. To stand above the wordly charms as well as repulsions, to stay unmoved by favours as well as frowns, to be unaffected by attractions as well as repulsions through the realization of Pure Self, which sees nothing different, is Purity. The Pure alone can enjoy Nature seeing his own inner "Kingdom of Heaven" reflected in the mirror of all names and forms rejoicing at the view of landscapes and charming sights only as a lovely lady smiles at her looking-glass. The truly pure also can have a love where you do not *fall* in love, but *rise* in love—inspiring love and not weakening attachment or wishy-washy sentimentalism. True Purity alone is true love, and true love alone is genuine purity. Sometimes *moral weakness* passes by the name Purity just as attachment assumes the name of love.

You can no longer enjoy a thing when you become attached to it. A disinterested nature-lover can enjoy a garden, whereas to the so-called master of the garden his flowering property is no more than a perpetual source of care and anxiety. This Purity or love, (cosmic consciousness) is all we need, all other things are bound to be added unto us.

HOW IT COMES ?

By glorifying your present state, whatever it be—exalting the Now—will God-Consciousness dawn spontaneously on you and not by running after any Self-Realization, as if it were somewhere away. A child in being true to his own childish plays and appetites does outgrow childhood and achieve maturity and not by aping the ways of grown up boys.

WHAT IS BEAUTY ?

Renunciation ; giving up egoistic life. Verily, verily, everlasting life lies in losing the congested life of personality. The absorbing, self-seeking and imbibing tendency to accumulate all the colours in the rays of

the sun makes objects black, ugly and dark. The innocent, liberal and free giving in regard to the colours in the rays of light keeps objects bright and white. The light is continuously being shed and heat constantly given out all around by the sun, the centre and focus of all attraction and gravitation.

Children are sweet because they are not shut up within a stagnated ego. Any party who gives us the impression of self resignation and unselfish devotion, irresistibly charms and fascinates. Everybody loves a lover. Off you go, theological debates and philosophical discussions! I know it. Beauty is love, and love is beauty. And both are renunciation. In the words of the Sannyasin of England (E. Carpenter) "There is not happiness unless you have clean dropped thinking about yourself; but you must not do it by halves. While even there is the least grain of little self left, it will spoil all. I do not say it is not hard, but I know there is no other solution."

O living man, it is worth while to live as Love yourself. Be not clouded by the

imperfect examples of Buddhas, Christs, Swamins, and other idols of the past. "History shrivels before the will of man, even if it would be one man." Be not scared by Time and Causation. Live as Love, and all Laws will be assimilated into you. Be in tune with the inner Harmony, and Time will keep time with you.

O, the tiny hands of the clock ! With what iron hands they sway the world. Immortal man, with a vengeance thrown as a slave in the narrow jurisdiction of a dial range ! Irony of fate ! People are scared owing to non-belief in the solidarity of Nature and the Law of Unity. O Infidelity ! to doubt, as if some one else lived in other bodies ! Rama keeps no watch or clock, and yet never was behind time. Time is bound to keep pace with love instincts. Let a windmill be properly set, and the four winds will spontaneously be in league with it. So will Nature co-work with you of herself. When you are centred in love, all miracles become possible.

Gods laugh in their sleeves at our concessions and courtesies. O, how ridiculous

perjuries we commit in trying to be faithful to our distant neighbour, being faithless to the Self, the nearest neighbour. A poor tramp begs bread from the lady of a ranch. She, poor soul! envies the freedom of the homeless wanderer. When the tramp is gone, she feigns before her husband to have received a letter announcing the death of her mother. Thinking that the mother may have left some property for them, the husband allows her that evening to leave home for the departed mother's. The lady purchases a ticket and gets off at the nearest station. Away she flies into the woods like a bird let loose from the cage after long wearisome imprisonment, relieving long wearisome burden by laughing a hearty laughter in the wood. Freely she roamed, bought her meals from the country peasants, and slept under a hay stack when the sun set over her head. Next morning she resumes her happy wandering and lo! to her utter horror, what voice does she hear? It is her own husband, wandering with the tramp of yesterday. He had been suffering from the distressing burden of ennui just as

much as she, and wanted a life of liberty and vacation for some time, but neither would disclose the anguish of the heart to the other for fear of seeming faithless. Of this nature are all our pains to please others. To your own Self be true; and just as night follows the case of Adam and Eve, so today the parent of all other sins is the sense of hiding shame. To be oppressed by the presence of others is the greatest blasphemy against the only God that is the Self supreme. In being true to one's higher Self alone can one be a light to the world? The highest Individualism is the highest Altruism. In fact it is a misnomer to call it Altruism. The cant of doing good to others throws our centre of gravity outside ourselves. Newton surely was never thinking of others in his discovery of the law of Gravitation whereby he proved one of the greatest benefactors of humanity. Let us dispense with all misnomers. "If a boy says he looked through one window while he did through the other, whip him," says Dr. Johnson.

LOVE OR LAW?

Rama urges no law of theories, but the logic of events. Wherever you hear the statement,—The law allows it,—remember you, the fellow is up to mischief. Whoever lives in love lives above law as Law. The only lawful Law is love. To live in love is to live true to yourself. The real Law is myself. To dictate law to me is to sever it from me. Should any laws be laid down for the child, commanding him to breathe, to grow, or play and live? Is not his very life law? Like a free bird, a child is seen singing, laughing, and talking spontaneously. There come up the officious visitors soliciting him to sing, talk, and laugh. Immediately the child stops. The playful expressions which were so natural for him turn unnatural the moment the consciousness of being alien to those expressions is brought home to the child. Whoever lives a free life, true to the Self, a life of divine recklessness, all the laws of the world are true to him, being identical with him. He abhors nothing. He curls up from nothing. He shrinks from nothing.

What is disease? Contraction due to lack of love; shuddering at the flutter of shadows, crying at the day dreams of danger. In reality there is nothing to be afraid of. All around in *all future*, in all distance, there is but one Self supreme existent, and that is my own Self. Of whom shall I be afraid? Night is just as good as day. Storm is just as necessary as sunlight. Often whole nights pass away without a wink of sleep, and yet Rama is as fresh in day time as ever, because weariness comes from worry for sleep, and not so much from lack of sleep. How happy are the vigils when Lord Love keeps us awake! When the system requires hearty meals they are enjoyed; but often no inclination to eat being felt, fasting is enjoyed equally well. Rainstorms of tears bring floods of joy, because Love rides the storm. Streams of laughter flow free; and the joy involved in them is neither less nor more than the joy of tears. What shall I resist? What shall I escape from, when all is my Self? Oh what a supreme recklessness!

I fret not when fever would pay a visit. I receive it as a friend and spiritual Truths flash; which could never otherwise be disclosed. All is health. Wakefulness is one kind of health, sleep is another form of it, gentle calmness is beautiful, but the storm of hot fever has a charm of its own. True religion means faith in Good rather than faith in God. There was never yet such a storm but it was Aeolian music to a healthy and innocent ear.

With the rumble of thunder let it be proclaimed. "So long as any trace of external obligation and categorical imperative 'Thou shalt' and 'Thou shalt not' is in play, there can be no room for spiritual growth of true Purity." The Imperative Mood, Second Person, keeps alive in us the limited personality, and wherever there is limitation there is no Bliss, nor any escape from attraction and repulsion, no salvation from attachment and hatred, no freedom from vacillation and temptation. So long as there remains a Limited body in space surrounded by other bodies, how could it give Gravitation the dot,

throw dust in the eyes of the laws of attraction and repulsion, cheat nature, and escape outside influences. The man in regard to his single body lives in the consciousness of unity of Self—despite the seeming difference in the functions of different organs—the same 'I' sees, hears, walks, and so on. So in regard to the whole world the *Free-man* lives in the consciousness of unity of world-Self and the differences take care of themselves, even as the assimilation of food, growth of hair, etc., take care of themselves in a single body. It is through realization of one's Infinity, conquering all sense of difference, feeling our oneness with all, realizing the stars, landscapes, rivers and all as my own and through love owning all, that temptations lose their power over us.

When the great sun is shining, what light can the little glow-worm cast? When all is beauty to me and I am that, what shall I run after? What is there in the whole range of world's possessions to attract a man just one with all objects of attraction?

What mischief has not or will not the stingy thief commit, who wants to hide the Light of lights behind the bushel of lie—the suicidal playing false to the supreme Self—thinking oneself other than God ?

‘No physical action, good or evil,
 No mental action, virtuous or ill,
 No shame or fame, no praise or blame
 Could taint me e’er, no kind of game,
 Nothing but the flood or glory!
 To whom shall I give thanks,
 To whom shall I turn and look up,
 When Bliss absolute,
 When “Light immeasurable”
 Is manifest even in Me ?

LABOUR AND LOVE

Give the poor labourer food for the soul; give him love, and he will work for you even without asking any food for the body. Love you the workman; the workman shall love your work. Labour actuated by love, can it be called *labour* ? Nay, it is entertaining play.

What is *Art* ? Bringing out Beauty in what we touch. And what on earth or in

heaven is that which draws out (and unveils) Beauty? Why, what else could it be but Love?

Thus spirit of love shining upon our labour makes Industry artistic, and produces what are called industrial Arts. Why is there no original designing, æsthetic workmanship, no Industrial Art worth the name flourishing in India in these days? Why, because no love is lost upon labourers. The poor working classes, instead of being welcomed in the heart, are turned out from their own huts.

Where labour is despised, the result is stagnation, decay and death, and Art becomes *laborious*. Where labour is loved, life and light abide, and *labour becomes artistic*. Oh, Lord Love! Has it come to such a pass? Love is misunderstood to such a degree that the very mention of the word 'love' suggests to the dear people the idea of cupidity and stupidity, instead of that *divine flame*! Sometimes they make big talk about divine Love, *Bhakti and Upasana*. But practically it amounts to muttering aloud some Sanskrit

hymns and chanting certain Mantrams, hardly understanding, not to say feeling, what they say. Vain bullets with no powder! Counterfeit imitation of Chaitanya's genuine burning heart?

From temples, hymns in the vernacular are often heard, sung with most perfect music known to them; but, Oh, dear me! not a single sanctifying tear of love!

Blessed Hindustanis! You cannot be fool God and win His love by calling yourselves sinners and slaves. Just as you think, so are you bound to become. The inexorable Law of Karma works with a vengeance, and makes sinners and slaves of you when you pray that way. That is not *Bhakti*.

My own Poor Rich! White, towering temples and stone Vishnus erected by you, will not allay the fever of your heart. I know you are suffering. Your pride may not acknowledge it. Worship the hungry Narayanas and labouring Vishnus of the country. Send poor Hindustani students to learn useful arts and industries in America, who, on their return to India, will save

hundreds, nay, thousands of starving people by helping them to help themselves.

A man, on reading Nizami's *Leili and Majnoon*, cut out the picture of Leili from the book, was hugging it to his breast and kissing it ever so fondly. Why? "I have fallen in love with Leili," he replies. Fool! It is not worth while to take away poor Majnoon's sweetheart! You may have Majnoon's *burning love*, but as to *lady love*, have a living one of your own.

Bhaktas of India! You are all very ready to take up the sweetheart of Gopis and Chaitanya, but how many of you have the pure flaming passion of Gopikas and Gaurāṅga? You will be the darling dear of that sweet Cowherd when you see Him with divine love in the Chandala, in the thief, in the sinner, in the stranger, and all, and not confine Him to mere stone images.

Bhakti (love) is no crying, begging, negative condition. It is an indescribable sense of equality, beaming sweetness and divine recklessness. It is the seeing of the All in all we see. It is seeing your own Self in

where your eyes fall. It is to realize that
All is Beauty and I am that. *Tat tvam asi*
or That Thou Art.

Oh, thief! Oh, slanderer, Robber dear!!

Come, welcome, quick! Oh, don't you fear.

My self is thine; thine is mine.

Yes, if you, never mind, please take away
These things you think are mine.

Yes, if you think it fit.

Kill this body at one blow, or slay it bit by bit.

Take off the body, and what you may!

Be off with name and fame. Away!

Take off! away!

Yet if you look, just turning round,

'Tis I, alone, am safe and sound.

Good day! Oh! dear! Good day!

Mohammedans! You may slay me. But
my heart burns with your love. Christians!
You may misunderstand me, I love you.
Pariahs! Sweepers! no one will enter your
filthy, diseased wigwams, Rama you will find
there with you.

Feigned love, false feelings, and assumed
sentimentalism is an insult to God. A
genuine flame is needed, even if it be accom-
panied with smoke of lower passion.

Conventionality, customs, conformity, slavery to shame, name, and fame act like a heap of chaff and charcoal, choking down the spark of truthful feeling which may be burning in the innermost heart of a youth, borne down by the dead weight of appearances. Welcome, Truth! Thou alone art my relative, friend, sweetheart, lord liege, and my Self.

Kings! Laws and communities! Bless your hearts, but you have no power to extract any compromise from Rama. Spare your threats, favours, and frowns. My king, the tyrant Truth, is stronger than myriads of emperors, despots, autocrats put together.

They say every tie in the Panama Railway cost a man his life. Whether this be true or not, there is not the least doubt that the march of tyrant Truth has gone on, on the road, paved with human skulls. Happy are the heads that were blessed with the tread of Truth's lordly footsteps.

There can be no love where there is no truthfulness. Lord Love is the vice regent of the tyrant Truth. It may be *vice versa*.

52 IN WOODS OF GOD-REALIZATION

Perhaps both are the same.

But God said,

‘ I will have a purer gift,
There is smoke in the flame.’

Deep, deep are loving eyes,
Flowed with naphtha fiery sweet ;

And the point is paradise
Where their glances meet.

Their reach shall yet be more profound
And a vision without bound ;

The axis of those eyes sun-clear
Be the axis of the sphere.

Emerson.

Roar, ye torrents from the mountains !
Roar, oh sea ! Rave under the pale stars, O gulf
of death ! Yawn blackening beneath. But Oh !
great Heart over the forests, the mountains,
and the seas, o’er the black chasm of death,
in spectral haste, I know Thou ridest, my
Lord Love, and the hungry winds and waves
are but thy bounds, oh tyrant Truth ! Thou,
the eternal huntsman.

In the twilight of Galilee, He saw *them*
(the Disciples) toiling and moiling, tugging
and towing, hurriedly rowing, for the wind
was contrary unto them. But there was no

toiling and rowing for the Master. Why should not such a man sleep in the midst of the storm, knowing He would walk upon the waters? Oh! joy! My Love rides the winds and waves.

In Japan three-hundred-year-old cedars and pines are kept as dwarfed as an onion plant. By stunting their outward growth? No, but by cutting their inner rootlets. Not being allowed to strike their roots deep into the ground, they naturally cannot shoot high into the air. So is the natural growth of men and women stifled by the unnatural educators.

Foolish moralists! Religious fiends! Hands off! You have no right to dictate to the young folks. The only right anybody has is to serve. Nature, if allowed to have her free course, will never err. The Law or God that worked up the evolution of man from the tiniest amoeba to the human form divine, can well be trusted.

Why are cattle and other animals more regular, cleaner, and better behaved in the control of what human jealousy has styled

animal passion? The plain reason is that the former are not pestered by "Thou shalt" and "Thou shalt not." Service and love, not mandates and compulsion, is the atmosphere for growth.

How can we make the flowers grow? By loving them. A woman raised beautiful flowers in a climate the most uncongenial for their growth. How did you manage it? I loved them, and the means were suggested of themselves. The genial heat of love is the only *incubator*. It makes industries artistic and brings about beauty in our work.

Confound not love with attachment. Your wife and children, instead of being the circumscribing hedges of your affections, ought to be the centre of radiation of love to the whole world. Says Jean Paul Richter, "I love my family more than myself, my country more than my family, and the whole world more than my country."

How noble are the words of Lovelace (slightly altered) to Lucaster on going to the wars:—I could not love thee, dear! so much, loved I not the nation more."

True love, like the sun, expands the self. Attachment (Moha), like the frost, congeals and contracts the soul.

The first law of Moses means, "Thou shalt have no other God but Love." This jealous Lord Love will not allow any idols of cupidity and attachment to usurp His majestic throne.

A woman complained about the loss of her only child. Rama asked, "Could you adopt a negro baby and caress it as your own? Are you ready for it?" She says, "No." "Then that is why you lost your child." Inclusive love, not exclusive attachment, is the unfoldment of Heaven.

People complain of the ingratitude of others. Shylocks trying to exact usury on what little good they happen to do. Peace! Peace! little grumblers! God has not only one hand. All hands are His. All eyes are God's eyes, and all minds His mind. In your dealings with anybody, did you ever care whether the person pays you back by the same hand as he used in the act of receiving? He may employ the other hand. What of that? Your customer is not the hands but

the wielder of the hands.

So, really your business is with God (Law) and not with the mere forms that seem friends and foes. God is never remiss in the discharge of His dues. Any unselfish act lays God under debt. He may not pay you by the hand which He employed in receiving, but through some other hand (person), you will be paid with interest.

Why fret and worry, you restless infidel? None, none but your own sweet self (Law divine) has an exclusive rule over the universe.

What is *idolatry*?

To give the forms of foes and friends a sense of personality, individuality and reality to such an extent, as to miss the Impersonated (masked) *individual* (indivisible) Real Self or Law.

Why is it that the sight of woods, landscapes, rivers, lakes, and green hills inspires, uplifts, charms and breeds ecstasy? Why? Because it relieves us of the sense of limited personality, it takes off the put-on looks which weigh us down in the crowded streets.

The blessed trees and dear water in their impersonal gentleness, nay sweetness, no more force on us any sense of smallness.

Happy is he who turns the whole world into a Heavenly Garden by seeing the same impersonal breath of Life in the throngs of men and women as inspires in the rose garden and oak groves.

BURNING REST

Millions of minerals, plants, animals seem to be suffered to waste every day by spendthrift Nature. Well, let it be. Nature and Rama can well afford to squander millions of lives and treasures every hour. Where will the thing be lost? Wherever it goes it is in Me. The immense wealth of ancient India was in my left hand pocket while in India; it is in my right hand pocket now that it is drained to England. I am the ocean. The ebb and the flow both are mine. Not by nursing antipathy and retaliation will any good accrue, but by doing your part—love. It is no rash cant that 'love conquers all.' Owning is not to be encompassed by

grubbing accumulation. You cannot keep even a little piece of camphor, bidding; "Camphor, Camphor, stay here, I possess you." But through love you can feel the whole world to be "My own, my very own." Through love alone the legitimate owning can be accomplished. All other possession is theft, robbery, violating the divine laws, even though the selfish tendencies of man call it legal.

That tyrant. Tamerlane, who had celebrated his conquest of Persia by a tower of ninety thousand human heads, ordered Hafiz to be brought before him because of the following line in his famous ode :

Agar an Turk-i-Shirazi, etc. "If that Turk of Shiraz plunder away my heart."

"For the black mole on the face of that Sweet Tyrant I would give away the cities of Samarkand and Bukhara."

"Art thou the man," Timur cried, "who hast been bold enough to offer my two greatest cities for thy mistress?" "Yes, sir," replied the undaunted poet. "And by such acts of generosity have I lost everything?"

The poet did not tell the truth. The fact ought to have been put in this form : Giving all to love has brought me wealth enough that I can well afford to give away both the worlds, whereas you, Oh tyrant, in your fever for possession, have lost the leg, have lost the temper, but have not yet land enough to bury you. "A man is rich in proportion to the things he can afford to let alone."

The source of inspiration of all the prophets, poets, discoverers and inventors in art and science, and dreamers in philosophy, has been Love, only in some cases it was more apparent than in others. Krishna, Chaitanya, Tulsidas, Shakespeare. Jesus, Ramakishna, were inspired in as much as they were lovelorn.

Love divested of all carnality is spiritual illumination. Dear me ! The cowards of prophets had not always the courage or light enough to disclose to the people the true secret of their inspiration—love or *Tat tvam asi*, wherever the eyes fall That Thou Art.

People, like planetary bodies, proceed

towards the sun with a desperate zeal. In this manifestation of Love they are inspired prophets. But, after a while, the centrifugal force, or spiritual inertia, makes them go round and round, keeping them away from the sun, turning them into fanatics, tied to the orbits of different creeds. Some move in an orbit very far away from the central truth; others have their orbits nearer and nearer. Rama enjoys this religious solar system. But who would care to play the role of a moth nearing (*up*) and nearing the Light in such a way as surely (*ni*) to lose (*shad*) all sense of *meum* and *tuum*, mine and thine, possession and property, burning the little self (or life) in the Light of lights—Upanishad. (*Tat tvam asi*) That Thou Art.

Upstarts of civilization! we accommodate your sciences and arts, but pray push them not forward too much. Lord Love is the sun around which the sciences of the world should revolve like planets and satellites.

Geology treats of minerals and stones so far removed from man. Botany treats of a

subject a little higher than minerals. Astronomy treats of stars so far away. Physiology treats of the bones of man, the exterior skeleton. Psychology treats of the different *functions* only of the mind. But Love treats of the realest Reality in man as well as in Nature. It is an Art as well as a Science. Scientific discoveries are only sparks and scintillations from the grand Sun, Fire of Love, or Oneness-feeling.

While the young Franklin is flying the kite, his father Benjamin is watching the magnetic needle crossing the twine. Watch him, how motionless, breathless his body is ! Does he seem to have any separate existence from the earth on which his body rests ? Is he not just one with all around him ? A mere piece of a rock, so to say. His bosom is beating with Nature's heaving breast, and thus Nature's secrets become his secrets. The lightning in heaven proves itself to be identical with the electric spark on the earth. The light without shows itself to be one with the light within.

Love or oneness feeling, when brought

into play between two persons, dispels the illusion of division. The feelings of one party become those of the other. What passes in one breast is revealed in the other, and clairvoyance becomes an established fact, and a clear demonstration is afforded.

“By Me, verily, is all this pervaded, as by the same string are threaded various beads.”

Whatever thou lovest, man,
Thou too become that must ;
God, if thou lovest God,
Dust, if thou lovest dust.

Oh, what a blessed food, a delicious food, happy food, to eat our own heart ! Nothing tastes so sweet. In the case of Rama, milk sometimes serves as a fine seasoning to that food.

The moon is up ; they see the moon.
I drink Thine eyebrow's light.
Big fair they hold, full crowded soon.
I watch and watch Thee, source of light.

Nay, call no surgeons, doctors, none,
For me my pain is all delight,
Adieu, ye citizens, cities, good bye !
Oh, welcome dizzy, ethereal heights

O fashion and custom, virtue and vice,
O laws, convention, peace and fight,
O friends and foes, relations, ties,
Possession, passion, wrong and right,
Good bye, O time and Space, good bye ;
Good bye, O world, and Day and Night.

My Love is flowers, music, light.

My Love is day, my Love is night.
Dissolved in Me all dark and bright.

Oh, what a peace and joy !
Oh, leave me alone, my Love and I,
Good bye, good bye, good bye.

When blushing bride by Love doth stand
Says " Yes " with eyes and gives her hand,
Adieu ! father, mother,
Adieu ! sisters, brother,
The hairs do stand at end,
The throat is choked, Oh friend.

Welcome you are to world so bright,
Welcome to us is God's fair sight ;
But remember well
This is the last we tell ;
The hairs do stand at end,
The throat is choked, O friend.

The different objects,—big, small, fair,
foul, ugly and charming,—all, all are but

strange hieroglyphics to the living Lover, all indicating the same Love; beautiful characters, all meaning my own Self; fine pictures, all representing the beloved Lord; different garbs of beauty, all clothing the same sweetheart—Self.

Oh, what an ocean of beauty! What an ocean of love! The dark tresses of the beloved are just as fascinating to the lover as the bright face. So night is just as welcome to Rama as day; death as sweet as life; fever just as welcome as health; the foes as dear as friends.

How blessed is he whose property is stolen away! Thrice blessed is he whose wife runs away, provided by such means he is brought in direct touch with the All Love. Abraham, says the Mōhammedan tradition, at one time desired to take a sea voyage. Khizar or Neptune offered his services as a humble captain of the boat. Abraham at first gave his foolish consent; but on reconsideration, he begged pardon of Khizar, saying, "My most gracious brother, excuse me please, I would prefer to have my boat

without a captain, ferried directly by the hand of Love. If you, the Lord of the seas, take the oar, it is safe riding ; but, ah me ! it is too safe ! It will make me rely on you, and bar me from direct dependence on God. Please do not stay between me and God. There is more joy to me in resting directly on God's bosom than even the bosom of my brother Khizar."

Says the desperate and forlorn lover :—
" Pray, flash on, Oh lightning ! roar on, Oh thunder ! rage on, Oh storm ! howl on, Oh winds ! I thank thee, I thank thee, I thank thee. Oh blessed thunder, you frighten delicate Love to cling to me for a moment. How infinitely sweet are the bitters of life ! when out of its grapes we can press the sweet wine of delicious pangs of God Love !

Take my life and let it be
Consecrated, Lord, to Thee,
Take my heart and let it be
Full saturated, Love, with Thee.
Take my eyes and let them be
Intoxicated, God, with Thee.
Take my hands and let them be
Engaged, in sweating Truth, for Thee.

Dear Blessed Reader! did you ever have the privilege of being lost, nay risen, in love, unselfish love, giving all to Love? Then you must be in a position to appreciate sentiments like the following :—

“Soft skin of Taif for thy sandals take,

And of our heart-strings fitting latches make.

And tread on lips which yearn to touch those feet.”

“O my blessed Lord, accept me as the most humble
slave of feet.”

What office is there that Love cannot bless and beautify?

Prabhuji main charanan ki dasi.

There is no great and no small, no low, and no high, where Love is. The hardest work becomes heavenly when the spirit of love prompts us to it. Selfishness will make the highest position most wearisome and tedious. Whatever your station of life, Love makes it sweet. All troubles, storms, pangs and anguish spring simply from the spirit of possession in us. Where is the pain of hell when I love it? All our troubles and turmoils are, so to say, a teasing on the part of Love to wake us up to her embraces. These jerks, shakings, and pats are from no other

than sweet Love. God, sweet Hari, wakes
you pouring forth His love.

Then rise, awake.

Dost hear the palm trees sighing ?

It is my heart that sighs
To hear thy lips replying
And gaze into thine eyes,
Then wake ! awake !

Sweet love ! see here, I bend to Thee,
Awake ! awake !
My loved one ! unfold thy heart to me,
Wake ! awake !

Dost see the Himalayan snows
That grow and never tire ?

They cannot cool my burning love
Or quench my soul's desire.

Then wake ! awake !
Dost here the Ganga river,
Its sacred waters roll ?
But deeper flows for ever,
The passion of my soul,
Then wake ! awake !

— — —

LUDICROUS FRIGHT

They say it was a penniless lad
And nothing, nothing to lose he had.
He heard that thieves were at him still,
They must pursue, go where he will.

Thus haunted, worried, he for escape
Ran uphill, down ditch, into the cape,
He hurried and flurried in fear and fright.
Wore out his body and mind in flight,
Yet nothing, nothing to loose he had,
They say it was a penniless lad !
O wordly man ! such is thy plight,
Thy arrant ignorance and fright.
O scared fellow, just know thyself.
Away with dread of thieves and theft,
Up, up, awake, see what you are,
There is nothing to lose or fear for,
No harm to thee can e'er accrue,
Thy thought alone doth thee pursue.

PRACTICAL WISDOM

Whoever walks a furlong without sympathy, walks to his own funeral drest in his shroud.

Wisdom and learning are not identical. They are not always on speaking terms. Learning looks backward to the past. Wisdom looks forward to the future.

Wisdom has been defined as knowing what one ought to do next. Virtue is doing it.

Wisdom without virtue is a weariness of the flesh. But as volition passes over into action, science into art, and knowledge into power, so does wisdom into virtue; and where thought does not go over into action, there results mental dyspepsia or moral constipation. Men of mere ideas and no legs are no more than intellectual centipedes.

Says an American humorous writer :—

“ I’ve thought and thought on men and things,
As my uncle used to say,
‘ If the folks don’t work as they pray,
Why, there ain’t no use to pray.’
If you want something and just dead set,
A pleading for it with both eyes wet,
And tears won’t bring it : why, you try sweat,
As my uncle used to say.”

The power of safe and accurate response to external conditions is the essential feature of sanity. The inability to adopt action to need is a character of insanity. “ Change or perish ” is the grim watchword of Nature. Keep pace with the advancing times and you can survive in the Struggle of Life. (India, take note.)

The spirit of all practical wisdom is summed up concisely in the simple and saving advice of Krishna ; “Thy business is with the action only ; never with the reward or merit accruing from it ; let not the fruit of action entangle thee : nor be thou the slave of inaction.”

And live in action ! Labour ! make thine acts
Thy piety, casting all self aside,
Contemning gain and merit ; equable
In good or evil ; equability
Is Yoga, is piety.

Be in the struggle ; that is your duty. A true hero loves engagement (action) as never a lover wooed his sweetheart. In case of death in the field, you bring glory to heaven or truth (i. e., advance the cause of evolution and Cosmic Progress by letting the fittest survive) and in case of victory also you let the real Power, Truth (*Sat*) shine through you. In reality you are the Truth that conquers and not this body or that which is consumed in the strife. You are ever victorious. As Truth's self, shine out as energy of Life.

“ Either—being killed—

Thou wilt win heaven's safety, or—alive
And victor—thou wilt reign earthly king.

Therefore, arise thou, Son of Truth ! brace
Thine arm for conflict, nerve thy heart to meet—
As things alike to these—pleasure or pain,
Profit or ruin, victory or defeat.

So minded, gird thee to the fight, for so
Thou shalt not sin.”

The true gauge of success being of spiri-
tual growth and not outward gain or loss,
defeat is as glorious as victory.

“ *Shah sawar-i-khush ba maidan goe bizam.*”

O happy knight, you happen to be on
the playground (world), hit on, on.

A man's strength of character bears a
direct proportion to the extent of trials he
has undergone.

“ Then welcome each rebuff

That turns Earth's smoothness rough.

Each sting that bids not sit, nor stand, but go !

Be our joys three parts pain,

Strive and hold cheap the strain ;

Learn, nor account the pang ; dare,

Never grudge the thrœ.

For thence a paradox

Which comforts, while it mocks,

Shall life succeed in that it seems to fail.”

PLANLESS PLAN

But waiving all conventionality and superficial mode of talk, and appealing directly to the facts of innermost experience, we see that all wise counsels, rules of conduct, authoritative obligations, categorical imperatives, "Thou shalt nots" and "Thou shalt" are only vain efforts to infuse life into one who is not firmly rooted in his own godhead, whether consciously or unconsciously; and these are outside electric charges which can at best but move this muscle or that of the dead carcass, being never capable of inspiring more than a sham life.

"That which is forced is never forcible."

Unless love builds the house, they labour in vain who build it. It is true that the "Miracles of genius were always Miracles of labour," but what seemed "painful labour" in the eyes of others was always most enjoyable play to genius herself.

That lifeless, insipid work which I (personal ego) have to labour out, I better leave alone. If the work does not do itself through you as an afflux of the soul, your

strained exertion furnishes but a poor excuse for doing it. Such dull Prosaic work, dragged along by the credit-hunting small illusory self (egoistic consciousness), is described by Shankara as the twin of bondage (slavery).

A boy was merrily whistling in the streets. A policeman objected. The boy replies, "Do I whistle? No, Sir, it whistles itself."

Let a nightingale or dove be perched on the top of a stately cypress, and full, delicious notes *begin instantaneously* to flow from the bird.

Let the little self be flung into Infinity. May you wake up to your oneness with Life, Light, and Love (Sat-Chit-Anand), and immediately the Central Bliss will commence springing forth from you in the shape of happy heroic work and both wisdom and virtue. This is inspired life, this is your birthright.

"From himself he flies,
Stands in the sun, and with no partial gaze,
Views all creation; and he *loves it all*
And blesses it, and calls it very good."

Coleridge

“It is difficult to find happiness in oneself,” says Schopenhaur, “but it is *impossible* to find it any where else.”

All great work is done *impersonally* in spite of the prudent little self, and not by it. The Sun simply shines in his native glory as a disinterested witness-Light (Sakshi), and lo ! the rivers are unlocked from their snowy cradles, the breezes begin to dance with glee, and nature is set in activity, animals wake up, plants grow on, violets and roses blow on, and even the sparkling flowers of men, women, and children’s eyes open up at the mere presence of the Sun’s glorious majesty.

You have simply to shine as the Soul of all, the Source of light, the Spring of delight, O blessed One ! and energy, life, activity will naturally begin to radiate from you. The flower blooms and fragrance emanates of itself.

If anybody not knowing the art of swimming perchance fall into a lake, he will naturally be buoyed up by the water, but the losing of calm and his desperate struggling

with the hands and feet makes him sink helplessly. So, the 'care-and-anxiety-worn' struggling little ego is the drowning sink for man, says Jalal-i-Rumi.

“Heavenly manna was showered daily to the Israelites in the forest, but
Some graceless scoffers out of Moses' host
Dared to demand the onions,
And manna was lost.”

What aches the head, bends the back, or chokes the chest? It is walking on the head instead of on the feet. Let your feet be on the *earth*, and your head in the air filled with heavenly joy; invert not the divine ordinance, put not the earth on your head and call it sane living, take not the appearances more seriously than the divine real Self.

They say a man treading the forest in search of mushrooms tramples down oak trees under his feet. Beloved, why should your attention be dead set on petty gains and losses so as to miss the Infinite Bliss (Atman)? Is it the responsibility-ridden, duty-stricken, honour-laden (false) ego that really affects any deed? A flea on the flank

of a horse might just as well claim that it makes the horse run and drives the carriage.

Obtrude not the little I (Ahankara) in the way of the effulgent outburst of ecstatic Truth. Trust, trust that Power. The true Self whose presence caused the poor little amoeba unconsciously to evolve up to your human form divine, that Self Supreme, that divine Law is still present ; and that God being neither asleep nor dead, there is no fear of fall.

Like birds that slumber on the sea

Unconscious where the current runs,

We rest on God's Infinity,

On bliss that circles stars and suns.

Says the Brahmacharin of America
(Thoreau).

“ Whate'er we leave to God, God does
And blesses us ;

The work we choose sh'd be our own,
God leaves alone.”

Trouble and pain is another name for feeling yourself a prisoner and a slave of conditions and circumstances. Shake off all atheistic delusions of isolation. If the ruling Self of outside Nature were different from your own inner Self, there were no other

course left for you but to wring the hands, hang down the head, and be damned. But, as it is, thou appearest on the one hand as garrisoned by environments, and on the other hand thou appearest as those environments and conditions. The looking glass is in me (in my hand) and I am in the looking glass.

I heard a knock—a hard blow

On my door and cried I “Who is it? Ho!”

I wondering waited, entranced, and lo!

How soft and sweet Love whispered low,

“’Tis Thou that knockest, do you not know?”

According to the true interpretation of Musalman Scriptures even the Archangell was hurled into perdition by refusing to recognise the Supreme (God) in man, (Cf. Alastu Qalubala, etc.,) and even the rankest sinners inherit heaven through realizing God (Ahad) in man (Ahmad).

This practical or living perception of “my Self as the Self of all others” is the true saving Islam (Shraddha, Faith).

To call it mere belief is doing no justice to it. It is the “Ultimate Science” (or Vedanta, Jnanam). It is the Art of arts.

The final test of truth, says Dr. D. S. Jordon, is "Can we make it work? Can we trust our life to it?"

And you can safely trust your life and all to the Fact underlying all phenomena:—"I and my Father are one." "That thou art."

The Law of Gravity might even deceive your trust in it, but the Law of Spiritual Unity never deceives. Just *feel* this unity and you find all creation behaving as your own body. Gold and silver cannot *insure* your life, O deluded Immortal; Thou it is that lends life to Prana, lustre to gold and silver, and light to the suns and stars.

People do not make rapid progress because that load of outside opinion, conventionality and things sitting like the mighty Himalayan on their back (nay, breast) does hardly let a single step be advanced, Free yourself of unhealthy superstition of limitation. In your mind there must be a liquor which will dissolve the world whenever it is dropped in it.

The universal solvent of Jnanam (Self-knowledge) will hold the universe in solution

and yet be as translucent as ever. Provided you think aright, the heavens falling, or the earth gaping, will be music to you to march by. No foe can ever see you, nor you him. You cannot so much as even *think* of him.

In music, the different notes may succeed and precede each other in regular sequence (as cause and effect) ; the symphony is not understood by examination and comparison of the notes alone but by experience of their relation to the deepest feeling which inspired the piece, which sustains the piece, which is the origin of the piece and the result of its performance, the alpha and the omega.

So Nature is not explained by dwelling on its surface-laws and superficial causation, but by "*its becoming the body of Man.*"

Unless you *feel* all, you know not all. Diving into the reality, sounding below the names and forms, passing free into woods and fields, mountains and rivers, into day and night, clouds and stars, passing free into men and women, animals and angels, as the self of each and all, this is Life, this is Self-

Knowledge, this is practical wisdom.

The whole world is bound to co-work with one who feels himself one with the whole world.

Jnana (living knowledge of Truth) being realized on the Causal Plane becomes overwhelming love, that is to say, oneness-feeling with all and the all, an abiding ecstasy which like the effulgent Sun, although it seeks no fruit, begs no reward, and asks nothing (because it manifests itself as Renunciation on the mental plane), yet reveals itself as wonderful energy and powerful action on the physical plane.

Hence realise *Jnanam*, Renunciation through love in action.

I have no scruple of change, nor fear of death,
Nor was I ever born.

Nor had I parents.

I am Existence Absolute, Knowledge Absolute,
Bliss Absolute.

I am that. I am That,

I cause no misery, nor am I miserable,

I have no enemy, nor am I enemy.

I am Existence Absolute, Knowledge Absolute,
Bliss Absolute.

I am That, I am That.
I am without form, without limit,
Beyond space, beyond time,
I am in everything,
Everything is in me.
I am the bliss of the Universe,
Everywhere am I.
I am Existence Absolute, Knowledge Absolute,
Bliss Absolute.

I am That, I am That.
I am without body or changes of the body,
I am neither sense, nor object of the sense,
I am Existence Absolute, Knowledge Absolute,
Bliss Absolute.

I am That, I am That.
I am neither sin, nor virtue,
Nor temple, nor worship;
Nor pilgrimage, nor books.
I am Existence Absolute, Knowledge Absolute,
Bliss Absolute.

I am That, I am That.
Within the temple of my heart
The light of Love its glory sheds.
Despite the seeming prickly thorns
The flower of Love free fragrance spreads.
Perennial springs of bubbling joy
With radiant sparkling splendour flow.

Intoxicating melodies

On wings of heavenly zephyrs blow.

Yea ! Peace and bliss and harmony—

Bliss, oh, how divine !

A flood of rolling symphony

Supreme is mine.

Free birds of golden plumage sing

Blithe songs of joy and praise.

Sweet children of the blushing spring

Deep notes of welcome raise.

The roseate hues of nascent morn

The meadows, lakes, and hills adorn.

The nimbus of perpetual grace

Cool showers of nectar softly rains.

The rainbow arch of charming colours

With smiles the vast horizon paints,

The tiny pearls of dewdrops bright

Lo ! in their hearts the sun contain

O Joy ! the Sun of love and light,

The never-setting Sun of life

Am I, am I.

That darling dear

Came near and near,

Smiling, glancing,

Singing and dancing.

I bowed with sigh

He didn't reply.

I prayed and knelt.

He went and left.

“Why cut me so ?

Pray, stay, don't go.”

He answered slow,

“No, no,”

I entreated hard

“Pray, sit by me, Lord,”

He answered,

“Wouldst thou sit by me ?

Then do please sit by thee.”

I—“Do unto me speak.”

He—“ Enter the inner silence deep.”

I—“I would clasp thee and kiss,

Dear grant me but this.”

He—“Wilt thou clasp thyself and kiss,

I am one with thee, why miss ? ”

My form divine

I am image of thine

Why seek the form,

O source of charm ?

With thee I lie,

You outward fly.

Don't slight me so,

Nor outward go.

I have no scruple of change, nor fear of death,

Nor was I ever born,

Nor had I parents.

I am Existence Absolute, Knowledge Absolute,
Bliss Absolute.

I am That, I am That.

RAMA

OM! OM!!

THE SPIRIT OF YAJNA

While living at Brahma's great Yajna-bhumi, Pushkar, Rama received a letter asking his opinion about the desirability of reviving the old Yajna ceremonies as a means of bringing about national union. That letter called forth the following :—

The highest virtue has no name.

The greatest pureness seems but shame.

True wisdom seem the least secure.

Inherent goodness seems most strange.

What most endures is changeless Change.

The loudest voice was never heard.

The biggest thing no form doth take.

If the sun should say to the mangoes of Bombay, "As I revealed my warmth and light to the brich and cedar trees of the Himalayas, I will not do so to you; you must grow and flourish on my revelation of goodness and power to those beautiful mountainous

gaints," the mangoes of Bombay would be no more. Neither could the lilies of the field live on the sun that shone upon the garden apples; nor could Shakespeare, Newton, or Spencer live upon a revelation made to Buddha, Christ or Muhammad. So have we to solve our own problems and to begin to see with our own eyes rather than to continue peeping through the eyes of our most venerable seers and sages of the past gone by.

Every statute (Smriti) stands there to say, "Yesterday, we agreed so and so, but how feel you this article to day? Every institution is a currency which we stamp with our own portrait; it soon becomes unrecognizable and in process of time must return to the mint. Nature exults in forming, dissolving, and reforming her crystals. Changeless Change is the essential condition of life.

No one is to be pitied except such whose future lies behind and whose past is constantly in front. Every point in the following discourse could be supported by several quotations from Gita, Manu, and Shruti; but

that is purposely and studiously avoided for fear of being side-tracked (switched off) on side-issues, namely, the meeting of counter-texts and chewing of the dry bones of words. Again, that would involve the positive sin of encouraging the wrong method of education, that is, placing the study of *books* higher than the study of *facts* in themselves.

The great mistake of the great Shankara was that he did hide his light beneath a bushel. Why waste his time in torturing the old texts to squeeze out the truth which was to him a matter of *personal realization* than which there can be no higher authority? Others came and took the same helpless words and forced out their own meanings from the very same texts, the march of truth being hindered rather than accelerated by this well-meant effort. To put in plain words, the cause of India's present trouble has been the inverting of the natural order, making the living self a slave to the ghosts of old books. The fair mother Shruti was reduced to the sad plight where one of her sons pulls her beautiful tresses in one direction, the

other in some other, the third gets a stronghold of the locks and clutches in his particular direction, and so on. Thus every one freely inculcates what he has to say passing it in the name of Shruti, tending to sully veracity of character. O sages and seers of ancient Ind! Has it come to this that your sons shall have to settle questions concerning their immediate wants and present facts about themselves by the rules of grammar pertaining to a language no longer spoken?

Dear ones! Laws and institutions are for man, man is not for laws and institutions. Some say, "Through Bhashya (commentary on religious Scriptures) the future is knit firmly with the past." How beautifully put and what a plausible idea! But have we not already had too many patches and stitches added on to the old garments? Truth need not compromise. Let the whole world turn round the sun, the sun need not revolve round the world. Could the discoveries of Science be tacked on to the dogmas of the Christian Bible or other religious works

as Bhashya or commentaries with the view of knitting well the past with the future? The original sacred texts coming from God, should be allowed to speak for themselves. God surely has gentlemanliness enough not to equivocate and to keep the world waiting thousands of years tossing and tumbling from one error to another before His meaning is revealed by a commentator or self-chosen apostle posing with the impartiality of a judge and practising the sinister craft of a lawyer. Can authority establish Truth? Does the sun require a little lamp to be made visible? Does a simple mathematical truth gain a whit more weight if Christ, Muhammad, Buddha, Zoroaster, Vedas and all come and bear testimony to it? Chemical truths, we know them directly through experiments, it is the sinful crushing of the intellect to stuff the brain by *belief* in them. Confound not Truth which is defined as "the same yesterday, to-day, and for ever" with a particular occurrence. Truth is to be known in itself, whereas an incident we may believe on authority. Does Vedanta stand in need even

of proof and argumentation? Why? Mere enunciation of it in the proper form is proof incontrovertible. Beauty requires no outside recommendations to prove attractive.

By singing and enchanting siren-songs, nay sweet lullabies, to prolong lethargic sleep, by tickling the humour of the masses, or by flattering Ignorance, it is no hard job to gain and gather a large innumerable following. But Truth is real and all the moving or unmoving forms are unreal, and woe unto him who sacrifices truth for the mere seeming forms. Let the Truth burst forth as it pleases. The Sun of Truth knows best how to dawn. Let it go rumbling and thundering, shaking up and waking up the long, long sleep by the music of bomb shells. I am the Truth, I will not suffer suicide for the sake of having *the form* (body) exalted.

Coming now to the question of Yajna, we shall discuss it independently and impartially from different stand-points.

Havan-ceremony forms a most important and necessary feature of Yajna as ordinarily understood. The most common argument on

the lips of some of its present day votaries is:—"Havan purifies the air and it produces fragrant perfumes." That is very far-fetched. The perfumes, delicious to smell like all other stimulants or "white lies of physiology," exhilarate for the moment, entailing a depression of spirits for reaction. Stimulants may help to borrow from our future store of energy but they borrow always at compound interest and never repay the loan.

But fragrant perfume is a very small product of Havan. By far the most significant product is carbon-dioxide, which is positively pernicious.

There was a time when India had more forests and less human population. In those days, the burning of Ghrita and other hydro-carbonates might be a factor, though very insignificant, in helping the vegetation in as much as it generated carbon-dioxide, the aerial food of plants. But in these days matters are reversed. We have practically no forests and overcrowded teeming population, and consequently too much of carbon-dioxide in the air already. That makes the

people lazy. India needs more oxygen and ozone in these days and not carbon-dioxide.

Be it remembered that the chemical results of Havan affecting the air *are exactly the same as those of feeding people*. Now, instead of wasting precious ghee into the mouth of artificial fire, why not offer even hard crusts of dry bread to the gastric fire (Jathragni) which is eating up the flesh and bones of millions of starving but living Narayanas? That Havan is more needful in India.

Again, what if we feed thousands of poor people for one day. This indiscriminate charity simply helps in breeding *respectable paupers*. Why all this misery in India? Through indiscriminate charity. "Charity," says a French writer, "causes half the suffering she relieves, but she cannot relieve half the suffering she has caused." Charity is to be judged not by its motives but by its results. The *weak-minded Yatri* who pays a pittance to the persistent beggar-drone may compliment himself on having done something to save his soul in the next world. Be it as it

may, there is not the least doubt that he has done something to ruin the nation here now.

The problem before us is to perform the right kind of Yajna—i. e., serving and saving the poor and to perform it in such a way that the act may not defeat its own end. The highest gift you can confer on a man is to offer him *knowledge*. You may feed a man to-day, he will be just as hungry to-morrow, teach him an art, you enable him to earn his living all his life. And the knowledge must be of a kind which will really make life worth living. It is more important to learn the art of shoe-making to-day.

Let every inhabitant of India feel towards all his juniors in rank, wealth, knowledge, or power, as his own children to be helped by him, and without an eye on reward, reap the mother's supreme luxury of utilising the privilege to serve them with the *food of the soul*—encouragement, *knowledge and love*. This is grand *Nishkama Yajna*.

About the history of Karma-Kanda in India, we hope on some future occasion to give a detailed account of it. In those good

old days, when society was not so artificial, and fashion and custom about food, clothing, and shelter demanded little attention from the people of India, when there was abundance of fruit trees growing wild as in some parts of Kashmir even now, when they could live without clothes as the American Indians still do, when the shady trees and caves or small wigwams could afford enough shelter; the pent up speculative and physical energy, having no other outlet, began to express itself in dealings with gods, that is to say, Yajnas of all varieties. All these Yanjas were originally no more than fair and square transactions with gods. They involved no cringing, sneaking, bowing, self-condemning and begging element. They were conducted on healthy terms of equality with the powers of Nature as understood by the ancients. They might be called a kind of "shop-keeping" with the personified Elements, but decidedly they did not have the present "Commercial spirit," although they did involve the principle of compensation and the *Spirit of Commercial* "give and take" bargain.

All these Yajnas turned round an "if." If you want rain, perform this Yajna; if you want progeny, that Yajna; if you need victory, some other; if you require wealth, still another, etc.

Thus hinging round one's own "if" of wants they were only optional (like all duties) and not compulsory in the beginning. By and by, they became a matter of fashion and custom and hence of self-imposed obligation.

Later in Indian History we find them replaced by *Pauranic Karma-Kanda*. We see material changes brought about the Mahabharata Civil War; the constitution of the nation entirely up-turned by religious and political revolution; the attitude towards the ancient gods changed; physical needs enormously multiplied. People could no more spare months and years for one Yajna, and hence is to be explained the introduction of *Pauranice Karma-Kanda* to replace the old *Yajna* ceremonies. This furnishes a strong precedent to make the necessary change in our Karma-Kanda without the least damage to our Dharma.

Let Rama observe further that Smriti (or laws), customs, ritual ceremonies (Karma-Kanda) have not only been changing with time, but have been different in different parts of the same country, and the health of a society consists in continuous flux, growth, and appropriate change. "Change or perish" is the grim watch-word of Nature.

"In our discussion of Social Evolution," says President Dr. David Starr Jordan, one of the great Evolutionists of the day, "We must remember that the very perfection of society must always appear as imperfection; for a highly developed society is dynamic. A static society is in a condition of arrested development. The most highly developed organism shows the greatest imperfections." The most perfect adaptation to conditions needs re-adaptation as conditions themselves speedily change. The dream of a static millenium. when struggle and change shall be over, when all shall be secure and happy, finds no warrant in our knowledge of man and the world.

So let us adapt our *Karma-Kanda* to

our environments. Our wants to-day are different from those of the Vedic Rishis. The "ifs" round which the whole Karma-Kanda hinges are moved. The question is not to-day, "If you want more cattle, offer oblation to the God Indra;" or "If you want more progeny, appease Prajapati," and so forth. The question of the present Karma-Kanda takes the following altered shape:—"If you want to live in the present century of marching and advancing industries and arts, and not die, by inches, of Political consumption, do capture the *Matrishva* of Electricity, and enslave the *Varuna* of Steam, become familiar with the *Kuvera* of the Science of Agriculture." The Purohit to introduce you to these gods is the Scientist or Artist who instructs in these branches of knowledge.

Try not to convict Rama of using heretical language. Everything is subject to change here. The face of the country is almost entirely changed. Government changed, language changed, colour of the inhabitants changed, why should the gods of the Vedic days still remain swinging in their cradles

away up and not grow with the years and come down to mix freely with us and become familiar subjects to man.

Dear blessed people of India ! far be it from Rama to prevent you from seeing the "Ekam Sat" God in the thunder, lightning, sun, moon, wind, fire, water and earth, as did those venerable sages. Do see God in Nature as Nature but something more, see Him also in the laboratory and the science room ; let the chemist's table be as sacred to you as the Yajna fire. The old sacrificial fire and Yajna fire you cannot revive, but the old spirit of love, reverence, and devotion you can and you must revive and bring to bear upon the present day *Karmas* which the requirements of the day make obligatory for you. "Is not," as Agassiz say, "to study out Nature to think again the thoughts of God ?" Let a spirit of holiness and sanctification breathe over all your works. As I cannot lit the alter-fire, I will make the blacksmith's fire quite as sacred. Dear, it depends on your Rama-vision to convert the farmer's hoe into the chariot of Indra.

The spirit of real Yajna is the development of this God-sight.

In not realizing your present *national position*, you are entirely ignoring your after-life or after-self. Don't become such dreadful agnostics (Nastikas, non-believers). Your paramount duty in life is toward your after-self. So live that your after-self, the man you ought to be, may in his time be possible and actual. So live that your after-self, fifty years hence, may not be ashamed of you. So live that your after-self, in the future child of India, may not find itself hopelessly lost.

Orthodox Hindus ! clear your conscience, you need not have two Karma masters to serve, you need not add to the clothing which you actually require the *out-of-season* unsuitable suits, left by your ancestors, simply because they have left as a relic for you, as a souvenir of the past world. The crime, which bankrupts men and nations, is that of turning aside from one's main purpose to serve a job off the line of your career. The man of purpose says "No" to all lesser calls.

Yajna implies offering to the *Devas*. Now what does *Deva* mean in the Vedantic (and often in the Vedic) language? The light and life giving power. Again *Devatas* (in the plural form) signify the different manifestations of that Divine Power either as outward (objective) forces or as inward (subjective) faculties. Further *Devata* often denotes a power, considered cosmically as in the world *adhi-daiwat* when contrasted with *adhi-atmik*. The *Chakshu* or sight refers to the sight of an individual; but the *devata* of the sense of sight is the power of sight in *all* beings, known as *Aditya* which is only symbolized by the outward Sun or the World's Eye. The *indriya* Hand means the power in the hands of one person; but the *devata* of the hands means the power that makes *all* hands move. The name given to this power viewed cosmically is "Indra." So on, when we talk about the *devatas* of the senses, the word if it has any meaning at all has this signification alone.

Now, what would be the rational import of offering to the *Devas* in a Yajna (sacrifice)?

Offering or dedicating my individual faculties to the corresponding Cosmic Powers of identifying my little self with the Self of all, realizing my neighbours as myself, merging my will in God's will. Offering to Aditya, for instance, would mean *firm resolution* and decision to the effect that no eyes should be offended by unworthy conduct. Love, smiles and blessings to be presented to whatsoever eyes may turn upon you, to recognize God in all eyes. This is the offering to *Aditya*.

The offering to Indra would mean working for the good of all hands in the land. Each is fed by its own proper food taken properly. Hand, arm and muscles feed, grow and develop on their exercise, work. Thus the feeding of India would mean finding and giving employment to the millions of poor hands, seeking after work in the land. Yes, Indra being fed, the land must be blessed with plenty. All hands being employed, where could poverty exist? They raise practically no crops in England and yet the country is rich. Why? Because Indra, the god of hands, is fed, although to the degree

of indigestion on arts and industries. Putting our hands together for the common good is sacrifice to Indra. Putting our heads together for universal good is sacrifice to Brishaspati ; putting our hearts together is sacrifice to the Devata of hearts or *Chandra*. So on with other gods.

In short, sacrifice to the gods means offering my hands to All the Hands or the whole nation ; offering my eyes to All the Eyes or entire community ; offering my mind to the All Mind ; merging my interests in the interests of the country ; feeling *all* as if they were my own Self ; in other words, realizing in practice *Tat Twam Asi*, "That Thou Art." This is Resurrection as the All, after suffering crucifixion as the selfish "flesh." *This is Vedanta.*

Take my life and let it be

Consecrated, Lord, to Thee.

Take my heart and let it be

Full saturated, Love, with Thee.

Take my eyes and let them be

Intoxicated, God, with Thee.

Take my hands and let them be

For ever sweating, Truth, for Thee.

(The word, 'Lord' in this poem does not mean the invisible bugbear sitting in Heaven, catching cold in the clouds; 'Lord' means the *All*, your fellow people).

This Yajna every body *must* perform. This must be the *Universal Religion*. India! have it or die, there is no other alternative.

Rama tells you what your Scriptures say about the gods becoming visible on the occasions of Yajna ceremonies is indeed literally true. But that simply proves the power of *Collective Concentration*. The latest researches of Psychology show that the effect of concentration increases as the square of the number of one-minded people present on the occasion. That is the virtue of *Satsang*. Now, if Rama alone can materialize any idea he pleases, how could not the hundreds and thousands of people of one mind, chanting the same hymn, thinking the same form, help materializing it?

But what does it show? It shows that *you* the real Self, the *All*, are the Parent and Creator of all gods and *devas*. But these gods and *Devas*, *your own ideas*, govern and direct

the apparant, false, limited ego, of yours. You are the makers of your own destiny. Remain an abject slave grovelling in dirt and filth, or wear the crown of glory which is your birth-right. Do as you please. Just suit yourself.

Again, Rama knows from the Psychological stand-point the marvellous effect of appropriate symbols and signs in carrying home an idea or suggestion. A man absorbed in the concentrated determination of dedication, offering his hands, as it were, in marriage to the Cosmic Hands, if while his mind is filled with devotion and his whole frame is being thrilled with the holy decision, he also outwardly pours the oblation into the Fire, symbolizing the pouring of his little self into Cosmic Energy, chanting Mantras expressing his inner resolve ending with a loud *swaha*; what a solemn Seal is not stamped on the holy deed by symbology! But ah me! Where there is all seal and no deed drawn up, what can be expected of that mockery? Where the idea or suggestion is absent and the meaningless form or symbol is forced upon us, that is like a body the life from which is

departed. Burn up immediately the carcass, nurse it no more; it is dangerous, destructive. Attend to new forms with life.

They say, "It is easier for the river to flow in its old channel, so attempts should be made to put new life into the old institutions." Rama says, "It is unnatural. Name me a single river that began to flow in the old channel, having once abandoned it; or tell me a single instance where new life was put in the body deserted by old life. New wine in old bottles won't do. The sugar-cane whose juice has been dried up can never regain its sap in the same form. It must be burned. Structures and objects change their forms and relations, and to the forms and relations once abandoned they never return." Let us make an offering (Ahuti) of sacrificial offerings (Ahuti) into the Fire of Knowledge (Jnana-Agni). We shall have the spirit of true Yajna in the forms suited to the times. There are some for whom Patriotism means constant brooding over the vanished glories of the past. Snails carrying on the backs the weight of an old home in the new

surroundings. Bankrupted bankers pour in over the ledgers long out-dated and credit-books now useless! Waste no time in thinking what *India has been*. Call up all your energy which is infinite; and feel, feel what *India shall be*.

History and personal observations prove, that when people come together and eyes and hands meet, there often presents a splendid opportunity for the meeting of hearts, there takes place unconsciously or consciously a mutual exchange of feelings and ideas, and people tend to come to the common temperature of feeling, the same level of thought and an equal potential spirituality. Thus is engendered mutual fellow-feeling and unity. Mohammed's wisdom lay in bringing together before God, at least five times a day, the illiterate fighting Arabs. Thus did he not succeed in creating an organized nationality out of mere chaos?

Yajnas, Tirthas, Melas, Mandirs, law-courts, inns, marriages and death occasions, Sabhas and Samaj-Anniversaries and lately Conferences and the Congress meetings have

been the opportunities in India to bring people together. Churches, hotels, exhibitions, excursions, Universities, public lectures, clubs, political gatherings usually bring people together in the West. But the great unifying power lies in those gatherings where we meet in a gentle spiritual mood, there it is that the holy water of (*Savitri*) love, ratifies and cements the union. Abiding union takes place only where the hearts meet. The mere meeting of skins involves no encouraging results, often breeding jealousy and the like. There is no need of attempting forced *surface union*. Friendships, where hearts do not unite (combine), prove worse than detonating mixture resulting in loud disruption. Exertion of the legs cannot always bring two minds nearer to one another. Nor is it the friends and followers whose neighbourhood we really need or should care for, it is by nearness to the perennial Spring and Source of all life, that we shall naturally find comrades around us. The willow stands near the water and sends out its roots in that direction. So let us issue from the Eternal Source of all life,

many kindered willows we shall find in our vicinity. You need, in the first instance, only stand by the spring of Truth.

Again, the mirrors in a telescope can co-work harmoniously only when their focal lengths are adequately adjusted. The solar system is a harmonious unity in as much as the orbits of different bodies are at proportionate distances. We cannot work with certain friends if they are brought a little nearer in intimacy or removed a little further away. The keeping of proper proportions in spiritual distances is necessary to secure an abiding and loving unity in the solar system of friendship. Often times people having suffered through their own mistake of drawing near or receding too far begin to mistrust and suspect every body. Love, Harmony, and Union can be secured and kept by observing the proper *diversity* of distances from people.

The national festivals ought to be improved in such a way as to afford opportunities to all classes of people, to come together and by spiritual affinities to seek and flow toward *their own*, fashioning the distance of

their relations according to the Natural laws. The winter national festival might be held in the genial climate of Southern India, the summer national festival in the grand scenery of Northern mountains, the spring festival in Bengal. In autumn they might meet in Western India. These festivals outgrowing the denominational and sectarian limits should become *National*, directed by the representative committees of all classes. There let the Exhibitions of Art and Industry, shops of all sorts, museums, libraries, laboratories, playgrounds, lecture-fields, social clubs, Conference and Congress tents, and last, but not the least, national theatres bring together the people from different provinces, the people of different sects and religions. There let the convivial as well as serious sides of life have display. There let sisters walk and play with brothers, wives with husbands, as in ancient India, there let the mothers be escorted by their children as is already the custom in the Bombay Presidency. And there should also be one common platform open to the speakers of all classes.

denominations, and religions to exercise their eloquence of love.

To produce, improve, and promote national literature and to bring about a unity in the living vernacular languages is another step conducive to National Unity.

Om Mandirs might be erected at different places where people of all religions are welcome to enter, read, meditate, silently pray, and cast at each other looks of sympathy, kindness, love, but not to speak.

Young men could take open air exercises together on Rama's system, turning each physical movement into a strong suggestive spiritual symbol serving the same part as the pouring of oblations could play in fixing the divine seal on the mental deed (as shown above).

While bathing, let us sing the suitable sanctifying hymns but not in a language which we cannot understand.

Let young folks dine together on the green swards on the banks of rivers under th shade of trees or beneath the canopy of heaven (as weather permits). Let each

morsel of food be accompanied by an inward as well as outward chant of Om! Om! "National songs replete with words that burn and thoughts that breath" sung in chorus are a potent factor in unification.

Instead of lighting artificial fire for Havan, let the pious youth make use of the glowing glory of the morning Sun or the Setting Orb as the Altar-fire to offer his dwarfed limited ego (Ahankara).

Disciple ! Up. Untiring hasten
To bathe thy breast in morning red.

Do thou dive into that sea of glory and come out of it as the flood Light, thyself bathing the whole world in thy heavenly lusture. This is Havan.

An effective method of creating love and union among the masses and specially women and children (and hence the future generations) is *Nagar Kirtan*, singing and dancing processions or pageant-shows, passing through the streets, fearlessly proclaiming the Truth.

The most effectual force of all to bring about union in the country is the cruel

persecution and martyr's death of a leader of the nation for the cause of Truth. But it is the living Death, nay, the *dying-Life* of unselfishness that eventually unifies not only one but all nations. Let one live in God, the whole nation can be united through him.

Courage, veracity of character, self-sacrificing spirit and virtue are fostered where the young folks are let pass through baptism of blood and fire, military education.

Neglecting the education of women, children, and the labouring classes is like cutting down the very branch that is supporting us, nay, it is like striking death-blow at the very root of the whole tree of nationality.

Twentieth century descendants of the Rishis! If you understand your *Shruti*-teachings, you shall have to burst asunder the narrow squeezing shell of class and creed limitations imposed upon you by *Smriti*. But even if you don't recognize the true Atman and never mind the *Shruti* and still want in hot summer to cling to the clothes enjoined for use in the long past winter; in the name

of the wisdom of your ancestors, do please try to realize your situation. The apparent man lives not only in *time* but in *space* as well. Longitudinally (or in time) you may belong to the hereditary line of Himalayan sages, but latitudinally (*i. e.* in space) you cannot deny your relation of co-existence with the European and American matter-of-fact wielders of Art and Science. Do inherit the wisdom of ancient Upanishads; but on the material plane it is only the absorbing and assimilating of the practical methods of Japan and America that will make you fit to survive. A tender oak plant will soon die out, if it keeps merely bragging of the virtue of its acorn and refuses to grasp and work into life the material from the surrounding soil, water, air, and light. For be it from Rama to ask you to give up your national individuality, but certainly Rama demands of you to grow by absorbing the present as well as the past, to assimilate their Science even as they are assimilating your ancient divine wisdom.

History and the Science of Political

Economy show that the health of a nation like the health of a tree depends on the timely *pruning*—emigration. If we send the poor, starving, workless Indians to less thickly inhabited parts of the world to labour there and live, they will survive and India will be through them striking her roots into distant parts of the world. This will break the lethargy of old India which will have lighter burden to carry and less of fatiguing carbon-dioxide produced to poison the atmosphere. If you do so willingly, you have, as it were, hitched the gods to your wagon. Else the relentless wheels of gods go on working without the least intermittance, crushing whosoever falls in their sweeps; and bless your hearts as you don't save yourself from stagnation, take it as you may, God in His tender Mercy must perform the pruning process through famine and plague. "If a man employs his consciousness to work with the law he survives and in him the conscious effort taking up the role of natural selection, freedom from struggle is secured." Such a man alone goes scot-free.

Now some say, "Why should the poor workless children of the soil be banished from home?" This question is based on the strait-jacket view of home. Why leave the four walls where the body was born? Why come into the streets at all, leaving the house behind? You are not a child of the soil and dust more than of Heaven. You are the child of Heaven, nay, Heaven itself. Everywhere is your home. Pin not yourself to one locality. Nor can India shut herself out of the world to-day and keep herself separate. There were days when India was a country by herself, and Persia was another, Egypt still another, and so on; but now-a-days time and space are annihilated through steam and electricity, the ocean has become a highway instead of remaining a barrier, the former 'cities' are now turned into 'streets' and the former 'countries' are now turned into 'cities' of the same one small land called the 'World.' So it is high time to broaden your notion about 'Home.' All countries are equally yours; O child of Nature and God! all mankind are your brothers and sisters.

Go where you can live the best as a useful worker instead of multiplying the number of millions of beggars that are already attached as a 'sink' (dead-weight) to the Hindu nation. Go in the name of God and humanity, go.

For some to alleviate the suffering of India might be a national problem, to Rama it is international. To some it might be a question of patriotism, to Rama it is a question of humanity. Let my children live although away from me *rather than* die before my eyes. With streaming tears of love in the eyes, Rama bids you Good bye! Go.

Come back if you become more than self-supporting in foreign lands. Come back and bless your old home with the knowledge you have gained abroad like the Japanese youths importing Western practical knowledge to their native home. But if you can not more than support yourself in foreign lands, remain there. And if you are to be a workless creeping leech on the aching bosom of Mother India, jump into the Arabian Sea and share well her Arabian hospitality rather than set foot again on India. Love of home

and true patriotism demands that of you.

Rama loves all animals and even stones as much as men, and mônkeys are as dear as gods. But facts are facts and woe unto him who lies. The only way for the little relief that Ireland has gained under the monkey grip of John Bull was for the poor Pat to begin to emigrate and flow and pour into America by thousands every year.

Nor does Rama want to overburden his dear America or other lands with the idle stuff of Ind. As a matter of fact your going to foreign lands will be conducive to your health as well. The trees that grow thickly together are all weaklings ; transplant one of them elsewhere away from the original grove, it will grow into a royal giant. When you go elsewhere, you will be an honour to the land where you go and grow. So it was with the present grand Americans, most of them were originally poor emigrants of Europe. A study of the history of all nations demonstrates the coming of a happy change in the flowing, moving emigrants.

A few more words about Yajna: Yajna or

sacrifice is sometimes interpreted to denote *renunciation*. Now that sublime word 'renunciation' should not be identified with passive helplessness and resigning weakness; nor should it be confounded with haughty asceticism. It is no renunciation to let the sacred temple of God, your body, be devoured up by cruel carnivorous wolves without resistance. What right have you to give up yourself to Injustice and Enormity? It is no virtuous renunciation for a woman to give up the sacred tabernacle (her person) to a slave of impurity. True renunciation means delivering everything to Truth. This body, this property is God's. Stand on your watch. Let not Injustice and Inequity meddle with your Sacred Trust. To keep thyself as something different and separate from Truth and then begin to renounce in the name of religion implies appropriating what is not yours, it is embezzlement. To practise charity on what is not yours, is it not sin? Shine as the blazing Sun of Truth, become Truth. This is the only lawful Renunciation? Wait a second, could we call it renunciation? Is it not divine

majesty? Yes, Godhead and Renunciation are synonymous. Culture and character are its outward manifestations.

Any Karma Kanda, rooted in the little ego, even in the old Vedic days, was not calculated to bring final emancipation (Mukti). Salvation results always from Jnana. So the present day Karma Kanda of a duty-ridden, hurrying, civilized slave of selfishness cannot save one from sin and sorrow. He may accumulate all the riches of the world, but no peace can accrue unless one knows himself as the Self of all. There is but one purpose running through and underlying all changes and circumstances in the world and that is Self-realization. And indeed so long as a man's life can ground itself only on artificiality, superficiality or appearances, each new change and reform turns up only a new stratum of *dry rubbish*, bringing no soil to view. So long as perfect health is not realized in feeling yourself the *whole*, all your show of civilization is only a linen bandage hiding the swollen sore of painful body-consciousness. This Jnana or knowledge-

portion of the Vedas is the real Veda, that alone has been referred to as *shruti* (Inspired Revelation) by the writers on the six orthodox systems of Hindu Philosophy as well as the Jain and Buddhist writers. Keep to this Shruti, Hindus. Change the Smriti and Karma Kanda according to the needs of the day. Thus you can not only retain your individuality as Hindus but also expand and grow as Hindus, as real masters, teachers of the world. Thus you can cure yourself of exclusive stagnation and breathe inclusive freshness. The man working without Self-knowledge is like a person working in a dark room, knocking his head against the wall, breaking his knee against the table, tumbling over chair, receiving all sorts of bumps and blows. The man working in the light has no struggle. The man without knowledge is travelling by catching hold of the tail of a horse, being kicked all along. The man of knowledge rides with ease and positive joy, being mounted on the back of the horse. The work is no work to the man of Self-knowledge. The most gigantic tasks to a self-poised man

are as the lifting of a flower's fragrance by the summer breeze. Shankara says that the Man of self-knowledge does not work at all. Yes, from his own stand point; because there is no work which can ever appear a task to him; all is fun, all is play, all is joy. There is no obligatory duty for him, he is the master of his situation, he never worries, never hurries, all is finished for him, he frets not, regrets not, is ever fresh and firm, freed from the fever of "doing."

But can such a one be idle or lazy? "You might as well call Nature indolent and the Sun slothful." Look at the marvellous apostle of non-work, Shankara himself. Show me a single other instance in the whole range of history where so much work proceeded from a single individual in so short a time. Hundreds of works written, organizations formed, kings converted, splendid gatherings held throughout the length and breadth of India. Work flowed from him just as light radiates from a star and fragrance emanates from a flower.

Rama cannot close the subject without

saying a few words on the great Brahma-Yajna which in the words of Manu brings the Atma-Yajni to *Swarajya*, the native throne of inner glory. Offer up to the Fire of Jnanam (Divine Wisdom) all your sense of possession; all your clingings and designs; all mine and thine; loves, hatreds, passions; frowns, favours and fashions; body, relatives and mind; all kith and kin; rights, wrongs, and dues; interrogating Q's; all names and forms; all claims and charms; renounce, resign. Pour them as oblations into the Fire of Divine Wisdom. Make incense of them and enjoy their sweet smell while ablaze on the flaming altar of *Tat-Twam-Asi* "That Thou Art."

Rise above all temptations and weaknesses by asserting your Godhead. The world must turn aside to let any man pass who is himself. Be God over your world, or it will lord it over you. There can be no hope for those who entertain suspicions or superstitions: such swear, for they take the name of their "I am" in vain. Have you a doubt as to your own Divine

Self? You had better a bullet in your heart than a doubt there. Does your heart fail you? Pluck it out and cast it from you. Dare to laugh and launch into the Truth. Are you afraid?

“Afraid of what?
Of God? Nonsense:
Of man? Cowardice:
Of the Elements? Dare them:
Of yourself? Know Thyself:
Say, I am God.”

RAMA- TRUTH.

HOW TO MAKE YOUR HOMES HAPPY

*Lecture delivered at the Academy of Science,
San Francisco, on December 30, 1902*

My own self in the form of ladies and gentlemen !

To-day so many papers are with us. When a lawyer comes to a law court, he probably brings with him the same number of papers, but all these will not find a hearing. The vast number of these papers does not allow them to be heard, to be answered this evening. There is another reason why we shall not take up most of these papers; because most of them are concerned with the spiritual world, with the next world. At present you are in this world, and it is better to talk a little on the subject which comes more to your business and bosom than about one with which you are not at present concerned.

We shall continue the subject taken up the other evening. It is very important.

“Can a married man aspire reasonably to acquire realization?” This is a long subject and cannot be exhausted in to-night’s speech. Let us see how much we can know about the subject to-night.

There was a very cruel and funny master in India. He used to torture his servants in a most funny way. Once the servant cooked a most delicious dish for the master. The master did not like that the servant should partake of it. It was cooked at night, and the master said, “We won’t eat it just now; we may eat it in the morning. Go to bed just now, and we will eat it in the morning.” The real intention of the master was to eat it in the morning because by that time he would have a very strong appetite. Having abstained from taking any food at night, he would be in a position to eat the whole in the morning, and not let the servant eat anything. That was the real intention of the master. He wanted that the servant should feed on crusts and crumbs, but this intention he could not lay plainly before the servant. He said to the servant, “Well, go to rest, and in the morn-

ing, that one of us will eat it who dreams the sweetest dreams, the finest dreams. If by the morning you have dreamed the finest dreams, the whole will be your share; otherwise the whole will come to me and I will eat it up, and you will have to satisfy yourself with crumbs and crusts." The morning came and now the servant and the master sat before each other. The master wanted the servant to relate his dreams, and the servant said, "Sir, you are master, and ought to have the precedence; you had better relate your dreams first and then I will state mine." The master thought within himself that this poor servant, this ignorant, illiterate fellow could not invent very fine dreams. He began to say: "In my dream I was the Emperor of India. In my dream I saw that all the European powers and all the American powers were brought under the sway of the King of India, and so I, as Emperor of India, ruled over the whole world." You know this was the dream of the cruel master. True Indians do not wish to continue that childish custom of putting up before themselves lumps of flesh called kings

and worshipping them. Well, that was the dream of that man. He regarded himself as sitting on the throne of India and governing the whole world, and there he found all the kings of all the countries standing before him and offering him homage. Besides, in his dream he saw all the gods and all the saints brought into his court and sitting on his left hand side, or right hand side (Rama forgets whether it was left or right). Now having related his own dream, he wanted the servant to tell his story, to tell his dream.

The servant, poor fellow, trembling from head to foot, said, "Sir, sir, I have not had any such dream as you had." The master was elated and very happy, and thought that all the delicious food would come to his lot. The servant began to say that in the dream he saw a big monster, a most ugly, heinous demon coming up to him, with a blazing sword in his hand." Well, the master began to ask, "What next, what next?" Then he said, "Sir, he ran after me, he was about to kill me." The master smiled that that was a hopeful sign. "He began to kill me, he was

trying to slay me.” The master said, “And what did you do? What was his object in slaying you?” The servant said, “Sir, he wanted me to eat that delicious food or to die.” The master said, “And then what did you do?” He said, “I simply went up to the kitchen and ate up everything.” The master said, “Why did you not wake me up?” The servant replied, “Sir, you were the Emperor of the whole world. In your court there was a grand, magnificent gathering and there were men with drawn swords and cannon. Had I tried to approach your Majesty, they would have killed me. I could not come to you and inform you what a terrible plight I was in, so I was forced to eat that delicious food, to enjoy it by myself.”

Rama says you are dreaming about the promised paradise, promised heaven or promised after-worlds. These are things of which you are dreaming, and these are delicious dreams, these are sweet dreams, and in these dreams you are building castles in the air, it may be on sand. You are building castles and thinking that you must do this and

you must do that. You must fear Satan and you must fear God; you must behave this way, or such and such an angel will not let you go from purgatory to heaven. You are dreaming of these things, but Rama tells you it is preferable to be that servant who was frightened by the monster and ate up the delicious food. It is better to do that; that was something which concerned the present; that was something which was real at the time. It is more advisable to attend to the matters which come next to your heart, which concern your business and bosom first, and the next world, that world of dreams will take care of itself. Charity begins at home. Begin at home first.

Rama comes now to the question which concerns all of you. It is the question, "How shall a married pair live in order that the marriage may not result in misery, anxiety, pain and sorrow?" They say, "Take away our sufferings, O God; Christ, take away my sufferings; Krishna and Buddha, take away my sufferings." But Rama tells you they may or may not take away your

sufferings after death. But in this life, who is to take away your sufferings? In this life, the husband should be the Christ of his wife, and the wife the Christ of her husband; but as it is going on, every wife is the Judas Iscariot of her husband, and every husband the Judas Iscariot of his wife. How to put matters on the right plane, how to place matters on fair terms? Every wife and every husband will have to embrace renunciation. You know Christ, according to the Christian world, is a picture of renunciation. So, if every wife becomes a picture of renunciation, she can save her husband. Renunciation is a word which makes everybody shudder and tremble. Everybody trembles at this word, but without renunciation there is not the least possibility of bringing any heaven unto your household. There is a great misunderstanding about the word renunciation. This word has been used so many times in the previous lectures that it is high time to explain its real meaning. Renunciation does not require you to go into the densest forests of the Himalayas; renunciation does

not demand of you to strip yourself of all clothing; renunciation does not require you to walk braefooted and bareheaded. That is not renunciation. If that were the meaning of renunciation, how could a married pair practise renunciation? They live as husband and wife; they have a household, they have property. How could they be people of renunciation? The picture of renunciation given in the Hindu Scriptures is that of the God Siva and Goddess Parvati sitting together with their family round them. The God Siva and his wife Parvati, husband and wife, live together with their family, with their duties. They are said to be the picture of renunciation in Hindu Scriptures. People understand that the Hindus mean by the word renunciation retiring into the forest, living aloof from all society, shunning everything, hating everything. That is not the meaning of the word according to the Hindus. The Hindus have to portray renunciation even in their family life. If this Vedanta, if this Philosophy or Truth were simply meant for a small minority of people

who retire into the forest, what is the use of it? We do not want it. Let it be thrown into the river Ganga; we need it not. This renunciation which the Hindus preach, every one needs. The kind of renunciation preached by the Hindus is the only secret of success. No hero can distinguish himself unless he is a man of renunciation; no poet can give you any poetry unless he is a man of renunciation. You will mention Byron, who was driven out of England because he was looked upon as a very immoral man. Vedanta says that even Byron owes his genius to his renunciation. It is a very queer idea of renunciation that Rama is going to give you. Washington is a man of renunciation. Had he not had renunciation, he could not have been victorious in the battle. This is very strange now. Don't you see that every hero, be he Napoleon Bonaparte, Washington, Wellington, Alexander, Cæsar or any one, in order to come out victorious, in order that he may be the master of nations, in order that he may be able to sway all armies, he is to keep himself

practically above the world, above all attachment. His mind must be undisturbed, his mind must be in peace, quiet, calm and he must have a single point round which all his energies are concentrated. He must not be disturbed by other circumstances. And what does that mean? It means renouncing all other objects, so to say. The more of this renunciation a man has, the better he is, the more superior he is. Napoleon comes on the battlefield, and by a single word "Halt" stops thousands of men who had come to conquer him. How is that? Wherefrom comes all that power? That power comes from Napoleon's being lost in the true real Spirit, in the Divinity within, in the real Atman. This power comes from that. He may or may not be conscious of it. He is standing above the body, above the mind, above everything, the world being no world to him. Similarly, the greatest genius, like Sir Isaac Newton, in order to enrich the world with his philosophy and science, has practically to realize this renunciation. He rises above the body, mind and

everything. He is sitting in the house, but the house is no house to him ; the friends are no friends to him. What a state of abstraction ! People say he is doing nothing, but when you say that he is doing nothing, there he is at his best. Apparently he is at a standstill, he has renounced everything ; but he is at his best. These people, these heroes, these great men of genius, unconsciously stumble upon renunciation. Now, the truth which they unconsciously put into practice and through which they rise and distinguish themselves, is the object of the Hindu Philosophy to lay before you systematically. The object of the Hindu Philosophy is to bring you to it in the proper way, to make a science out of it and to explain to you the laws, the rules and the ways which lead you to it.

This renunciation is described by the Hindus as Jnana, which means knowledge, that is, renunciation and knowledge are one and the same thing. The word renunciation is synonymous with knowledge, but not this established knowledge, knowledge of the material objects. Oh, yes, that also does a

great deal to help you, but that is not the real knowledge. This alone can never bring you any peace. The knowledge which is synonymous with renunciation is the knowledge of the Truth, the knowledge of the real Atman, the knowledge of what you are. Now, the knowledge of what you are can be imparted to you intellectually. Will that suffice? To a certain extent, but not perfectly. In order that you may become a Jnani, that you may be liberated, even when you are in this life, in order that the wide world may become a heaven for you, you will have to realize this divine knowledge, the knowledge that you are God, that you are the divine principle, that you are the impersonal supreme energy, force or whatever name you please to give it, that this Supreme God you are. This knowledge acquired not only through the intellect, but in the language of feeling, this knowledge brought into your action, permeating your blood, running through your veins, throbbing with your pulse, being instilled into you and drilled into you can make you *Jivanmukta*.

This knowledge is renunciation. Get that knowledge and you are a man of renunciation.

Retiring to the forest is simply a means to an end, it is like going to the university. In the university we acquire knowledge, but it is never understood that we should remain there for ever and ever. Similarly, to acquire this knowledge you may retire into the forest, for a while, but the Vedanta philosophy never teaches that retiring into forest is renunciation. Renunciation has nothing to do with your place, position or your bodily work; it has nothing to do with that. Renunciation simply places you at your best. places you on your vantage-ground. Renunciation simply enhances your powers, multiplies your energies, strengthens your force and makes a god of you. It takes away all your sorrow; it takes away all your anxiety and fear. You become fearless and happy.

How can a married man realize this renunciation? If the husband and wife agree to bring about each other's pleasure, the matter can be settled even to-day. All the

Bibles can do little good unless wives and husbands undertake to be each other's saviours or Christs. Just see. When people come to religious lectures, they are told to renounce everything; to look upon their property and their body as God's, to look upon themselves as not this body, but as the Divinity; they are preached that way. They receive some knowledge. But when they go home, what happens? There comes the wife and she says, "Mr. so and so, I want a big gown," and he says he has not the money. What does it mean? There comes a child and it says, "Papa, oh dear papa! Come in." Oh, my boy, my wife, my daughter, my sister, begins to say that.

The same daughter, sister, property, house, and family, all these were turned over to God in the church; when the house is reached, all is taken back from God. It becomes "mine", "mine." It is no longer God's. That momentary, passing feeling that overtook the mind, "O God, I am Thine, I am Thine, everything is Thine, I renounce everything unto Thee," that feeling

disappeared in a moment, when the faces of the wife and children were seen.

You see that spiritual progress and family life as it stands at present are contradictory to each other; they are conflicting. What is done in the church is undone at the house, more than undone perhaps. It is just like Penelope. She used to wind the thread all day long and when the night came, she used to unwind everything that was wound up. Similarly, all of you wind up your spiritual progress in the churches, and in your sermons and prayers, and all is undone, unwound at home. If matters go on that way, there is no hope. If you are not playing a joke with God, and if you do not want to make your prayers a mockery, you will have to attend to the matter in the proper way. You will have to remove the cause that retards your spiritual progress; you will have to mend matters at home. Every wife will have to become the Christ of her husband and every husband will have to become the saviour of his wife. People say, "Oh, I love you, I love you." What a humbug! If

you really love your wife or your husband, you ought to be able to sacrifice something for her or him. If you really love him or her, you ought to sacrifice something for him or her, but do you? No, no. The wife wants to possess the husband and the husband wants the wife to belong to him, as if she were an insensate object which could belong to him, could be his property. One wants to make the other a dependent. If you really love each other, you ought to try to advance each other's good. Do you really do that? You think you do, but you are mistaken in the way you think. Brother, to pander to the sensual desires of the wife or husband is not bringing happiness to him or her, is not bringing real happiness to him or her, not at all. If that were the only way to engender happiness, then all families would have happiness. But is it so? Are families happy? Not one in thousands. Why should they not be happy? Because they do not know how to advance each other's happiness and promote each other's welfare. They do not know that. They think that simply to

gratify the animal desires is to advance happiness. To pamper each other's vanity is not doing any real good. Somebody says, "To love is to make a compact with sorrow," and the experience of most of the novelists, historians, and people in this world is the same. "To love is to make a compact with sorrow." But is there something wrong in love that brings about sorrow? No, there is something wrong in the use you make of love that brings you sorrow in its train.

In one of the Indian Scriptures, there is a story that Lord Krishna, the famous God of India, the Christ of India, was about to be devoured by a big demon. He took a dagger in his hand. He was devoured and swallowed up. Finding himself in the stomach of the dragon, he pierced the heart of the dragon; the heart broke, the dragon bled to death, and Lord Krishna came out. That is exactly the case. What is love? Love is Krishna; that means love is God. Love is God and it enters the heart, it enters the inner mind of a man of sensual desires. It enters the heart and just when it has got a

seat, when it has a place in the very core of the heart, it deals a thrust, and what is the result? The heart breaks; hearts break. Agony and sorrow is the result; weeping and gnashing of teeth comes about in all the cases of wordly love! That is the way. That is what happens. That is the Law. Attach yourself to any worldly object, begin to love any worldly object for its own sake, and there the God Krishna gets into you and then stabs you. The heart breaks, you are sorrow-stricken, and you murmur and cry, "Oh, this love is very cruel, it has ruined me."

There is a Law that anybody in this world who will attach himself to any personality or worldly object, shall have to suffer; either that friend or object will be taken from him, or one of them will die, or there will be a rupture between them. This is an inevitable Law. Do not hear listlessly; let it sink deep into your hearts; let it penetrate your minds. Whenever a man attaches himself to any worldly object, whenever a person begins to love an object

for its own sake, whenever a man tries to seek happiness in that object, he will be deceived, he will find himself simply the dupe of the senses. You cannot find happiness and pleasure by attaching yourselves to worldly objects. That is the Law. All your worldly attachments will end in the breaking of heart ; nothing else. Trust not in the mighty dollar, trust in God. Trust not in this or that object, trust in God, trust in your Atman or Self. All worldly attachments bring misery in their train, because all worldly attachment is idolatry. There are beautiful images made, beautiful statues, etc. All these bodies also are images, idols ; they are statues, pictures or portraits. When you begin to love a picture for its own sake and ignore the person whose picture it is ; are you not worshipping an idol ? Suppose you have a picture of one of your friends, and you keep it with you, you love it, shower your caresses, bestow all your affections upon it, so much so that when the man whose picture it is, comes into your house, you heed him not, and you slight

him. Is that fair, is that fair? Will that friend leave his picture with you? No, no. He gave you his picture in order that you might remember him; he did not give you his picture that you might forget him. That picture ought not to have been the object of worship; it was idolatry to love the picture for its own sake. You had to love the God, you had to love the master, the owner of that picture. Similarly, all the objects in this world are simply pictures, emblems of God. Husbands and wives fall a prey to the pictures; they fall a prey to idolatry and become slaves of the image. Your Bible tells you that you should set up no idol, no image for God, and you ought not to practise idolatry. By the word 'idolatry' it was not meant that you should not worship these idols; it was meant that these were the living idols. Do not forget the original for the idol, that was the meaning.

In one of the cemeteries in India, Rama saw an inscription on a tomb which ran like this :—

“Here lies the babe that now is gone,

An idol to my heart.

If so, the wise God has justly done,

’Twas needful we should part.”

It was written by a lady. She idolized that child. She began to make more of the child than of the original, of the reality, of which the child was simply a picture, and the child must be taken away. That is the Law, that is the rule. If you make the right use of the pictures, they will be with you; make the wrong use of them, there will be rupture, sorrow, anxiety and fear. Make the right use, we can keep the picture with us. But only when we love the original more, more than his picture, then alone can we keep the picture with us, otherwise never. That is the Law. That is the way to renunciation.

This is the way that in every house renunciation ought to be practised.

It will be explained more fully. Just see. Here you are, a man or a woman, a lady or a gentleman, a goddess or a god. There is your object of love. What is it

that charms you, fascinates you, attracts you? Is it his body, is it his skin, is it his eyes, nose, ears, etc.? No, no, not at all. Be more rational and reasonable than the poets. It is not these that attract you. If these were the object of love, if these had any charm in them, when the body is dead, even then they would be attractive. When the person dies, even in that state you would be attracted by the body; but you are not. Then in what did the charm lie? Who caused all this charm and fascination? It is the Spirit then, it is the Life within, it is the Power within, the Atman within, nothing else. Through the eyes of everybody it is the God within that is speaking to you; the God within has the body for its picture, portrait or dress. Love not the dress more than the person, more than the reality within, which wears that garment. Now, reflect and you will see.

There are some people who are more attractive than others, who have more grace in them. You will excuse Rama if he talks about a subject which it is not customary to

talk about. It is a strange thing that we do not listen to the things which, in our heart of hearts, most interest us. It is not usually the custom to talk on this subject. But as it is very important and really concerns you, and as others do not talk on this subject, for that very reason Rama talks on it.

Well, it is grace, and wherefrom does grace come? What is grace, movement and activity? What is that? Is that due to the eyes, the ears or the nose? No, that appears in the eyes, the ears, etc. You may have heard about Cleopatra, that Egyptian girl, Cleopatra that African Negro girl. She fascinated that Emperor, Mark Antony, charmed him, kept him spell-bound. It was through grace. Grace comes from the Divinity within you and from nothing else. It is activity. And to what is activity, energy, or motion due? Just see. You can walk up hills, you can ascend steep mountains, you can go from place to place, you can move anywhere you like, but when the body dies, what becomes of it? When the body dies, that activity, that God within you that could lift you up to such heights, does not give it

help in the same way as it did before. Who is it then within this body that makes the muscles move, that makes the hair grow, that makes the blood circulate in your blood vessels? What is it? What is it that gives all movement, energy and activity to the organs of the body? What is it? It is the one Universal Power, the one Universal Divinity, the one Universal God and that you are. The one Universal Power, the one Universal God which you are in reality is the Atman. When a man dies, some men have to carry him to the cemetery or crematorium; and when he was alive, what was it that lifted his heavy weights, of so many pounds to such heights, to such mountains? It is something invisible, indescribable, but it is there. That is the Divinity within you, that is the God in every body, and it is that God who gives activity and power to everything; it is that God to whom is due the grace in the movements of every person. When a man is asleep, his eyes do not see; when he is asleep, his ears do not hear. When a man is dead, his eyes are there, but he does not see; his ears are

there, but he does not hear. Why? Because that Divinity or Atman within does not help in the way it did before. It is the God within that sees through the eyes; it is the God within that makes the ears hear; it is the God within that makes the nose smell; and it is the God within that gives energy to the muscles. It is the God within that is the essence, or the quintessence of all the apparent grace. It is the God within. Remember that. Mark that. Who is it that faces you, who it is that looks you straight in the face when you look at a person? It is God within. The outward eyes, skin, ears, etc., are only the garb; they are only the outward raiment, nothing else.

Now when the people in this world love and desire objects, they begin to love the dress, the raiment more than the Reality within, which shines through that dress or raiment. Thus they idolize and worship the raiment, the dress, the image more than the Reality, the Original, the Truth within. Thus it is that people suffer the bad consequences of this sin. Thus it is. Rise above it; rise

above it. Let every wife and every husband try to see the God within each other, see the God within ; worship the God within.

Everything should become Divine to you. Instead of the wife being a wide agape door to hell, should be, as it were, the mirror through which the husband could see God. The husband should be the mirror in which the wife could see God, instead of his being the wide agape door to hell.

How can a wife or husband raise her or his companion to this realization, to this Divinity, to this Vedantic concentration of all the energies? How can they do it?

If a wife is to be the saviour of her husband, first she is to save him from all outside contaminations. If he is unmarried, he is liable to fall a victim to all sorts of temptations. He is like a boat without a rudder, at the mercy of all the winds and storms, no matter from what direction they blow. So long as a man is unmarried, a man without divine knowledge, so long as he is unmarried, he has to bear all sorts of contaminations from all directions, and the wife is, first of all, to save

him from these temptations. Now, but what happens? Ordinarily wives do not save their husbands from these temptations, but they themselves become a heavy burden upon their shoulders. It is just like a man giving away all his dollars and purchasing one big note with all these dollars. He has got rid of the burden of other temptations, but now this one dependence outweighs all the previous humiliation. He is not subject to the previous kinds of temptations, but this one temptation or humiliation is enough for him.

It is just like the case of the horse that came to man to be saved. You know there was a time once when man too lived in the jungles. The horse also lived in the jungles; the deer and stags too lived in jungles, as they do in these days. A horse was once worsted in a fight with a stag. The stag stabbed him with his antlers. The horse came to the man to seek help. The man said, "All right, I will help you. I have arrows in my hands. You take me on your back and I will go and kill your enemies." The man rode on the back of the horse, went into the

forest and killed the stag. They came home victorious. The horse was very happy. Now the horse wanted to go. The horse thanked the man, and said, "Dear sir, I thank you. Now I want to leave you." The man came up and said, "O horse, O horse, where do you want to go? Now that I have come to know how useful you are, I will not let you go. You have to be my servant, you have to become my slave." The horse was saved from the stags, the deer, and other beasts of the forest, but he had lost this freedom; and the slavery which was the result of his outward success, did not counterbalance his loss of freedom.

So it is with man. After his marriage he is saved from many temptations, but the one temptation, the slavery or dependence to which he is reduced in relation to his wife, is just like the treatment that the horse received at the hands of man.

Now, how is the wife to become the saviour of the husband? She saves him from some temptations; well and good, so far as it goes, all right. Now, the next subject is that

she ought not to enslave man. (The Americans say they have conquered the Philipions, but they will be enslaved if they are not careful.) How is this to be effected? A wife should not try to enslave her husband, and her husband should not make her a dependent. This is the next step now. If this is effected, there is every hope ; otherwise none. This is a point which is seldom or never brought to your notice, but it is a fact. You know Christ was taken to be the Saviour of mankind, and it was said that he would save the whole universe, and he would wipe out all sin, and bring about the Kingdom of Heaven upon the earth. But in spite of all your Bibles, Korans, and Vedas, in spite of all these, we find the world just as irreligious as it was before. What is the cause? It is because the real cause of evil is not eradicated ; the real difficulty lies in your domestic circles. Unless the wife undertakes to do real good unto the husband, and the husband undertakes to promote the welfare of the wife, religion can never prosper ; there is no hope for religion.

You know these are days of steam and

electricity. Religion ought to pack up and depart. O Christians, O Hindus, O Mohammedans, if you really want that the misery of the world should be eradicated, if you want that the sufferings of mankind should be removed, you ought to attend to this, you ought to establish the matrimonial-relation on fair terms, you ought to instil into the heart of every lady and gentleman that it is a duty to prove the Christ to his wife or to her husband. It is incumbent on us to do that ; it is our bounden duty to prove the Christ. And how can that be done? That can be done if the wife dose not want to make a slave of the husband and the husband does not want to make the wife dependent on him. Free all of yourself, and you will be free. That is the Law. "Action and reaction are equal and opposite. " Make her dependent upon you, make her your slave and you will be a slave too. Oh, this is a most terrible speech. Truth is always disagreeable, terrible. Christ taught that terrible Truth, and he was persecuted and crucified. Socrates came and he was given hemlock. Truth is never taken

cheerfully by the people. It seems to be a terrible statement, but so it is. Just mark.

A man has a rope round the neck of an ox fastened to the horns of the ox, and he holds the other end of the rope in his own hand. He thinks that the ox is his servant, his slave; but he is just as much slave of the ox, as the ox is his slave. What reason has he to say that the ox belongs to him? Because the ox cannot leave him. Now just mark, if the only reason is that the ox cannot leave him, we say that he cannot leave the ox either. The ox cannot leave him because he cannot leave the ox. If he could leave the ox, if he had been free, if he had not been a slave of the ox, the ox would not have been a slave unto him. This is the Law.

Don't you see that all the families are suffering? Is it not a fact? Is it not a fact that almost all the families in this world, in Europe, America, India, Japan, or any where, are suffering? They say, "Happy home, happy home." What a humbug! What a name, a mere name, a mere dream!! How is it that people are suffering and the homes are

not happy? And do you not, from your heart of hearts, desire that the homes should be happy? If you wish happiness, you must be in earnest; do not make the home a big joke. Be in earnest, be sincere; try to find out the cause. Examine it, scrutinize it, investigate it, and you will see that the only cause of the discord and want of harmony in the families is that they do not know the laws of nature, and are ignorant. They are possessed by that demon of ignorance. They do not know what the plan of Nature is, in what line the course of evolution runs. They do not know that Rama tells you that the line along which evolution courses and all this nature works is that each and all should, step by step, by slow degrees, come up near and near to the realization of the Divinity within them. That is the course, that is the line along which all the phenomena in this world move. Everybody should realize the God within him; Everybody should become the perfect Atman, the perfect Divinity by realizing the Divinity within. All this struggle for existence is due to people not realizing this.

Make your relations with your wife or husband such that the progress may be in the right line, that you may work with the plan of nature. The plan of nature is freedom, freedom, freedom. Make your wife free of yourself, and you will be free of her. What does that mean? Does it mean that all ties should be broken at once, snapped all at once, cut like the Gordian Knot? Does it mean that? Does it mean that every man should be let loose in this world and every woman should be altogether free? No, not at all. Freedom cannot be had that way, that is bondage, slavery. By making the companion "free" it is meant that you should make him or her believe and trust not in your body but in the God within you. When she loves you or you love her, you love the God within her and make her love the God within you. They say they all believe in Jesus Christ. Rama says you ought to believe in your wives and husbands. Rama says, "Believe not in the lump of flesh of your companion; believe in the Divinity within." You should look at this outward flesh and skin as a curtain which

becomes transparent to you, and you see beyond the curtain, the God within.

Let us be like a bird, that one instant lights upon a twig that swings. He feels it bend but sings unfrightened, knowing that he has the wings. The twig swings up and down, the bird is not frightened; for even though he is sitting on the twig, he is on his wings, so to say. The bird knows that he is trusting not in the twig but in his own wings. That is the way. His trust is not in the twig on which he is sitting; he relies upon his wings.

Similarly, wherever you may be, however you may be attached to your wife or child, rest not there, set not your hearts on that. Let your hearts be with God, let your heart be upon the Divinity within you; that is the way. Behave in this way yourself and make your wife and children behave in the same way. You will be free of them, they will be free of you. No dependence; independence, freedom!! Thus can every American be made free.

The interesting part of the lecture comes now.

There was seen at one place a most

beautiful picture. In that portrait or picture, there was a magnificent coach. Upon the coach there were splendid, royal cushions and pillows. A lovely queen, a most fair lady was lying upon the coach; the children were on one side of the coach and the king was sitting on a chair. It was a beautiful picture; it was charming, it was so splendid. The queen was very sick, on the point of death; and her husband, the king, was shedding tears, and her son and daughter were weeping. It was a beautiful picture. Would you like to possess that picture? Oh, indeed, every one of you. Had you seen that picture, you would have purchased it, it was so lovely. Why would you like to possess that picture? There was a charm about it which would have kept you spell-bound, but would you have liked to be that dying lady? Just answer. Would you have liked to be that queen? Very rich she was, but she was about to die. And would you have liked to be that weeping husband, or those crying children? No.

Vedanta requires you to live in your

families, to live in your homes, in a position of God, to live in your houses as a witness, as an impersonal God, not attached, in no way mixed up or entangled. Keep your mind always at rest, always unattached, keep your heart and mind always fixed upon the Divinity within, and look at all the household matters just as you would have looked at that picture. You know that when you look upon it as a witness, it is a source of enjoyment; when you get entangled in it, it is a source of misery. If we get entangled in the phenomena of this world, we are in a sad plight. When we look at it from an impersonal standpoint as a witness, we enjoy it, it is so lovely to us. Similarly; realize the Divinity within. Hear all of Rama's lectures, and by gradual advancement you become convinced. Rama guarantees that anybody in this world who hears all of Rama's speeches, would get his doubts removed, is sure to come to the conviction of his own Divinity. First acquire a firm conviction in your Divinity or Godhead. Get that, and then by the process which will be given, by the

methods which will be told, centre yourself in that Divinity. Become the same, realize yourself to be God, eternal and all-powerful. "The same am I, the same." Realize that, realize that, and look upon all your household concerns and all these matters as if they were that picture, as if you were not concerned at all. This seems to be paradoxical and self-contradictory. People say that if they do not get entangled in these matters, they can make no progress. Oh, you are wrong. The very moment you get entangled in these matters, you cease to make progress. When you are writing, the writing is being performed impersonally. At that time your egotism, your little self, false ego, is altogether absent; automatically, mechanically is the work being done. It is a kind of reflex action, the hand goes on writing by itself. Why? Because you do not thrust your little self, your selfish ego, into the matter. The very moment you begin to reflect in your mind, "Oh, I am writing splendidly, I am doing wonderfully," you will make a slip, your pen will slip.

Thus we see that work is done only when

we get rid of the little selfish ego. The moment you assert the selfish ego, your work is spoiled. The best work is the work that is done impersonally. Renunciation means getting rid of this little personal, selfish ego, getting rid of this false idea of Self. The sun shines. The sun has no idea that he is working, but as the sun is impersonal, he is so charming and attractive. The rivers flow; there is no little personal ego in their flowing but the work is being done. The lamp burns, but it is not the personal ego—"I am great, I am burning, I am shedding light"—that does the burning. The flowers bloom and send sweet fragrance all around, but they have no idea that they are very sweet, that they are very good.

Similarly, let your work be impersonal, let your work be free from the taint of selfish egotism; let your work be just like the work of the stars and the sun; let your work be like that of the moon. Then alone can your work be successful. Then alone can you really do anything in this world. All heroes, all men of genius had this secret, they possessed this

master key. They threw themselves in a state of impersonality, and then alone could their work be so prosperous. That is the rule. Give up the mistaken idea that unless you get yourself entangled in a matter, you will never prosper. You are wrong in believing that way.

The Law is that a man should be at rest, at peace, undisturbed, and the body should always be in motion; the mind to be subjected to the Laws of Statics and the body subjected to the Laws of Dynamics; the body at work and the internal Self always at rest. *That is the law. Be free. Let things lie as truly but as softly as the landscape lies on the eyes. The landscape lies on the eyes truly, fully, wholly, but how softly? It does not burden the eyes. All the landscape lies on the eyes, but the eyes are free, not burdened. Just so let your position be in your household matters, in your family or worldly life. You may see all these phenomena and be unentangled, be free; and this freedom can be attained only through a knowledge of the true Self, through realization of the perfect Truth, called the Vedanta. Realize the true Divinity, and all the stars and*

planets will do your bidding.

Roll on, ye suns and stars, roll on,
Ye motes in dazzling Light of lights,
In me, the Sun of suns, roll on.

O orbs and globes mere eddies, waves
In me the surging oceans wide
Do rise and fall, vibrate, roll on.

O worlds, my planets, spindles, turn ;
Expose me all your parts and sides,
And dancing, bask in light of life.

Do suns and stars or earths and seas
Revolve the shadows of my dream ?
I move, I turn, I come, I go.

The motion, moved and mover I.
No rest, no motion, mine or thine,
No words can ever me describe.

Twinkle, twinkle, little stars,
Twinkling, winking, beckon, call me.
Answer first, O lovely stars,

Whither do you sing and call ?
I'm the sparkle in your eyes,
I'm the life that in you lies.

This is your true Self; this is what you
are. Realize that and be free. Realize that
and you are the master of the universe;
realize that and you will find that all your
business matters, all your affairs by them-

selves, by their own accord, turn up before you in the most desirable way. You will see that success will have to seek you, and you will not have to seek success. You will see that this faith in the Divinity within, this realization of the God within, will make the whole universe your abject slave, will make everything in this world subordinate to you. You will find that success and prosperity will seek you, and you will not have to seek them.

“If the mountain does not come to Mohammed, Mohammed will go to the mountain.”

The very moment you stop seeking pleasure from those worldly objects and become free, realize the Divinity within you, you need not go to Mohammed. Mohammed will come to you. That is the Law. That is the secret, that is the hidden secret governing this world. You are that principle. Realize that, make your wife and children realize it. Be free yourself and set them free. There you make a heaven out of a veritable dungeon, you make a paradise for you in your homes, you make your most quarrelsome homes happy homes. There is no other way. There is no

escape from this inevitable, unrelenting Law. This is the way, this is the only sesame; this is the only masterkey which unlocks all the treasures in this world. If you realize the Divinity within you, you are free. Help others to realize it.

Om! Om!

MARRIED LIFE AND REALIZATION

(Lecture delivered on February 1, 1903 in San Francisco.)

Can a married man aspire to the realization of the Self?

This question was put to Rama sometime ago and it was fully answered at that time.

Rama will not take up this subject to-day, but will speak on a subject somewhat like it.

Reference was made there to the nature of desires :—"As to what desire is, and how motives operate upon the nature of man, how desires fulfilled bring happiness, and how desires not fulfilled bring unhappiness, etc." This is a very long and complicated question, and is one to which Rama has given much earnest thought. The result of Rama's researches will be put into book form under the title of *Dynamics of the Mind*.*

*It is regretted that this book could not be put in the final shape. Only some rough notes on this subject written in his early

Can a householder—a man living with his wife and children, or with his relatives or friends—in other words, can an ordinary man of the world ever realize Truth or the true Self? This is the question.

We shall take up one aspect of the question. Vedanta simply asks, "Can a sword kill your enemies?"

If this question can be answered in the affirmative, then the question "as to whether a worldly householder can realize Truth perfectly," can also be answered in the affirmative; it all depends upon the use we make of the sword or of the family ties. We can make the same sword kill or protect us from outside attacks: so a man by the misuse of family ties or family relations can kill himself, or retard his spiritual growth, or by the right use of the family relations he can elevate himself, raise himself, and realize God within him. Thus the question is similarly answered.

Our walks, our daily constitutionals can be

days by Rama are available. It is unfortunate that the expression of the finest philosophy of Rama is denied to us by his premature death. Ed.

a source of enjoyment and recreation; they can be a source of benefit and refinement if we take them properly; but the same walks can become a source of fatigue, annoyance and sickness to us if we abuse them.

Similarly with our family relations, they may raise and heal or destroy us.

There was a very good man who kept a very naughty and wicked servant. He used to do every thing in a wrong way; he used to carry out the commands of his master in a curious way; in fact his way of doing things was such as to upset even the most serious man; it was such as to upset any body. This faithful master was never annoyed, but always treated the servant in a most charming manner. At one time, one of the guests remonstrated against the servant; he was very much annoyed and displeased with his action and asked the master to dismiss him. The master said, "Your advice is very good, and it is given with the best intention; I know that you wish me well; I know that you want my work and business to prosper, and it is on this account that you give me this advice, but I know better,

I know that my work is being spoiled, I know that my business suffers. But I keep this servant on the very ground or from the very fact of his being so unfaithful; it is his bad conduct and his wicked habits which make him so dear to me. I love him the more because he is a sinner, a wicked and unfaithful servant." This was a very strange way of speaking.

The master said, "This servant is the only person in the world with whom I come in contact, that disobeys me; he is the only person who does things which are uncomplimentary, derogatory or detrimental to me. All others with whom I come in contact are so gentle, so pleasant, so loving that they dare not offend me, and so this man is out of the ordinary; he is a kind of dumb-bells, a kind of special training to my spiritual Self. Just as many people use dumb-bells, pulleys, or heavy weights to exercise the muscles in order to develop their physical strength, so this servant serves as a kind of weight or dumb-bells by which my spiritual body is strengthened. Through this servant I get strength. I am compelled to do a kind of wrestling with this

servant which brings me strength.”

So Rama brings this fact to your notice, and draws your attention to this matter, so that if you think your family ties are a hindrance, a stumbling block or a resistance, you need not get annoyed. Just follow the example of the faithful master; make difficulties and differences an additional source of strength and power.

Socrates had a wife, the most undesirable in the world. One day he was thinking very deeply, was philosophising, and his wife, as was her wont, approached him and spoke in very harsh, rough language; she reviled and insulted him and called him names; she demanded his attention; she asked him to attend to her, to do this and that thing; but Socrates went on philosophising. His method was never to leave a problem until it was solved.

The wife roared and stormed at him, and still he did not listen. Then getting enraged, she took up a basin filled with dirty water and poured it upon his head. Was Socrates ruffled or annoyed? Not in the least. He smiled and laughed and said, “To-day is

proven the saying "Oft-times when it roars it rains."

Always when she roared, it did not rain, but to-day she roared and stormed, and at the same time there came rain also. After that remark, he continued his philosophising.

This shows that people must not become despondent about their capability of overcoming their temper. If one man, Socrates, could get such complete control over his temper, then all can. Even to-day are there not people who have control over their temper, and over their habits? Most certainly there are such people, and you can do this also by trying.

The way to realize the Truth, or to realize your oneness with the Divinity, the way to realize the unison with the All, or your sameness with the whole world, the way to this Divine realization of the Self can be made smoother through your family ties if you will.

The object and the goal of each and all in the world, the end of Evolution in the world is that each and all should realize the Divinity within; that this little self should accumulate

experience until it realizes its unity with God, until it realizes its oneness with Divinity. Even at the sword's point, it must be realized. That is the goal. If the ordinary man finds the family ties a hindrance, Rama says, the wife and childred can be an aid to you.

The earth revolves round the sun. The earth must revolve. The moon wants to cling to be earth. *What is the earth to do? The earth can take up the moon and satellites, and together with them the earth can revolve round the sun.*

So, O man or women, if you have set up the task of being drawn towards the Sun of suns, take your companion with you, as the earth does the moon; and with your companion, like the moon, go on revolving round the Sun of suns, the Light of lights. Thus instead of making this one little body partake of the glory, light and lustre of the Sun, you can make your companion share with you glory and light and lustre of the same Sun. Thus instead of drawing but one soul, you can draw other souls. Instead of working through just one body, you can work through many bodies.

They are all yours. All those bodies (as one body belongs to you) can belong to God, can glorify God. Just as when a man goes to a place and takes only one body with him, but he does not leave the head, the hands, the nose, the eyes, the ears, &c. behind ; they all go.

Similarly, Vedanta tells you that when you approach the knowledge of Heaven, when you realize the Truth, instead of carrying one-half of you to the knowledge of Heaven, you can take all ; you can take the wife and children, you can take along your head, your heart, your hands, as it were.

Thus before realizing your unity and unison with God, first realize your oneness with your wife and children. How can a man who has not realized his oneness with his wife and children, realize his oneness with all ?

The natural way suggested by Vedanta is to begin with those with whom you are connected ; let your being merge in those who are near and dear to you. Let your interests be one with their interest ; let all the bodies be welded into one ; let them become one

stream, and then go on experiencing. After that you can take other families in; and rising by degrees, let all families be as your own body; and after you feel all bodies as your own, you can realize your oneness with God; you can take each and all with you.

In the Bible, we read about St. John, the disciple whom Christ loved. Christ loved the whole world. This saying, "the disciple whom Christ loved" should be put in a slightly modified form, and then it becomes "The disciple who loved Christ." It gives you the clue to the Christian doctrine of Salvation through Christ.

"Action and reaction are equal and opposite." If Christ loved his disciple, then the disciple must have loved Christ. Christ could not have kept on loving him if this were not a fact, by the most inevitable law of nature, "Action and reaction being equal and opposite." Christ was a man of realization, he was one with Father, the All. He was one who had merged his mind, his intellect, his personality in the Divinity.

The disciples John, Peter, Paul, or any

disciples, by connecting themselves with Christ, by loving Christ (for connection comes through love and affection) and by feeling their oneness with Christ, naturally shared the Divinity of Christ.

Here, suppose we have a body which is electrified. By keeping another body in contact with this electrified body, the non-electrified body receives the electricity from the electrified body.

Similarly, the disciples in those days, by the love of Christ, must partake of Christ's nature; and thus if Christ saves himself, the others must be saved through that love.

According to Vedanta, nobody can realize God unless his whole being is converted into Universal Love; unless he looks upon the whole universe as his body. This is the first step in the realization of Self or Truth; it is to become the whole world. Then the next step is to rise beyond that.

You remember, the other day, in a lecture, two kinds of illusions were referred to, *viz.*, Intrinsic and Extrinsic Illusions.

To the Intrinsic illusion is due the idea of

different personalities, the idea of difference of one from another; to the Intrinsic illusion is due the blindness which does not allow people to see God in each and all. It is the cause of the mental disease which forbids us from realizing the unity in all things in the world. The Extrinsic illusion is the outward variance, the illusion of form and name.

Thus in the worldly man both illusions must be dispelled. It is necessary, in the first place, to realize the unity in all bodies. This man who is to overcome both kinds of illusions, at first feels himself to be the Self of each and all, of the whole universe; he realizes his Atman to be the Atman or Self of all mankind, of the vegetable kingdom, all the trees, all rivers, all insects and worms; this is one stage of Realization. He is a man who is helped by realizing in the elementary stages his oneness with the wife and children. When he realizes his oneness with the whole world, that is one stage. The next stage is when all outward forms, names and figures disappear, where this *Maya* entirely disappears, and then the whole world, which was

the body, is dismissed; it is merged in the Spirit.

Originally we have to realize the whole world as our body, and then the whole world which is realized as our body is dismissed, is merged in the Truth, the Self which is my Self.

A man of realization first becomes the whole world, he thus becomes the saviour of the whole world. Thus you are your own saviour, that is the meaning of Vedanta.

The saying "Through Christ we realize God" meant that through this state, which is the state of feeling the Self as one with the whole world, by passing through that stage, the Christ stage, you jump into the indestructible, ineffable Self. Thus before realizing the truth, before realizing the Self which is indestructible, which baffles all words and all descriptions, which surpasses all language—a state where there are no forms and names, no differences—before reaching that God-state, you must pass through a state where you find the true Self permeating and pervading all name and form. This state is the Christ state.

Thus by passing through the Christ state you pass on to God, and this state is gained by gradually developing your oneness with each and all. The elementary lessons, which practically teach you this, begin when you realize your oneness with the mother, the father, then the wife and children and friends, and by slow degrees you realize your oneness with the whole country and then the whole world and so on. This seems to be a very difficult task, but it is not so difficult. The beginning is difficult but after a while the progress is rapid. When once a man realizes his unity with one person and becomes merged, as it were, in another, he comes to realize himself to be one with each and all. Here realization practically shows that all affection in this world, by an inevitable law of nature, drives us onward to a state where the object of our affection will not be on the outside; where it will not be external colour, form, feature or symbols, but in the Soul within, in the underlying Reality more and more.

Everybody, from experience, can say something as to the correctness of this

statement. When we grow in years, we find that the object of our affection becomes more and more refined; the centre of love becomes more and more smooth and intangible; it becomes more and more subtle.

Havenot all persons in the world observed this in life to a greater or less extent? The time comes when in the object of our love, we do not mark the lines of the face, the irregularities of the features or countenance; we do not see the wrinkles, the external signs and symbols. We love the soul within, the affection within, the heart within; we love the purity within, the love within. Have not all observed or experienced that? Have not all seen that in our object of affection we do not often see the external faults, the defects of the body. We see only beauty, we are blind to all ugliness. If there is in that object of our love, true affection, our heart melts; it is drawn there. Then there comes a time when the centre of our love becomes more subtle, more refined than the gross, external colour, feature, or signs and symbols; now there is already a step onward, an advance higher.

There you are raised from external symbols, from the gross bodies to the refined emotions. Now beyond that is the next higher state when the centre of our love is not feeling emotion, the purity of the mind or appearance of the object of our love, but when we love God or the Divinity within, we see the true Self, the Atman within. Well, when this stage is once reached; when the objects in the world become mere pictures, mere hieroglyphics; when we do not see the objects but see the Immutable behind all objects; when our looks happen to fasten upon this object or that one, enable our heart to see the Divinity or the true Self in them; when that state is reached, it is easy for a man to realize the unity, the oneness with the whole world. That is the Christ state. After remaining in this Christ state for some time, the next higher state will be when you are entirely merged in Divinity; when you are in a state of trance, a state of unison and absorption, a state of immersion; this is the state of God. We call that Nirvana or Samadhi, a state in which there is no vibration in the mind, no ruffle, no resistance.

How can we make our worldly connections and relations help us in realizing this state by degrees?

In India there are people who worship God in the same way as do the Roman Catholics; they worship God through images and idols. The images of God, of Rama and Krishna are worshipped. Rama and Krishna are the Christ of India.

An old lady came to a saint in India and asked if it was advisable for her to leave her house and her family, and to retire to Brindaban (in India), where Krishna was born. Was it advisable for her to break her family ties, sever all her relations with each and all and retire to that lovely city, Brindaban, the Jerusalem of India?

This lady had her grandson with her. The sage replied, "See please, mark please, what is it that looks into your eyes through the eyes of your grandson? What force, what energy, what Divinity is it that looks at you from every pore of the body of this child?" The lady said, "It must be God. In this dear

little baby there is no thought of temptation or wickedness. This dear little baby is innocent and pure. When he cries, in his wailing is the voice of God and nothing else." Again the sage said, "When you go to Brindaban, you shall have to cling to the one image of Krishna. There in the Jerusalem of India, and there in that image of Divinity, you must worship the Divinity. Is not the body of the child just as good an image of Krishna as the image you shall have to see in that Jerusalem of India?" The lady was surprised a little; and after thinking and reflecting, she came to the conclusion that she might just as well worship Krishna through the body of this child, by regarding this child as the incarnation of Krishna. For God it is that looks through the eyes of the child; God it is that gives the child its power; God it is that works through the ears of the child; God it is that makes the child's hair grow; God it is that works through every pore of his body; it is Divinity.

According to the direction of the saint, she must no longer regard the child as her grandson, no longer look upon him as related

to her in any way, but must regard him as God, and thus break all family and worldly ties. The only tie should be the tie of Godliness or Godhead. This is the way to renunciation.

Renunciation does not mean asceticism. Renunciation means making everything holy. Renouncing the child does not mean giving up all connection with the child but thinking the child, the grandson, to be God. Realizing the Divinity in each and all: this is renunciation according to Vedanta. Vedanta asks you to give up your wife or your husband and other relations. Vedanta says, "Give up the wife as related to you, give up the wife as the wife, but realize the true Self, the Divinity within her. Give up the enemy as the enemy, see only the God in the enemy; give up the friend as a friend, but realize the Godliness or Godhead in the friend."

Renounce the selfish, personal ties, see the Godliness in each and all; see the Divinity in each and all. This is what the Hindu Scriptures enjoin upon every husband and every wife to live. According to the directions of the Scriptures which were put in practice

by Rama in his family relations, the wife had to wake up every morning and while Rama was absorbed in meditation, while Rama was feeling and realizing the Divinity, when he was lost in God, when he was beyond the body or the mind—when that nectar of sweet Immortality was being taken—then would the wife come, just as the Roman Catholics worship their images, so would she come and look at Rama, ignoring the body. Here as Rama had ignored the body, had risen above this materiality, had become one with Divinity, so the wife would see only the Divinity, God, nothing else. Thus, sitting at a distance from Rama's body she would fix her eyes upon Rama's forehead ; she being not so highly advanced, would think of this body, and thus while chanting Om, she would keep this body before her mind to such a degree that all other thoughts were shut out ; the idea of her own body was entirely lost. She felt herself as transformed or merged in the body of Rama, but what about the spirit? There she felt and realized that her own self was the Self of Rama. She felt and realized that it

was not Rama meditating, lost in God-consciousness, but that it was *she* lost in God-consciousness. Rama's meditation was hers, and she was feeling herself as one with the whole universe; there she felt and realized that she was the Self and Spirit of the whole world. This way she was a help to Rama, as it were, and Rama was a help to her. Now, how can she be a help? When a wife regards her husband as God, when such thoughts and such currents tend to make her husband God, will not her mental energy, her force directed in this way, make her husband God? Will it not help the husband in realizing his own true Self to be God? Most certainly.

All Christian scientists know from personal experience that we can make any person feel the way we like.

Here is a wife sending forth such Divine thoughts, sending forth the thought that her husband is God; that thought is helping the husband to realize his oneness with God; so also, when the husband realizes his oneness with God, is the wife helped. O, what a spiritual union that is! What a grand union

that is ! Both help and are helped. Marriage or love founded on such spiritual union is the happiest in the world. All marriage relations, brought about by attachment to the colour of the face, to the outlines of the countenance, to figure, form, or personal beauty, end in losses, and are very unhappy. Such marriages eventually lead to heart-breaking, anxiety and trouble.

It is marriage which is based on spiritual union, which takes no account of the colour of the face, or the beauty of countenance or form, but sees the Divinity within, that is the only safe and abiding one. That only can bring happiness and joy.

A lady came to a saint and put the question, "My husband died a few months ago ; what shall I do to save him?" Another, a gentleman, came and said he was going to commit suicide because he had lost his only child ; he could not bear the separation. Another man said he had lost his wife and he did not think it worth his while to live any longer. Now what answer did the saint make ?

The lady was very despondent and very

anxious to save her husband. The saint said, "You can save your husband; you need not be despondent; you should abide by my advice. Every day whenever you feel despondent, or when the thought of your husband comes to you, sit down at once, close your eyes, and place before your mind the body of your husband, and you know that the object of our affection can immediately appear before our mind. When you get this picture before your mind, or when you get the body of your husband before the mind, do not grieve or be sorry, do not sob or cry; by sobbing and crying, by shedding tears you simply make your husband cling to the earth, you fasten him to the world, and your work is perverted and degrading. You should not try to bring him down, you should not try to lower him or retard his progress. You can think of the different world of your husband, you can think of him not as dead (because with your eyes closed, the picture of the husband comes most vividly before you) but as living. When you have it before you, then feel, feel, realize that he is God; tell him, preach to him, say con-

tinually, pour forth this idea before him, "You are God, Divinity, you are the Lord; in your picture, in your body, in your form, it is the Divinity that is appearing to me."

When we approach a telephone apparatus and apply it to our ears, we hear something; we know that the sound does not come from that steel apparatus, but from the friend behind the scenes or at the other end. Similary, when you see the picture of your departed husband before you, realize that this picture has the Divinity behind it, tell it "*You are Divinity, you are God.*" This way you can save your departed husband.

Well, if we can save, raise and help our departed friends, we can no doubt save, raise and help our living friends by the same method.

Now, when the husband and wife live this way, the whole union is simply one of spiritual advancement, a source of happiness to each other. You say that everywhere the husband wants to advance the happiness of his wife, to confer on her everything that will make her happy. On account of ignorance people think

that they have adopted the proper way ; they think that the proper way is to pamper to the other's tastes and thus make the other happy, but it is not so. You only degrade yourself and others by such ways. The Law of Nature is that which makes me happy, must make you happy ; that which is good for me is good for you ; if I advance, you advance ; my progress is your progress, I cannot fall sick myself without making the whole world fall sick ; by keeping my body healthy, I keep the whole world healthy. Action and Reaction are opposite and equal.

If I am really making you happy, I must also be happy. People think that pampering to one another's tastes brings happiness, surely it does not. It brings about hatred and heartbreakings.

By such acts both suffer ; both feel they are miserable, heart-broken, annoyed. They are filled with anxiety and fear.

Well, these fears, annoyances are due to ignorance as to the method of making each other happy. If you want to make each other happy, you shall have to make this little

selfish self advance ; you shall have to make it realize the true spirit of the friend. Intense strength you will have to give her ; intense strength must be reflected there. You will have to give each other knowledge ; thus you will make your companions happy and be happy yourself in the long run. If you are really a well-wisher, you must give the things which are the true cause of happiness, and those things are knowledge and spiritual freedom. Impart it to your friends. It is the duty of every husband to educate the wife and of the wife to educate the husband. This is the way to really make each other happy. A husband, who is not a professor to his wife, or a wife through whom a husband is not elevated and educated, and a wife who is not possessed of spiritual freedom and knowledge, that wife is far from being desirable. She is a sinner ; so is the husband a culprit, a sinner who does not make his house a university for his wife.

As to the Immaculate Conception of Christ, Rama's explanation is this :—Mary, the mother of Christ, was pure, pious and God-loving, and she was a woman who had reached a certain

degree of realization, a woman of God-vision. She was one with the Divinity. And the man Zacharius (Joseph stood by her afterwards in order to save her reputation) or if you are not willing to have Zacharius, we will say Joseph was also a very pure, pious, holy man, a man who realized the Divinity in all, who realized God. Both were young, and were of mature age. It so happened that while Mary was entirely absorbed, (I mean the body of course) and the husband also, and while they were both in a state of absorption, or immersion as it were, on an occasion like that Mary conceived. She afterwards entirely forgot that any thing like that had happened.

Often a child is awakened at night and given milk or perhaps candy ; and on being asked the next day whether he had any milk or candy given him the night before, he will very often reply "O, I never got any, you never gave me anything, you gave it all to sister." It is a fact that the child took the milk or candy, but he had entirely forgotten it in the morning. The thing is that at night while drinking the milk or eating the candy,

the child was in a state of superconsciousness, when the mind was somewhere else, or as you know, in a state of somnambulism. Somnambulists walk in their sleep, and do all sorts of curious things, and when asked about them next morning, they know nothing of what was done the previous night. Similarly, Rama's version of the Immaculate Conception of Christ that Mary became pregnant either by Zecharias or Joseph, while both were in a state of super-consciousness, in a state of Divine consciousness, in a state of somnambulism. It was a state which makes you forget this little body, but you are in the God-body. In a state of that kind, they cohabited; she became pregnant, and when afterwards she was asked the cause of her being with child, she could say nothing. The Christians said, she conceived by the Holy Ghost, which means that being filled with the knowledge of God, being filled with the Holy Ghost, being merged in God-consciousness, she became pregnant; and thus Christ was the son of the Holy Ghost. The Laws of Nature were at that time just the same as they are now, and yet we can say

Christ was the son of the Holy Ghost.

Thus, Rama says that this is the way the whole world should act, that many may come up as Christ. Purify your hearts, do not degrade them, if you wish your progeny to be Miltons, Shakespeares, Christs or great men, if you wish your progeny to be for the welfare of the whole world or your families. Rama asks you to live with your wives and children the kind of life which keeps you above these little selfish interests, the kind of life which keeps you in God, in Divinity, in the Holy Ghost, one with All. If the husband and wife be both filled with holy ideas, such sublime energy and such noble feelings, the children of such parents will be Christs. Christs can be produced to-day if you like.

The home should be the centre and not the boundary of affection. People make home the boundary of affection, so that affection and love may not go beyond that. The home and the wife should be the centre of affection so that rays of love may radiate in all directions; your love should not be bound there; your wife should not be brought as the boundary

of love and affection. Through your selfish thoughts you bring her low, and you bring yourself low ; you work the ruin of both. The wife teaches you to love, and you should purify that love, and by making it the love of the whole world you should make that love of outside form, figure, colour or body, the love of the Absolute or the Divinity. If you then approach each and all, and with that same love look at the grass, the flowers, the rivers, the hills, mountains and dales, then are you one with the whole world.

She is to teach you how to adjust your position with regard to the whole world ; she is not to put you out of harmony with the world. Now Rama will tell you some of the spiritual laws. These spiritual laws govern all the affections of this world. Even if Rama does not tell you, you are experiencing them all the time and will continue to do so. But telling you will teach you to be on the alert, just as when a man driving in a coach, runs across a stumbling-block which gives the coach a jolt, suffers a bad shock, as he is not aware of what is coming. If we tell him to be on his guard, this warning makes him

cautious and enables him to avoid the shock. Similarly, in your worldly affairs, jolting comes, disaster comes, failures and heartaches come. Now when are these heartaches, these failures, disasters and disappointments to be expected? Rama lets you know, and when you know that, you will not be shocked. The way is simple and you will avoid them as far as possible. Here is a law as certain and true as any mathematical law; it is as sure as any physical fact. Whenever a man or woman begins to love any form, any body, any thing material, he is allowed to enjoy that material object for some time, and just when that material object has got itself instilled into his heart, when it has permeated his whole being, just at that time the object will be removed. This is the Law. It cannot be avoided. There is no force which can avert, no force or power which can prevent an occurrence like that. From the most ancient times up to the very present day, there has never been an exception to this Law.

Attach yourself to any outside object; cling to any name or personality; depend

upon any great man; trust him; rely or lean upon him; and that staff will be removed, you will fall down. Lean upon a table, and if the table is taken away, you fall, you feel a shock. Now, what does that teach? It teaches that we are not to make our affections rest upon these gross, material object. These gross, material objects should not be the objects of our affection, and yet we cannot get any love in our hearts but through these gross, material objects. It is through these gross, material objects that we learn love; but when once that love has been taught to us, Nature tells us that this love cannot be chained to the object. It must be advanced; it ought to approach the Divinity behind. Woe unto the man who does not apply the love which he has learned at the feet of the wife to this Divinity behind. You will be damned if you do not apply it; you will suffer. The wife and husband should grow together; and while she teaches us to love, that love must not be kept in this body, but must be applied to each and all, to the whole universe.

Spiritual development does not germinate

in seed sown in the soil of earthly pleasures. So when the seed of your love is sown in the earthly body of the wife or husband, that seed of love which was sown in the earthly body, is as it were sown in the earth and covered over. That love is good when it dies and comes forth and bears fruit in the open air. Thus in the wife or husband, sow the seed; but in the wife or husband, or in the material object, the seed sown must die and come out in the open air to bear fruit. So far as affection for worldly objects is concerned, there will always be apparent failures. As the seed dies, the Law of Nature is that the same seed will one time make you realize God. A man who has never loved can never realize God; that is a fact.

It is usually taught that religion has nothing to do with worldly love. Rama tells you that it has; the right use of affection makes you realize God. "All other pleasures are not worth its pain." Really the same pure love makes you realize God and is the synonym for God.

The aim of the husband should be the elevation of the marriage tie, and not money-

making and the wrong use of family relations. The same articles which originally were the means to happiness are made an end to bring unhappiness. Don't make the means an end. Money or wealth should be simply the resource to protect you from cold, to quench thirst or appease hunger and to keep you in a room where nobody can disturb you. Now, see how little money we need to appease hunger, quench thirst or obtain clothing so that we are not caught by cold.

People say, "We catch cold." It is not cold that catches you, but you catch cold; it is not disease that catches you, it is you who hunt after and catch the disease. This expression is correct. To prevent yourself from catching cold, you must put on clothing, but such clothing is simply to protect you, to prevent you from catching cold. That clothing may be of a rough kind, it may be cheap clothing; it need not be so costly. We can live in small houses, not so dazzling, not so grand as these houses of to-day. We can have plain, small houses which are quite sufficient to protect us from the attacks of animals or from other people; we have no

need of these beautiful houses.

Men have made the beauty and grandeur of their houses the one great aim in itself, the beauty of clothing another thing, the complex nature of the eatables served on the table, as the one end and aim; no, not end and aim, but simply means and end.

In the history of the world, some people lived in small huts and houses; they were poorly clad and poorly fed; yet they were the heroes of the world.

You know about Plato. The name Plato is *Racom* which in Persian means "the liver or dweller in a tub or cask." That was his house, that was where he used to retire from the world.

Just think, people who lived in such poverty did so much for the world.

Shakespeare's house on Strafford-on-Avon is not a grand house. During the first part of his life he was a poor man; during the last part of his life he accumulated a fortune.

In the first part of his life he took care of the visitors, took charge of the horses of the people who attended the theatre.

Newton was also a poor man. He used to express sorrow when he had no money to give to the poor or to buy books; but never at any other time was he sorry for his poverty. Just see, the people who were poorly fed and poorly clothed were those who did so much for the world. The Hindus in India formerly lived on the fruits of the forests. These people gave to the world its greatest Philosophy, Vedanta, the Philosophy of Freedom and Love.

Try to make great and good men of yourselves. Do not expend your energies, do not waste thought on building beautiful and grand houses. Many of your houses are large and grand, but the men in them are very small. There are large tombs in India, what do they contain? Nothing but rotten carcasses, crawling worms and snakes.

Do not try to make your wife, your friends and yourself grand, by wasting energy on big houses and grand furniture. If you take this idea, if you realize that, if you perceive and know that the one aim and goal of life is not in wasting energy and accumulating riches, but

in cultivating the inner powers, in educating yourself to free yourself, to become God, if you realize that and expend your energies in that direction, the family ties will be no obstacle unto you.

Some people say, "No, no, we can live in a simple style; but there are our guests. If we have but two finger bowls etc., what would they say?"

O dear one, do you live for yourself or for others? Live for yourself. It is no duty of theirs to interfere with your life. When you eat your food, do you eat or do they? Do you digest your food, or do they digest it for you? When you see, is it the muscles of your own eyes or their eyes that help you to see? Be your own centre of gravity. Be self-sustaining. Have some backbone in you, and care not for the opinions of your guests. Let not the secret of hospitality lie in board and bedding. People think that if they do not give their guests proper board and bedding, they are not hospitable. This makes the owner of the house an appendage to it. Please do not make yourselves append-

ages to property, but make that property an appendage to you. Realize your power.

When a guest comes to you, let him leave your house enlightened, elevated; let him leave it wiser than when he came; let this be your duty to your fellow-men. This is the way to make your household happy. This is the way a house-holder can make his household a stepping-stone instead of a stumbling-block. When a guest leaves wiser than when he came, care not for the food and bedding. Give him something better, give him knowledge and wisdom. Let him share your love. Remember that even though I give you no penny, if I do you no bodily service, yet if I give you a smile lovingly, sincerely, earnestly, you cannot but be elevated and cheered up; a great service has been rendered. Giving a man money is nothing; it is just like a husband giving a wife money and then divorcing her. She does not want money, she wants love. By giving the man money, you play the part of a criminal, you want to dodge him off. Give him love and knowledge; enlighten him; raise him;

this is grand hospitality and this you should have; this is the love you should entertain for your wife and children.

VEDANTIC IDEA OF EATING MEAT

Question—What about the eating of meat?

Answer—As to meat, people think that the people of India abstain from meat-eating on the ground of mercy to animals. It may be that there are some sects that abstain from meat-eating on that ground, but Vedantins at least do not.

Vedanta does not ask you to abstain from eating meat on that ground. O, no. Vedantins, and usually Swamis, do not eat meat, but they do not abstain from eating meat on the ground of cruelty to animals. That argument is not right.

According to Vedanta, *all pity is weakness*. Now, this may startle you, but it is so. So do philosophers think this system of pity which is the desire to please others, so to say, to cater to the desires or whims of others, this congeniality in company on the part of men and women is nothing else but a form of

vanity, a form of idolatry and weakness. Is this pity or vanity, is this desire to please others a compliment to society? No ; these are all properties of ignorance and nothing else.

How many sins, how many mistakes are committed in the name of pity? How many mistakes are made from the desire to be congenial in company?

Here is a man who happens to fall into the society of some young gentlemen who like to eat, drink and be merry. Well, some one of the young men proposes to have a drink. The others consent, and the stranger falls a victim to the desire or idea of being a good company, and he begins to drink simply to please them. There is no desire on his part to drink, but to please his fellow associates, he does as the others do. Here is the desire on his part to please others and this desire makes him take liquor. Another time this same gentleman falls in similar company and is again tempted to drink with the sole desire of pleasing others, and so it happens with him from time to time until there comes a time when he becomes an abject slave to the habit of drinking.

Similarly, ladies also, with the sole motive of pleasing others, do that which by slow degrees make them slave to certain habits. Thus Vedanta says that this desire to please others is at the bottom nothing else but ignorance, weakness and vanity combined. Never do a thing with the object of pleasing others. He is brave who can say no. Your strength of character and bravery are manifested by your capacity of saying no.

Now about pity. How many people keep themselves in hell simply because they think they ought to have regard for the feelings of others? Call that which Rama speaks as a diabolical law; but it is that law the virtue of which you will one day realize.

Just mark how many people in the world are in hell, simply because of being pitiful because they think it cruelty on their part to follow the truth, or to behave in obedience to the truth, because their relatives or friends are opposed, or because it will break a man's heart.

Vedanta says, if you object to Truth because it may break the heart, it is better that a body should die than that the Truth should

be murdered. Vedanta says, "Have more regard for Truth than for the feelings of this or that individual"; because, if you value the Truth, you are really valuing the friend. The more respect and attention you pay to his vanity or his desires, the more you are trying to murder his true Self which is Truth. "Have more regard for Truth than for his outside body."

Again, how many people are there who are creating hell for themselves by this idea of self-respect? A terribly misunderstood word is this self-respect. By the term 'self-respect,' they mean self-respect for this little body, this little personality.

O Divinity, O God, in the form of mothers, sisters, fathers, brothers and children, see that self-respect means not the respect for these little bodies or the personality, see that self-respect means regard for Truth, regard for the real Self. By the kind of self-respect that you are encouraging, you are slandering your real Self under the cloak of self-respect.

You respect your Self when you are filled with God-consciousness, when you are filled

with the thought of God within, then are you filled with self-respect. By the worship of the body you are committing suicide; you are digging a pit for yourselves.

As to meat, Vedanta says, "Have no clinging to your bodies; mind not whether your body lives or dies; care not whether people worship your body or pelt it with stones. Rise above it."

Let one person put a garment on the body and let another tear it off, it should matter not.

"No praise or blame when the praiser and the praised or the blamer and the blamed are one."

That being the case, if you realize your true Self, if to you the consciousness of this little body is unreal, then as far as you are concerned, regard for the outside flesh and blood of others will disappear.

Rama will break down to-day some of your most favourite superstitions.

Vedanta says, "Here is a Law;—You can consider other idols to be real to the same degree as you look upon your own idol, the body to be real." That is the Law. You can

conceive or regard the personality, the body of others, just in proportion as you regard your own personality or your own body to be real. That is the Law.

When you rise above the personality and the body, then to you the personality and the body of others will be obliterated, they will be spiritualized and etherialized; they will no longer be gross as before. This being the case, the next thing for a man who has realized the Truth is that it should make no difference to him whether millions of suns and stars are hurled into nothingness. To him it matters not whether goats, sheep or oxen die; no, no, to him it makes no difference; he is above it. Krishna was acting as charioteer for Arjuna, when the greatest war of the world was raging. There Arjuna felt dismayed and horrified; the thought of pity and mercy overwhelmed him. Then this hero trembled and quivered; he was overpowered with the thought of mercy. Krishna the incarnation of God, Krishna the greatest man that was ever born, Krishna, the Christ of the universe, not only of India, Krishna spoke to Arjuna and told

him that this body he was not, this personality he was not, the true actor was the Divinity; Krishna told him that it was the Divinity acting through his body. There Krishna spoke to him and awakened in him God-consciousness, told him plainly what in reality he was, brought him out of fear, brought him out of anxiety and weakness. He told him that his real Self was imperishable the same yesterday, to-day and for ever, that it was incapable of change, that it was immutable and unchangeable, and said to him, "Arjuna, you cannot die. Remove any of these bodies, but their real Self never dies. You never die; and even if you do not realize the whole truth and are confined within the four walls of transmigration, even then realize that it is not your personality, nor theirs which is reality; realize the true Self, that is God, and that never dies. Why should you shake and tremble? See what your present duty is; if your present duty of the world is to kill all these men, then kill them." Krishna tells him, "I am the God of gods, the Light of lights and am I not destroying every second millions upon millions of birds and animals, am I not hurling

them into nothingness? Here am I, Nature, God, Providence, ever doing these things, yet I am always Immaculate and untainted. God kills, yet is God to blame? No, God is still pure." Now Krishna tells Arjuna, "If you realize the Truth, if you become one with God, if you realize your true Self, then your body becomes simply an instrument of Divinity. In the name of justice, duty, truth, and right, if your body kills and destroys millions upon millions, you are pure, you are intact, you are untainted."

Such truth has to be realized by the people, but Rama should not refrain from speaking the truth whether you can realize it or not.

That was Vedanta, which did not hesitate to destroy men, even the nearest and dearest relatives of Arjuna, who were his preceptors, his uncles, his brothers and others. Vedanta says that by killing, Arjuna was not tainted. Then how can Vedanta hesitate in killing goats or sheep, oxen or any animals? Yet Vedanta tells you to abstain from meat entirely on other grounds.

Meat-eating puts you in a state or condition

where you are not able to concentrate the mind easily. If you cannot abstain from meat-eating, if you cannot overcome the habit, then Vedanta says, "Have it; don't give it up." Different kinds of food produce different effects. If a man drinks wine, he becomes intoxicated; if a man takes opium, it produces a particular kind of effect; a man takes arsenic and it produces a particular kind of effect; so a particular kind of food produces a particular effect, and so does meat. The effect which meat produces on the body is not the effect which the students of religion require.

If you are a warrior or a person whose duties are active, then Vedanta says that you must eat meat as you require it and you must not live entirely on vegetable diet. As to other vocations, Rama says that you must try it on your own system. Some can do better, others worse, without it. The plan of nature is that the fittest must survive. Here we see big whales advance; they survive, and in order to make them survive, nature wishes them to live on small fish. Thousands upon

thousands of small fish must perish but the big type must live on ; it is the plan of nature. Thus we see in the mineral kingdom, that the earth, the soil perishes, and the vegetable kingdom survives ; the vegetables feed upon the soil. Again, in order that animals should survive, vegetables must perish, must be consumed ; animals must feed upon vegetables, it is the plan of Nature. It is the plan of Nature that man, the highest type, must live on animals which must serve his purpose. Rama does not mean to eat animals but to use them ; animals must serve man ; then we see in the ordinary man of the world, the higher naturally go on advancing. When widespread wars and diseases come, the lower and weaker natures die for the sake of the higher ones ; that is the plan of Nature. This Law governs the universe.

Thus Rama says, if by eating meat you can serve the cause of the world better, then eat it ; if by abstaining from it, you can advance the higher truth, then abstain from it.

Everybody is to look upon his little self as God's Self. All are to do everything, accord-

ing to Vedanta, impersonally and unselfishly. You are to do everything as if you were not doing it; not doing it with this little ego, not from the standpoint of desire and egotism, this standpoint is to be discarded. When your body works in the world as Nature works, distributing work, making work, and finishing work for the All, with no selfish egotistic desire, but work for the whole, for the All. If to advance the cause of the whole world, it becomes as necessary for this bodily machinery to feed upon meat, as it is necessary for certain wheels in a factory to be greased with oil, if it becomes necessary for your body to be lubricated with meat, as it is necessary for those certain wheels to be lubricated with oil, then do not shrink from eating it. But it becomes a sin when you want to eat meat to enjoy its relish. It will become a sin, as everything else, if you do it with idea of gratifying your desires. Then it becomes a sin.

There are people in India, who in passing through the streets faint at the sight of the dead body of an animal hanging in the shops. They can't bear the sight, let alone eat it.

It becomes a sin when you eat meat with the idea of gratifying your selfish taste; but if you take it in the same way as medicine, if you take it with the sole object of doing important work, and to keep your body at its best to advance the cause of humanity, then it is no sin.

People make taste the primary motive. If a thing tastes good and is also a help to advance the cause of truth take it; but to take a thing only because it is sweet won't do. Usually things which are palatable are also useful, but it is not always so.

This question suggests another. How often are the Scriptures misread, how often are books misinterpreted? This is the great bane of society, this misreading of the Scriptures and the wrong use of the so-called sacred Scriptures or texts.

It is said that a Milton is required to read Milton. Very true. So also it requires a prophet to understand a prophet, and in order to understand Christ you must become a Christ. To understand the Vedas, you must become the Rishis of the Vedas. How well is this idea put forth by Vedantin writers,

whose writings are made use of, but whose names are not used. These people realized to such an extent that the body of the reader was their body. In the Vedas we find such expressions—"O people, rise above the Vedas, use the teachings and profit by them. Rise above the gods and angels; see what you are. You are everything." So does Jesus say. We can pick out texts in the Bible which have a meaning of this kind—"The kingdom of heaven is within you." People make an entirely wrong use of it; they misinterpret the meaning. This reminds Rama of a story.

There was once a preceptor who being very tired, lay down on a sofa and asked his disciple to come and massage him by treading on his legs. That is a practice most frequently followed in India. So the preceptor asked the boy to massage him, but the boy said, "No, no, master, never will I do that; your body is too sacred, your personality too holy. I dare not put my feet on your body, that would be sacrilege; I will not commit such a sacrilege; I will do anything for you, I will give my life for you, but I will not tread on

your body." The preceptor said, "O son, come, I am very tired, come, come, and massage my body." The boy began to weep but could not be persuaded to commit such a sacrilege. The preceptor said; "O foolish boy, you do not want to tread upon my lower limbs, you do not want to insult my body, but you trample upon my sacred lips, you trample upon my sacred face; this is more sacrilegious? Is it more sacrilegious to trample upon the word of the master or to massage his body?"

People will very readily trample upon the sacred Scriptures of Jesus or Mohammed, or of the Vedas, but will regard this flesh and blood as sacred and holy, the same flesh and blood which Christ asked the people to eat. Did not Christ ask the people to eat of his flesh and drink of his blood at the last supper? When the bread was broken, he said, "This is my flesh, this is my blood." This is what all prophets see. They see Divinity in all personality, in all bodies, and they wish to master them; they wish them to rise above their bodies, they wish them to tread upon

their bodies, but you would rather tread upon their sacred communications than massage their bodies.

Rise above the personality, seek the God within. If Christ ever lived in this world, he lives in your bodies. Let Christ be the starting point of your religion, let him be the starting point of your advancement, let him be your boundary line, and do not let him be a thorn around you. Let him be the starting point of your religion, of your advancement. Become Christ yourself and understand the meaning of Christ.

Well, what happens at present? People who do not wish to get rid of his little false Satanic ego, want to materialize Christ, and they also want to keep God under a veil. They want to keep God personified and objectified. Instead of raising themselves to God, they want to bring God to their level. This is illustrated by two funny words in the Bible, *viz.* "The Spirit of God brooded over the waters."

There was a boy, the son of a wine merchant, in India. He was put to school, and began to learn English.

In India, especially in the Missionary schools, it is the Bible that is taught first. The English reading was concerned with the Bible. Well, when the boy came to this passage "The Spirit of God brooded over the waters," he was puzzled. The boy knew the word 'spirit', and he knew the word 'brooded' and the word 'water', but he did not know the word 'God', and he said, "the Spirit of God brooded." Does God mean barley, corn or grapes? I know spirits come from barley and corn, or grapes etc. and he thought here was a queer kind of wine put in the ocean. His father used to mix alcoholic spirits with water, and he was acquainted with that kind of spirits, but here was a queer kind of mixture.

O, this is the way people misinterpret the Scripture, because they live in wine shops too much, because they live in materiality too much, and those sublime and sacred Scriptures are taken in the gross sense and materialized.

There was a man employed in the army. He was in love with a lady, and his superior officer was also in love with the same lady. This lady had given her heart to an officer of

the lower rank. The subordinate officer took leave from the army and went home, and the lady embraced the opportunity to be present at his home also. The marriage was arranged and he thought it necessary to get his leave of absence extended; so he wired to his superior officer to extend his leave of absence. The superior officer came to know about the whole affair, and he knew that the leave of absence was wanted that this officer might marry the lady. Now the superior officer was jealous and did not wish to grant the leave, and, in answer, telegraphed this hasty message, in laconic language, "Join at once." He meant that the subordinate officer should join the army at once. This man was reading the message which said, "Join at once," and he wanted very much to stay away, but the message said, "Join at once." He felt very disappointed and worried over the matter. While he was in this state of mind, the lady came in and seeing him so despondent wanted to know the cause. He showed her the telegram. The quick wit of the lady helped her to interpret the message to her own

advantage and she put a most gladsome interpretation upon the message, and she was rejoicing and dancing. She asked him why he was so miserable; she thought he ought to rejoice. She was preparing to leave the room when he asked her why she was leaving so quickly, and she replied, "To make all preparations for a hasty marriage." That is the way people read their own meaning into the sacred Scriptures. Such interpretation might have done well for the lady who wanted to get married but, it won't do for the interpretation of the Scriptures.

The Scriptures tell us, "The body is the temple of God." This text is most abused. Indeed the body is the temple of God, but did that text mean that you should make the temple all-in-all and forget the God within? The object of the temple was not the same as that of the Roman Catholic temples of to-day. People forget the Divinity within and make the temple the all- in-all.

It was meant by that passage that the Divinity, the God within, was to be worshipped and not the temple.

People enter the temple and forget the God within. So when they read, "The body is the temple of God," they misinterpret the meaning and make the wrong use of it and pamper the body. It is sometimes seen that people want to pay too much regard to the body, and pamper to their vanity and whims, and they quote this passage to justify such acts. This question is made a fort to guard their vanity, weakness and ignorance.

Here is an abuse of the text. It is a good thing that they do not make a still grosser use of the word 'temple.' When a certain student reads the text, "The body is the temple of God," he puts the question. "Where are the ears of God?" It is a good thing they do not put a grosser interpretation upon the text ; the interpretation already put upon it is gross enough.

If the body is the temple of God, you should forget it, it is intended to be forgotten ; the higher use of the temple is to forget it, and not to pamper and burden it with all sort of treasures. Realize the God within ; the temple will take care of itself.

Is not God omnipresent? Is not the temple of God everywhere? The sun is the temple of God. Are not all the stars the temples of God? Everything is the temple of God. Rama says every object is the temple of God; the body is the temple of God because the body is nearest to you. Every object teaches you Divinity. The origin of every object is God. As to this, Rama wants to tell you one thing. to give a message from Heaven to all those who suffer from heartaches, from inner pangs, anguish, or trouble.

God sends this message in the pages of the past history of the whole universe. God sends that message in your veins, in your nerves, in your brain. God is preaching the message in every house hold, in every family. Hear this message, attend to it, and save yourselves. Disregard this message, respect it not, and hang yourselves, die, perish; there is no alternative.

How many times a day does a man die? Whenever you feel frightened or feel undue misery, whenever you are in that fearful state, there is death; you forget God within. Listen

to it and save yourselves; disregard it and perish that very moment.

This is the Law, unrelenting, inviolable, very severe and very hard. This is Law. What is the message? Hear it. "All those who want to be worshipped, must suffer crucifixion." Christ suffered crucifixion first and was worshipped afterwards. Buddha suffered crucifixion first and was worshipped afterwards. Socrates suffered crucifixion first and his body is worshipped to-day. Bruno died first and he was respected afterwards. A thousand prophets in India suffered crucifixion and were worshipped afterwards. These people paid the price first and got the reward afterwards.

It is a fact that all these prophets paid the price first and got their reward afterwards; but what of the other people of world? What about men and women in this world? They want to purchase first, and to avoid the price; but the price must be paid.

Everybody wants to be worshipped. Worship means love and respect and honour; everybody wants to be loved,

respected and honoured, and they want to get devotion all round. They want to get flatterers all round them. Everybody in the world is suffering from this disease of worldliness, this disease of vanity, this disease of love for the body, this love for the body of others, this deep-rooted disease, this ignorance which makes you believe in the body as the Self, which makes you mistake the body for the Reality within you; this ignorance which changes itself into the disease of a craving for worship. This disease, this idea of being worshipped cannot be enjoyed without paying the proper price for it. This Divine Law of God spares not any body, spares neither Christ nor Krishna. Christ had to pay the price, crucifixion first and was worshipped afterwards. According to the Law, Socrates paid the price first and was worshipped afterwards.

All the prophets paid the price first and were worshipped afterwards. Your Napoleon, Washington and others paid the price first and were worshipped afterwards. Newton and others live in the grave, are living in the

grave, the life which before was a life of crucifixion. They are above the body, above the pangs of hunger and thirst.

Read the life of Newton, and you will see that many times he forgot to take his meals. These people paid the price first and got the worship afterwards.

This Law spares not; it is no respecter of persons; it respects not your sinners, your saints, your prophets or your philosophers; it is the unrelenting, inexorable Law. Now, who are you to expect a special dispensation in your case, to expect a special regard for your bodies? If you expect to be worshipped, loved, or honoured by others, if you expect to be respected or made much of by others, you must pay the price.

In the play of "*The Jewess*," the Jewess wanted to be worshipped by Joseph. All right, you may be worshipped first; she was worshipped first, but she had to pay the price. Even if Nature, Providence or God has some regard for you and something is sent to your house, it does not mean that He will demand no price. If we had paid the price

beforehand, it would have been all right, but now He has sent the book, and there is a very keen demand to get the price.

The Jewess got worship from Joseph and had to pay the price. For five years she was raving crazy, mad in love. Ignorance must pay the penalty, the price.

What happens to every hero in every novel or drama, happens in the whole history of the world. The Law is to get rid of this little self; then only will you be properly loved and never otherwise.

The way to get the desires satisfied is to give up these desires. There is a beautiful word in the Persain language called *matlab*, one meaning of the word is "desire," the other is "never ask." It is a wonderful word. The real desires you possess must be given up in order to be satisfied. Rise above the desires, rise above the personality, above this little body.

Here is a lamp. Moths are fond of the lamp, they are in love with the lamp, and they come and burn their bodies for it. Now, burning is looked upon in Asia as a sign of

love, and they say, "Here are moths so much in love with the lamp that they burn themselves."

Vedanta says, "No, no, it is the lamp which burns itself first and then is loved afterwards."

Similarly, rise above the body, burn up this personality of yours, singe it, consume it, burn it up, then and then only will you see your desires fulfilled. Then will worship be accorded to you; then will the objects of your desires worship you. In other words, "Deny yourself." It is easy to say, but it must be put into practice.

It is not in churches that you are done with God; not in temples, not in going through ceremonies are you done with God and get freedom. It won't do to have paid court to God. You must deny yourself every day of your life. In ordinary transactions with your friends, in buying things in the market, in your relations with relatives, you have to realize it.

A boy learning the multiplication table is taught the rules of multiplication. The rules

of multiplication come to the memory and mind of the boy, but that alone will not suffice. His intellect only has learnt the Rule of Three; he will have to prove and practise until it becomes part of him, so to speak; it will have to be at his fingers' ends. So long as you know a rule by heart, it is in your brain only and you sometimes make mistakes. Mistakes cannot be avoided unless you work out hundreds and hundreds of sums, and get them at your fingers' ends; then only are you in a position to work out without making mistakes.

Just so, you read in the Bible "Deny yourself," and you read it as a boy learns the Rule of Three. It won't do. You will have to apply it to your every day surroundings; you will have to concentrate your mind upon it; it will have to be worked out and practised over and over again; the sum will have to be worked out by denying yourself.

In your talks to children, apply this rule. While walking in the street, deny yourself. While cracking jokes, apply this rule; you must work out, you must examine this sum.

It is not an easy task to learn Vedanta. The book of Vedanta can be easily told, but Vedanta must be learned through yourself. What makes the work light is constant practice, discrimination and getting Vedanta at your fingers' ends, so to speak.

While Professor of Mathematics, Rama could solve mathematical problems as fast as he could write them down. They were so easily handled. Why? Because the different rules had been learnt until Rama had them at his fingers' ends. Rama was so practised that (for example) taking 18 digits as multiplicand and 17 digits as the multiplier, Rama could tell the result instantly in a single line. How? By practice. Thus must your temple be in your heart. The temple of Vedanta is in the street, in your bed, in your study, in your dining room, in your drawing room, in your parlour. These are the temples where you have to live and realize the Truth ; these are where you have to work out your examples.

When Rama was a boy; he was one day walking along the roadside, reading a book.

A gentleman came along and cracked a joke with Rama. He said, "What are you doing here? This is not a school, young sir, throw aside your book." Rama replied, "The whole world is my school." Now does Rama realize what should be your school.

If Vedanta is not practised in everyday life, what is the use of it? Vedanta, printed in books and placed on shelves to be eaten up by worms, won't do. You must live it.

They call Vedanta fire. If Vedanta does not remove our misery and suffering, then this Divine fire is not even of the same rank as the material fire which cooks your food, which appeases your hunger and which removes your chill. If Vedanta does not remove your chill, if it does not make you happy, if it does not cast off your burdens; then kick it aside. You learn to realize Vedanta, you acquire it only when you put it into practice.

There was once a man, Yudhishtir. He was the heir-apparent to the throne of India. There is a story related of his boyhood. He was reading in school with his younger brothers. There were many brothers. One day

Head Master; the Examiner, came to examine those boys. The Principle came and asked them how far they had advanced, and the younger boys laid before the master all they had read. When the time came for this boy, the master put the usual question to him, and the boy opened the Primer and said in a cheerful happy tone, not the least ashamed,

“ have learnt the alphabet, and I have learnt the first sentence.” The master said,

“ Is that all? ” and pointed to the first sentence. The master said, “ Have you learnt

anyting more? ” The boy said hesitatingly,

“ The second sentence. ” The prince, the dear

little boy, said this cheerfully and happily ;

but the master was exasperated, because he

expected him to apply himself to posses high

knowledge and great wisdom, and not to be

snail-slow. The master asked him to stand

before him. He was very cruel and thought

“ to spare the rod was to spoil the child. ”

You know, professors think that to break

rods upon children moulds the children, and

the more rods they break, the better mould-

ed are the children. That condition of mind

made the master very cruel, and he began to beat and thrash the boy, but the latter kept his calm; he was cheerful as before, he was as happy as ever. The master beat him a few minutes, but found no signs of anger or anxiety, fear or sorrow, on the beautiful face of the prince, and his heart relented, even as stones might have melted, so to say looking at the boy's face. The master reflected and said to himself, "What is the matter? How is it that this boy who by one word can get me dismissed, who is one day to rule me and the whole of India, is so calm? I am so severe on him and he does not resent it in the least. I was harsh to the other brothers and they resented it, and one of them took hold of the rod and beat me; but this boy preserves his temper. He is cheerful, calm and quite." Then the eyes of the master fell upon the first sentence which the boy had learnt.

You know, in India, the Primers do not begin with dogs and cats. In India, Primers begin with God, and the beautiful advice. Now the first sentence after the alphabet in the book in Sanskrit was "Never lose your

temper, never get annoyed, have no anger." The second sentence was "Speak the truth, ever speak the truth." The boy had said he had learnt the first sentence, but he hesitatingly said he had learnt the second sentence. Now, the master's eyes fell upon the first sentence, "Lose not your temper, have no anger," and then he looked at the face of the boy. One eye of the master was on the face of the boy, and the other eye on the sentence in the book; then the meaning of the sentence flashed through his mind.

Then the face of the boy told the meaning of the sentence. The face of the boy was the incarnation of the sentence written in the book, "Never get angry." The calm, placid, bright, happy, cheerful and beautiful face of the boy brought home to the heart of the teacher the meaning of the sentence, "Never get angry."

Heretofore the master had transgressed ; he had learnt the substance of the sentence originally through the lips. Now did the master know that this sentence was not to be talked out like parrots, but could be lived,

could be carried into effect; and then he realized how little was his own knowledge. He felt ashamed within himself that he had not learnt the first sentence, when a boy had really learnt it. You know the boy, by learning a thing, did not mean learning it by rote; but by learning he meant practising, carrying into effect, realising, feeling, and becoming one with it. This was the meaning of learning to this boy.

No sooner did the master understand the meaning of learning than the stick fell from his hand; his heart relented. He took up the boy and clasped him in his arms and kissed his forehead; and then he felt his own ignorance and his lack of practical knowledge to such an extent that he felt ashamed of himself, and he patted the boy on the back and said, "Son, dear Prince, I congratulate you on having truly learnt at least one sentence. I congratulate you that you have properly learnt at least one sentence of the Scriptures. Ah! I do not know even one sentence, I have not learnt even one sentence, for I get angry and I lose my temper; any-

thing will put me in temper. O my son, pity me, you know more, you are more learned than I." When the master spoke thus, when he cheered the boy, the boy said, "Father, father, I have not yet learnt this sentence thoroughly, because I felt some signs of anger and resentment in my heart. When I received a five minutes' thrashing, I felt signs of anger in my heart." Thus was he speaking the meaning of the second sentence; thus was he speaking out the truth, when there was every temptation to conceal his inner weakness, on an occasion when he was being flattered. To reveal by his own acts, the weakness lurking in his soul, the child proved that he had learnt the second sentence also, "Speak the truth." By his acts, through his life, he lived the second sentence.

This is the way to read things; this is the way to learn Vedanta, live Vedanta, practise Vedanta.

Now Rama says, nobody can redeem you, you must redeem yourself, you are your own saviour. Early in the morning when you chant Om, make firm and strong resolu-

tion to live it, to practise it. In every act you undertake, before beginning to do it, be on your guard. Just as when going to the river to bathe, you prepare yourself for swimming; so when you begin a task, when you go to see somebody, when you are to meet some person, before that, just prepare yourself for the way. Just as when go to the river to bathe, you strip yourselves; just so must you strip yourselves of this false ego, this personality, this temple of God. Strip yourselves of all vanity, feel God, and realize the true Self, and be determined to see God in every body. When you go to a friend, or when you go any where, go prepared, and when you are ready to do things, you will not fail; you will keep your balance, you will lose nothing. When a thing is done and you return from the friend's house, or from anybody whom you may have met, prepare yourself again.

If your hands are soiled, you wash them. If a lady or gentleman sees a spot on the clothing, they begin at once to cleanse it. Similarly, after having passed in the company of those where your personality and your

egoism were made manifest, immediately after leaving them first work is to wash your hands, then sit in your Godhead again.

Again when you are annoyed or distressed, when your balance is disturbed, what should you do? Follow the very same process of balancing.

The doctor's balancing scales when exposed to the air are disturbed, they oscillate up and down, and what do they do to remedy it? They keep them in a quiet place and the time will come when the balance will be perfect and the scales will be at rest. Similarly, when your mind is ruffled or annoyed, shut yourselves up in a room; leave the company of your friends and return to solitude. Time and solitude will make you strong; chant *Om* and think Vedanta, think and realize your Divinity, your Godhead, and you will be quickly restored, you will gain your balance and be at rest.

If you think that your soul is disturbed or annoyed, if you think that your mind is disturbed, if the thought of anger, hostility, anxiety or fear is in your mind, what must

you do? O, you have no right to show your face to any body. A face pitted with small-pox should not be shown to anybody. You should shut yourselves up in quarantine; you are cholera-struck, you are plague-stricken; you are infected with a contagious disease, and you have no right to appear in society; heal yourself first, and then come out.

Well, if the face or dress of a lady or gentleman be soiled, O, he or she will never appear in society. Similarly, if your soul is soiled, if you are stricken with a contagious disease, so to say, if your real nature is suffering from cholera, never, never come out in society. Sit alone, chant Om, feel God and when you think God, when you feel God, then come out.

Rama tells you that if you begin to feel this power, you will find a marked change in your life.

People want to eat fruit, but they want to cut down the tree that bears the fruit; they want to be happy and to enjoy themselves, but they do not want to live in the Truth. Enjoyment and happiness come only when

a person lives in his Godhead, lives in the Divinity.

People want to get these bodies worshipped, they want to get all the comforts for these little bodies, but they want to avoid the price ; but it won't do. You can live in cities, you can carry on this herculean labour within yourself ; it is possible, it depends upon your own stamina.

Rama tells you he is really above fear, above anxiety, above annoyance, but it is achieved by constant practice. It has brought Rama up from a state of the lowest depths of weakness and superstition. At one time Rama was most superstitious ; every whiff of wind threw Rama off his balance. If one man can do this, you can.

Om !

THE PROBLEM OF SIN

*Lecture, delivered on 18th, December, 1902
in U. S. A.*

Some objections on the teachings of Vedanta have been brought to Rama's notice. Somebody said the other day that if this be the Philosophy of the Hindus, then we can very easily see the causes of India's political fall. Another man told Rama that if the teachings of the Hindus, viz. Vedanta, this philosophy, this religion, be the most sublime religion and philosophy in the world, how is it that India is so benighted and all the Christian lands so prosperous?

Rama is not going to answer these questions at this time, because if these questions were taken up, then the subject that was promised would have to be dropped. But these questions will be taken up in some

succeeding lectures, and will be answered in such a way that all the people will be astounded. The people that think that Vedanta is the cause of India's down-fall, will be simply surprised to hear the answers. There is no time to enter into these questions at this time. Rama simply requests all those who happen to hear anything of the teachings, not to be impatient, not to jump at conclusions at once. Rama wants them to have a little patience and hear the speaker through.

In the Alkoran, the Bible of the Mohammedans, there is a passage which runs like this: "Give ye yourselves up to unrighteous and vice, devote your lives to drinking and sensuality and you are working your own ruin; you will then work your own ruin." A Mohammedan gentleman was seen drinking wine and running after the pleasures of the flesh, enjoying carnal desires. A Mohammedan priest came up to him and admonishing him, told him not to do so, because he was infringing the rules laid down by their prophet; and then this, this drunkard,

at once recited the first part of the verse in the Alkoran and said:— “Look here. The Alkoran says, ‘drink ye and make merry and give ye yourselves up to sensuality.’ Here is the exact reading in Alkoran, our Scriptures, our Bible. The Alkoran, the Scriptures enjoined drinking and sensuality, Why should they not?”

Then the priest said, “Brother, brother, what are you going to do? Read the succeeding part also, ‘ye shall work your own ruin.’ (This was the second part of the verse). Read the second part too.” The drunkard replied, “There is not a man on the face of the earth who could put into practice the whole of the Alkoran. Let me put into practice this part. Nobody is expected or supposed to put into practice all the teachings in the Bible. Some can put into practice only a small fraction, and some a larger fraction; that is all. The whole of it nobody puts into practice, so why do you expect me to put into practice the whole of the verse? Let me enjoy the first part of the verse.”

So Rama simply requests that the logic

or philosophy of that Mohammedan drunkard ought not to be employed; the whole of the verse should be read, then the conclusion be drawn, not before that.

At one time Rama had a gold watch; among the trinkets attached to the chain there was a toy watch, really a compass. It did not go, but by adjusting the needle in a certain way, it could strike one. Always one o'clock, no room for duality. Tha one you are, stand above time, space, and causation; all these are ruled by you, not you by them—they are the servants of your imagination—two and three are unreal—the one is free from the bondage of time.

Q.— Can a married man aspire to realization?

In answer to a suggestion that this be put aside and Rama's chosen subject followed instead. Rama says that every subject is Rama's. This, if taken up thoroughly, will do you much good,—but it is startling, you must hear it all. Perhaps it may look strange to the people of this country. But

Rama does not care for this, he respects only you.

The Vedanta says in reply to this question, "Certainly, medicine is offered to the sick, and not to the one who is well."

Those most involved in the world and its dangers need it most of all. An unmarried man cannot so easily realize as one who is married and leads a family life in the right way; but in a careless way he cannot realize and is dragged down. The neglect of knowledge of the true connection between man and wife leads to much misery. Why should a subject so important and close to the heart be avoided? One aspect of this question—preparation for marriage—will not at present be taken up; this is a great subject and will be dealt in a later lecture.

After Rama's marriage, he and his wife lived single lives for two years, a fact, not mere talk.

Marriage is not detrimental, only the weakness that may be allowed to rule in it

that is harmful indeed; lowering elements, —fear, attachment to objects, form, strengthening the idea, “I am the body, my companion is body,” craving, grasping sense of possession. If this be the way in which matrimonial relations are observed, then a man can never realize.

Penelope, weaving and unweaving, how can her work be ever finished? How can that man progress who constantly undoes all that he has gained? Vedanta says fearlessly that you must be inspired with strength, saturated with higher love, raised from the humiliation and abasement of what is falsely called love,—rise above body-consciousness. This is the weaving process. When you see only the body in husband or wife, all is undone! How can you progress? Does it follow that people should not marry? No, but the use of marriage should be different. Grasp the teachings of Vedanta. Make marriage a means of raising yourself, it becomes a great help then. The stumbling-block becomes a stepping stone. When marriage is slavery

to passion, each time you are satisfied, thralldom is intensified, you sink lower and lower.

Prophets speak against woman— say, “She is a door to hell.” Rama differs. A man walking in the street, (a bottle of wine protruding from his pocket) meets a priest, asks the way to the jail, wishes to visit it, as Rama did last week. The priest has a stick in the hand, and with it he touches the bottle. “Brother, this is the shortest way,— it will surely guide you there.” Thus is woman spoken of. The world is a jail— modern marriage surely leads you there. If man and woman are to cause each other’s downfall, why did the same God, who wrote the Bible, write such a Bible in the hearts of man to seek woman? A contradiction. There is a secret meaning in this tie. It is ignorance which makes it a means of perdition. That is solely to be blamed, not the marriage relation. How to remove it, is the question. Here is a cipher— Zero (illustration given). If the Zero is placed on the right side of a

decimal point, its value decreases,—if on the left, it increases. Zero has no value except in its relation or position. So your position in this matter determines the value of relation, not from itself, only your own attitude.

Why does a man take pleasure in his wife? This must be investigated, or the difficulty cannot be solved. It is this pleasure which makes slaves of men. The Trojan War exemplifies it. This is what makes one girl a heroine and another not. It is false to say that this pleasure comes from the woman herself. We must understand the fallacy in that. There is no pleasure in her or in the body.

If all pleasure be centred in the object of Love, then wife and husband would be always a source of happiness to each other. But this we know is not true. After you have reaped your pleasure, in what state are you? Conscious of no more pleasure. When you are impotent, is she a source of pleasure? When your companion is diseased, when she is unfaithful, when you are ill, no pleasure resides in her. Here you have two separate

entities--duality. When these are absent, there is perfect unity not only of body but also of mind and soul. Then comes a state which cannot be described. Body is no body, world is no world; union, heaven, freedom; fearlessness, because no duality--identity, oneness exists. Annihilation of world and body, utterly destroyed! An illusion no longer in existence. I am not the body, nor is she; above body, mind, world, Paradise regained, the goal reached, no state or condition! That implies always that there is something else present. Vedanta says that you are then Power and Bliss, your true Atman, That you are,—an astounding statement! When positive and negative form a perfect circle, then light comes as in an electric lamp, when turned on fully. In your bodies alone dynamo differentiates; electric circuit is completed, the poles come together—and the normal or original state is restored! Bliss, fearlessness, creative power, God present!—that is original right Self, and then we can say, "This man is Son of God." When husband and wife are merged into

fundamental principle, all melts into it, the whole world disappears,—eaten up by Atman, all castes, colours, creeds are like rice, of which death is the seasoning, Atman eats it up, for Atman is the creative power.

On the other side, we see, according to Vedanta, the ignorant man, not knowing, falls in love with outward appearance, unreal object, causes Atman to be disregarded and exterior signs only are thought of.

A man in a wood sees a book lying on the ground; lightning comes; he ignorantly thinks that the book has caused the lightning, cannot be persuaded otherwise, sees these two things together, and thinks one causes the other, being associated in his mind. So a man finds happiness in the union which is really not caused by man or woman, but by the reality of God.

What use you make of this fact? You must realize then and there that when the mind is taken off matter and sensuality, and thinks only of happiness, which is a force, a power, the true Self, there is no need to

descend into the lower mind which disappears,—this Divine Principle it is, which is the Sun, the Moon, the Power, the Infinite, beyond causation, time, space, an ocean in which all objects are like waves, ripples, eddies,—forms of real, basic, fundamental principle—your bodies are these ripples and waves, the only cause of differentiation is form. A child looking at a river, says “Brother, see, here is a breaker coming!” Here is water already, but prominence is given to phenomenon. “I’ll show you a breaker, not a river!” Just so here, one indivisible God! sun, moon, bodies and ripples ring in the ocean of mentality—*meum* and *tuum*—so does man bring in plurality, comes into phenomena, bodies collide, ripples counteract one another. If pleasure is only to come through the colliding of objects, then it is a mistake; but it is the presence of Atman, water, which manifests when waves break. The Vedantin wishes to teach the child what gold is, shows him a ring and says, “This is gold.” The child says, “Is roundness gold? No. Is colour gold?” No. Smoothness?”

Weight?" No. No. How can an idea be given? Another object, also of gold, is shown, the idea is at last extracted,—he realizes it. Identify the attributes and work them into life.

Birbal asked the King if the blind or men with sight were in majority? There was argument, and it was decided to put it to the proof. The King thought the minority to be blind. So he came as a proof with a piece of cloth, and winding it round his head he asked, "What is this?" A turban," was answer. He put it on his shoulder and asked the people, "What is this?," "Shawl," was the reply. The third time he wore it as a loin cloth, and they called it as such. "Blind, blind all it is none of these, but cloth,"—by names and forms is cloth concealed.

Realize what Atman is—to see gold you need not break it. When you think of man, women, eddies, breakers, cloth and gold, you do not think of the reality behind.

Do not say that marriage is opposed to religion. See what the real state of happiness

is, what that real Self is, as a man aspiring to realization meditates upon true Bliss, Reality, or Fundamental Principle. When you lose consciousness of identity with the real Self, meditate, eradicate the cause of bondage, and thus sink into Reality.

OM— That I am— verify. “Is that my *real* nature?” “Am I that?” If I am that the world is only a ripple; why should I hanker after it? In body consciousness, lust, desire, argue with yourself, the Fundamental Principle. From plexus the will-current thus rises higher and higher, the pressure soaring through brain still ascends. Passion abates by natural process,— every thing conquered abates. Why? Because in the blazing sun does no electric light appear. In the darkness only does it shine forth and give light. Being led gradually into bright sunshine,— sensual pleasure, like a lamp, sheds no beam. It is unnatural to abuse and denounce. You cannot crush this save by rising above it,— make use of the means and rise, Brother!

The world itself is a miracle. There is no need of other miracles. Fear the cause

of all sin which is only removed by knowing Atman. Realize purity and become pure. It is unnatural to teach any other religion.

“Do come or do not come,

You are in Me.

Stay near, or stay far, wherever you be;

In Me you are, in Me you move;

Nay Me is Thee,

Dissole in Me, and be the Blissful Sea.

Giver and not seeker—

Partaker of my nature, and be happy.”

The logical, scientific, natural method practised in India is that the wife helps and does not hinder the husband.

After Rama had realized, he lived the family life two years more. His wife was told about Vedanta and she brought flowers, lights and became absorbed in Self. She kneels and worships, then looks at Rama until his body becomes to her an emblem, chants Om, thinks Atman in Rama, and in herself sees God, sends forth these thoughts, each sees God in the other, thus mutually they help each other, and obtain realization. Rama helped to raise her. This continued

for some time, then they passed months together, no idea of lower thoughts came to them, passion was conquered; there was mutual understanding; both were free. All idea of husband and wife was lost, there was no bondage. She did not consider him as her husband, nor he, her as wife.

Domestic troubles are caused by narrowness of ideas and of possession. It is then that interests clash and marriage hindrances arise. Understand Vedanta and be free! There are no ties but nominal ones. Every one is meant to be free. Allow your children to be absolutely free. That never spoils a man. The whole world is a heaven, and God will never be deceived.

OM ! OM !! OM !!!

In Woods of God-Realization

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*Sight seeing from the hill of
Vedanta*

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Appreciation.

by

SWAMI SHRADDHANAND.

SWAMI RAMA

“He rent as under the shackles of wordly temptations and became free as air.” His character was ideally high and was an example for the so-called Sanyasis of the present day to follow. He was model of plain-living and high thinking. He was a staunch advocate of the Gurukula system of education. “Rama paid visits to Japan and America also. His high spiritual character impressed the American people so much that even President Roosevelt came to pay his respects to the Indian Sanyasi. He induced the Managers of several American Universities to give special concessions to Indian students. In Japan he laid the foundation of an Indo-Japanese Society which is still in existence. There could be no two opinions about his being a patriot of a very high order. He sacrificed his all at the altar of his country.”

PREFACE.

The Readers of 'In Woods of God-Realization' are aware of the fact that the works of Swami Rama Tirtha published originally in four volumes were later on brought out in eight volumes in 1930.

Lately a suggestion was placed before the management that these volumes should be of uniform size as far as possible and some of the lectures should be put under the appropriate titles which each volume suggested. Some matter which was not already published in these volumes had also to be brought out.

The Rama Tirtha Pratishtan, therefore, evolved a scheme early in 1947 to publish the complete works of Swami Rama Tirtha 'In woods of God-Realization', in 12 volumes as follows:—

- (1) The Pole Star Within.
- (2) The Fountain of Power.
- (3) Aids to Realization.
- (4) Cosmic consciousness and How to Realize it.
- (5) The Spirit of Religion.
- (6) Sight seeing from the hill of Vedanta.
- (7) India—The motherland.
- (8) Forest talks.

- (9) Mathematics and Vedanta.
- (10) Snapshots and Impressions.
- (11) Precious gems.
- (12) Musings of the Poet-Monk.

Now this volume is published under this new scheme and other volumes are in the course of publication likewise. How the lectures have been redistributed would be manifest from a perusal of the full scheme.

I hope the blessed readers will appreciate our efforts in this direction.

The prices of paper and other printing materials have been almost fourfold yet the price of the book remains the same. It is hoped the readers will admire this view point of the publishers and push on its sale.

May Swami Rama guide us, one and all, in following the TRUE PATH !

God-bye. Hari Om.

RAMESHWAR SAHAI SINHA,
M. L. A.,

Honorary Secretary.

IDEALISM AND REALISM RECONCILED

*A Lecture delivered at Golden Gate Hall,
January 13, 1903.*

The Only Real and Ideal One in the form of ladies and gentlemen:—

The subject of to-night's discourse is very abstruse, very difficult. Only those will be able to follow it thoroughly who are already somewhat acquainted with Philosophy. To Rama it makes no difference whether all of you go away fatigued and disgusted, or the whole world comes to listen. Truth stands above all desire for popularity. Scientific laws were governing the world, and are governing the world, and will continue governing the whole Universe, whether people know them or not, whether they

become popular or not. The Law of Gravitation was the same law of gravitation even before it was discovered by Sir Isaac Newton. There are laws which people may not have discovered and yet they are governing the world. A magnificent diamond may be lying in a mine and nobody may go and take it up; the diamond shines in its own glory all the same. Let people pick it up and place it on their foreheads, or let people ignore it entirely, to the diamond it makes no difference.

The subject is difficult, but if you follow it very closely, attentively, you will understand it. You need not say what is the use of speaking upon such abstruse, speculative, philosophical subjects; we require them not; we want hard cash; we want something practical. Rama has been speaking on practical subjects, but theoretical and speculative subjects are also necessary. No fact can be explained without a sound theory to back it; and you know, all your practice is simply your energy transformed into activity, nothing else. When you have to write

anything, before your pen begins to move, the whole subject must come into your mind in theory; theory always precedes activity. When you have to go to any place, your walking is a matter of practice, but no step could be taken without there being a thought to govern your muscles and movements. No student goes to a College without having an idea of the University beforehand in his mind, without being possessed of the knowledge of what kind of training he is to receive there. A thief when he hears constantly about the wealth and riches of a particular neighbour, that continuous information which he receives, that continuous thought that he has, transforms itself into activity, and the thief plucks courage to break into the house of the rich neighbour. No action can be performed without there being some kind of mental activity, some kind of knowledge concerning the act to be performed beforehand.

So, Rama is trying to drum into your ears and instil into the hearts of all the audience the Divinity of the Real Self. Let it

sink deep into your hearts day by day: let it penetrate your minds hour after hour, and you will see, according to the laws of science, this mental energy, this which appears to be vain speculation, this you will see transforming itself into the most noble activity on your part, and this knowledge you will see transforming itself into happiness and bliss for you.

The subject is "Idealism and Realism reconciled in the light of Vedanta." In other words, the subject is—The Vedantic Theory of Perception,—a most important subject for philosophers.

You ought to be told a little about what Idealism and Realism are. We have no time to enter into details upon these topics. In brief, Realism means a belief or theory which looks upon this world, as it seems to us to be a mere phenomenon: and according to Idealism, the world is not as it appears to us: the world is but it is not what it appears to us. But according to Realism, the things are, just as they seem to us, real in themselves. Idealism has several

branches. We have Subjective Idealism, the Idealism of Berkeley and Fichte; we have Objective Idealism, the Idealism of Plato and Kant; we have Absolute Idealism, the Idealism of Hegel and Shelley, and many others of the same sort. Realism has many philosophers like Bain and Mill to support it. We shall not describe these several branches of Idealism or Realism. We shall not criticise in to-night's discourse the Subjective Idealism of Berkeley or the Objective Idealism of Plato and Kant, or the Absolute Idealism of Hegel or Shelley. We shall just allude to these to such an extent that the Vedantic theory about this matter may be easily comprehended by each and all.

Before beginning with the subject two words ought to be explained, the words 'subject' and 'object.' You know these words — 'subject' and 'object,' — are taken in different senses. In Grammar they are used in one sense, in ordinary language they are used in a different sense, and in philosophical language they have a meaning of

their own. The word 'subject' in the language of Philosophy means the knowing one, and the 'object' means the thing known. When you see this pencil, the pencil is the object, and you that perceive the pencil are the subject; the perceiving one is called the subject; and the thing perceived the object. Thus in ordinary language, the word 'subject' means the understanding or the intellect; but, according to Vedanta, this subject, this understanding, intellect or reason, this also should not be called subject; this also is an object. You know, anything that can be perceived becomes an object, and you can perceive the intellect, you can think and reason about the intellect and lay down the laws of the intellect; in so far as you can reason about the intellect and conceive the intellect, in so far is the intellect an 'object' and not a 'subject.' The real subject cannot be conceived; the real subject cannot be perceived. How can the knower be known? You know, the real subject should either be the knower or the known; the very moment

it becomes the known, it becomes an object, it no longer remains the subject. But in ordinary language the word subject implies the understanding, intellect or reason. The real subject or the real knower is, according to Vedanta, the true Atman, the only Infinity, and is one and the same in all the bodies. It would be very kind of you to remember a Sanskrit word also in connection with this. The word 'subject' is called in Sanskrit *Drishta*, the word 'object' is called in Sanskrit *Drishya*, and the real subject in Sanskrit is the *Brahma* or *Atman*. The word *Atman* might be translated in English either to be the Will of Schopenhauer or to be the hard Intellect or Absolute Intellect of Hegel. You know Hegel and Schopenhauer are antagonistic to each other, they are always at daggers drawn with each other, but Vedanta reconciles them. Vedanta tells them that the Absolute Will of Schopenhauer is in reality the same which Hegel calls the Absolute Intellect, and so, for this Absolute Self we have the word *Brahma* which means Absolute Will

Absolute Intellect, Absolute Existence, and Absolute Bliss.

So, the real subject is the true Atman, but the practical subject is the Atman as shining in the intellect or in the understanding; so, the real Atman with the intellect as an agent is called the subject.

What are the arguments the Realists advance on their side, and what are the chief arguments advanced by the Idealists? That is a long subject, but we shall go over it very briefly. We have no time to criticise your Berkeley. Berkeley is one of the principal Idealists. How briskly he starts in his philosophy, and how he soars high so long as he is exactly hand in hand with the Vedanta philosophy, and how he loses his way and falls into a meandering zigzag, path the very moment he departs from the Vedanta philosophy. That is a very interesting subject, a subject which ought to be taken up, if Rama gets any opportunity to lecture before the University students or University professors. What a contrast the latter part of his philosophy

forms with its original part and how he is obliged to believe in so many spirits, and how he is obliged to bring in a personal God to control this universe, and how, according to his philosophy, no object may be present in this world without a spirit present beside it, and what absurdities he brings in. Well, that is a subject which we shall not take up to-night. Amongst the many arguments, advanced by the Idealists, the following two or three are important. The first is: you cannot see or perceive anything without your own activity. It is the subject's activity alone which makes you perceive anything or sense any object in this world. You are writing something, your mind is with the pen, and there passes before you a snake; you perceive not the snake, for you the snake is not a snake, the snake is not there. Now the Idealists say, if your activity, if the activity of your mind or the subject's activity is wanting, there is no object there. When you are asleep, the subject is not active, and all the sounds that may be made around are not heard.

Sometimes people, when they are asleep, do not close their eyes, there are some people whose eyes do not close when they are asleep. Now before their eyes all the objects are present, all the objects are being reflected on their retina, but they see not the objects. The Idealists say, your mind is inactive, the subject is not asserting its activity and you do not see the objects. Can you see anything in this world without mental activity? No. Just try to see this table or that wall; try to hear Rama's words; try to perceive anything without the mind being active. Can you do that? Can you see anything without thinking, without your mind's thought? You cannot. Thus the Idealists say, all this world is nothing else but thought, all this world is simply a projection of your thought. How do you know that the world exists? Through your senses. But the senses by themselves cannot perceive. It is only when the mind is connected with the senses that the senses perceive; in other words, the senses do not perceive: the mind perceives

through the senses. Now the mind or understanding is the subject, remember. You cannot hear anything without mental activity: you cannot see anything, you cannot do anything, you cannot sense anything without mental activity. So the Idealists say, "O people of this world, who call this world real and look upon these objects as true by themselves, O forget not yourselves, be not mistaken. All these objects are created by you, or projected by your thought, you make these objects. This is what the Idealists say, and it appears that Idealists are something like Vedantins. But Rama tells you that all these Idealists, Berkley, Plato, Hegel, Kant, Fichte, Shelley, Schopenhauer, have the principles of Vedanta, but the Vedantic theory of perception far transcends all these. These people have fights with each other, they have quibbles and quarrels, but the Vedanta philosophy reconciles each and all of them. These people glorify and aggrandize, and make much of the self, but Vedanta does not defy and lionize the subjective self, which most of

these philosophers do. We have to take the truth for its own sake.

Another argument advanced by these Idealists is that this world, which people ordinarily take to be real, should not be regarded as such, because the world appears to be, as it is, through the senses only, and we depend upon the senses in calling the world true in reality, as it seems to us. Now the senses are not reliable evidences. The senses are not trustworthy witnesses. Take the case of the eye, for instance. The eyes of the ant see different from the eyes of man; to the eyes of the elephant things appear to be much bigger than what they appear to the eyes of man; to the eyes of the frog things are clear when seen in the water, and in air things are all hazy, dim, covered with a kind of mist. Now whose eyes are to be relied upon, the eyes of man or the eyes of ants? If things are to be decided by majority, ants do not stand in a small minority; they have the majority on their side. If your eyes be formed upon the

microscopic principle, if the lens in the eyes be fixed in a different way to the retina, to you the world will be entirely different. If the retina of the eyes be adjusted on the telescopic principle, all the world is entirely altered. You may have seen a toy called "Look and Laugh," or the ludicrous glass, which consists of two convex pieces of glass. If we look through it, all the objects in this world become ludicrous, ridiculous. A most beautiful face when seen through "Look and Laugh" becomes elongated, so that the chin touches the ground and the head touches the star Saturn. If you look at in a different way, then the length of the face remains the same but one ear moves up to East India and the other moves up to China. Well, if the eyes be adjusted upon that principle, the world entirely changed, entirely altered. So is the case with the ears and other organs of sense. If the nerves and muscles be differently adjusted, the whole world is different, the whole world is changed, and you will say that if

the nerves and muscles and sense organs are adjusted in this way, they must remain in this way. It is not so; the law of Evolution tells you that they are undergoing a change. Thus the Idealists say that the world is not what it seems; the world, as it appears to us, false; the world, as it seems to us, is unreal, is illusory, a delusion.

They have many other arguments on their side, but if we enter into details, many nights would be taken up by Idealism alone.

We shall now pass on to Realism. The Realists say, "You are wrong, O Idealists! you are altogether wrong. If your statement be true that everything we see is the creation of own imagination; if that be true, then, O Idealists, please create a horse there where the wall is. Let that wall appear to be a horse. O Idealists, if the whole world is simply the result of this small subject's understanding or mind's creation, then turn this handkerchief into a lion or make this pencil a big house." The Realists say, "O Idealists,

you cannot be 'right ; the world is real. The wall is a wall, and for that reason it always impresses upon your senses as a wall, it does not appear to you a horse tomorrow."

These objections of the Realists are met by the Idealists ; they have answers to these objections, but we shall not take up all the questions on both sides. The Idealists say that it is a question of time ; you can create anything you like by your imagination. When you begin to think of spirits, sprits appear to us ; when we begin to imagine anything, that imagination comes to us. They say, in dreams do we not create things ? Our imagination realises these things. They have answers and these answers have rejoinders from the Realists. We are not going to enter into detail upon these questions and answers.

Vedanta also looks upon the world as My idea, as My creation, but even when Vedanta looks upon the world as My idea or My creation, you cannot call Vedanta Idealism. That seems to be something very

strange from the lips of Rama. It will be repeated again. The peoples in Europe and America think that Vedānta is a kind of Idealism, and almost all the books written by Europeans that have passed through Rama's hand, all represent Vedānta as Idealism ; but Rama tells you that these peoples have not understood it. Vedānta is not Idealism in the same sense as the Idealism of Berkely or Plato. It is far higher, far superior.

The Idealists make the world depend upon the little subject, the little understanding, the little mind, but when Vedānta says that the world is My idea, that does not mean that the world is the idea of the little subject, the little understanding of the little mind. This is something variable, this is something in itself a creation, and Berkeley made a terrible blunder when he said that dreams are the creation of the subject. There the mistake made by him was that he looked upon the subject of the dream land to be identical with the subject of the wakeful state ; and you know, as it was

shown last night, that the subject in the dreamland is different from the subject in the wakeful state ; the subject in the dreamland is a thing of the same sort as the objects in the dreamland are. When you wake up, the subject of the wakeful state is of the same sort as the objects of that state ; and so Berkeley took the subject of the wakeful state to be the same as the subject of dreamland. The world is not a creation of the subject of the wakeful state or the subject of the dreamland ; the world is a creation of My Self, the Real God, the Real Atman.

We come now to the subject, the Vedantic Theory of Preception.

Vedant says to the Idealists, "O Idealists! you are right in saying that all the names and forms of this world, all the attributes and qualities of objects could not come about without the action of the subject." It will be repeated again. The subject is very abstruse, and you ought to follow it closely. Vedanta says to the Idealists, "You are right in saying that all

the names and forms of this world could not come about without the action of the subject ; all the qualities, attributes and properties of things depend upon the activity and action of the understanding or mind, or the subject. You are right in so far ; but you are not right in saying that there is nothing outside this small subject of yours, that there is nothing outside this small mind of yours." Vedanta says to the Realists, "You are right in saying that this phenomenal world could not appear without the sole action of any outside reality." You know, the Realists say, that this phenomenal world is due to some action upon our senses from outside. The objects act upon the senses, and thus we perceive things. Vedanta says, "Yes, without some sort of action from outside we could not perceive things." So far is Realism right, but according to Vedanta, Realism is wrong when it says that all our perception is due solely and wholly to outside action and not to the subject's activity. Let us make this clearer. In this world, take up any subject, take up

any object, take up this pencil for example. To what is the colour of this pencil due. It is due only to the action of the subject together with a reaction from outside, you might say. If your eyes are colour-blind, you will not see this colour in the pencil. The colour of the pencil is a quality or attribute. Again, take the weight of the pencil ; it is changeable, and so is its colour. If our eyes are jaundiced, we might see the pencil to be of a different colour, and if we do not weigh it here, but at a great height, or in the moon, or in a deep mine, its weight will be different, and you know, the weight of every object when weighed in London is different from what it is when weighed in India. The weight is changeable, the colour is changeable.

You know, the same water when you touch it in winter appears to be warm, and when you touch it in the summer, it appears to be cold. Why ? Because the observer or the perceiver is at different temperatures when he touches the water, and the water retains about the same

temperature ; the apparent difference in its temperature is due to the difference in the temperature of our hands. So, according to the difference in the subject, there will be difference in the qualities of the object.

And of what is this pencil made? According to Berkeley and some others, it is nothing else but a bundle of attributes and qualities. Take away these qualities and there is nothing left ; but according to Kant there is 'the thing in itself' behind it, and according to Plato there is the thing in itself behind it, the idea, as he calls it. So, here there are qualities. All these qualities are due to the action of the subject or the action of the mind. But we say that before these qualities were deposited in the pencil by this reaction, some reality was there. This will be made clearer, and it will be repeated again if you ask Rama to do so. Vedanta says that all these qualities in the pencil are due to the action of the subject. It is true, but why was the action of the subject excited ? What excited the action of the subject ? This is the question. There must be something

outside, which acted upon the subject and excited a reaction or action of the subject, and when the reaction of the subject was excited, there were these qualities posited, deposed, put forth or projected there. We cannot say that, before this subject, acted, these qualities themselves acted upon the mind and excited an action or reaction of the mind; we cannot say that, because these qualities make their appearance after the action or reaction of mind; so there must be something outside, there must be some reality in the pencil which acted upon your eyes, which acted upon your ears when the sound was heard, which acted upon your taste when you touched it with the tongue, which acted upon your sense of touch when you touched it. There must be something outside which acts upon the eyes, the ears, and the nose. Eat this pencil and it will tell upon your health. How can you say that there is no reality outside? There is some reality outside too, and when this reality acts upon the senses of a man, they report it to his mind and the mind reacts;

then are the attributes or qualities of the object projected on the scene. It is just like that. Here is one hand; there is another; one hand alone could not make any sound. Here is the sound produced (clapping the hands together). Here was action on one side and reaction on the other, and the result was sound. Here is a violin string; you touch it, you strike it with your finger, and then the sound comes out. There was action from your finger and reaction from the string, or you may say action from the string and reaction from your finger, and then the sound came out. In the same way, one wave came from this side and another from that side, the two waves collided, and foam was produced. Action and reaction from both sides produced foam. Here is a match and here is a piece of sand-paper. Strike the match on the sand-paper and then the flame comes out. Action and reaction from both sides. Here is one positive pole of electricity and there is a negative pole. If they approach each other, we see the electric spark or hear the report.

Thus action and reaction from both sides bring about the phenomenon.

So, according to Vedanta, in your intellect the 'Thing-in-itself' is present, what we call the Atman. The Real Self is living in your intellect, there is the 'Thing-in-itself' or the Reality in every object in this world. In this pencil there is the Reality or you might say the 'Thing-in-itself' which cannot be known, something which is beyond all attributes or properties. There is present the 'Thing-in-itself,' the Reality, in your intellect as well. The Reality outside, the Divinity or the Absolute in the pencil, and the Absolute in the intellect are like the two hands, as it were. The moment they collide, the attributes of the pencil are posited, they make their appearance like foam, one wave from one side, another from the other side, and foam is produced, that is, these qualities are produced. You might say, the positive pole being in the intellect, the negative pole being in the pencil, the two poles approach each other there and we see the attributes, qualities, or the phenomena of this

universe. In the language of Vedanta, the very moment the *Drishya* and the *Drishta* unite, we see the objects. There is *Drishya* and *Drishta*; there is the true Self or Atman in the pencil and the true Self or Atman there in the intellect, and action and reaction between the two produces the phenomena.

Thus the Idealists are right in asserting that nothing can be seen without the action of the subject, but they are wrong in saying that this action of the subject by itself produces this phenomenon, because in so saying they violate one of the most inexorable laws of Science which runs thus: "There can be no action without an equal and opposite reaction." When the Idealists say that all this world is created by the action of the subject, they ignore the fact that this action could not take place without there being a reaction from somewhere. And so the Realists are right when they say that this world has a reality in itself, we should not say that this world simply hinges upon the subject. This world has a reality in itself. In so far they are right. But when they say that the

phenomena of this world are real by themselves and stand by themselves, they are wrong, because the phenomena of this world, the differences of this world, the qualities of the objects of this world, all these qualities and phenomena depend just as much upon the action of the subject as upon the reaction of the reality in the object.

Here comes in a great objection. You talk of action and reaction. How can there be action and reaction in Infinity? Well, we spoke of action and reaction only to be understood in order to use the same language as other people use. We talk of action and reaction when we refer to the Absolute Will or the Absolute Energy as conjoined to the intellect, or as conjoined to the object. The Absolute Entity as conjoined to this object acts or reacts against the Absolute Entity as conjoined to this adjunct, the head, brain or intellect. Take this illustration. There is space in this vessel and space in that vessel. In reality space is one and the same thing, but you might say the space as appearing in

that vessel and the space as appearing in this vessel; as a matter of fact, space cannot be divided or torn into pieces; space is indivisible. Space is not something which you could treat in the same way as you do this handkerchief. Space is one and the same, indivisible; in space there is no idea of division at all, and according to Kant, space is subjective and objective, and cannot be divided or cut. Similarly the True Self or Reality, the Absolute Infinity cannot be divided or cut, but when we are referring it to the objects of this world. We are justified in talking of it as conjoined to the intellect or to any object, and now the same reality is conjoined to this or that object, as action and reaction. Here, for instance, we bring this hand close to the vessel; the space in this hand approaches the space in the vessel, and here the two unite. Now the space in the hand becomes the same as the space in the vessel; even originally it was the same, but now to your eyes the space in the hand becomes the same as the space in the vessel.

Thus Vedanta says' that the Absolute Reality underlying the subject, when it becomes identical with the Absolute Reality underlying the object, the subject and the object unite.

Action and reaction take place not in reality in the Atman, but they take place in the Atman as defined by the 'limited.' Look here. Here is one wave of water coming from one side, another from the other side. One wave is water just as much as the other, and even when the waves collide, both will remain water, they do not undergo a change, and yet the action and reaction take place between the waves. Here is water as defined by the waves coming in contact, collision with water as defined by another wave, and this collision brings about the phenomenon of foam. Similarly, Absolute Reality as defined by the intellect, when it comes into collision with the Absolute Reality as defined by the object, there we see the phenomena of attributes, properties and qualities of this world. Just as when this hand collides with the other,

it has the same power in it as the other hand has, and noise is produced.

The Absolute Reality is the same in the intellect as in the object, but when the intellect or the subject comes into contact with the object, there is the Atman, the same Reality behind them. This part is not made quite clear that all the objects in this world have the same Reality behind them. Here is a pen. This pen consists of some qualities or attributes and also the underlying Reality. You know, we have a good reason to assume the existence of this underlying Reality, because these qualities could not come about by themselves without there being an action upon the intellect to which the intellect reacted and the qualities were produced. Here is this pen. It consists of some qualities, which we will call Q, and of the underlying Reality which we will call X. The pen is equal to the qualities which make it a pen. There we have a table. The table has the same qualities which make it a table, QT plus X, the absolute Reality. Here you may ask why you assume this X to be the

same as the previous. It may be suggested that this pen has some other reality underlying its qualities than the reality which underlies the qualities of the table. Again it may be suggested that before the qualities of the pen were projected, some reality may have acted upon our senses, and the qualities which make this a table were projected by our subject, i. e., some other reality, we might call it X, it may have acted upon our senses. You know, we have no right to look upon this X to be the same as the other X. Here is a piano; we will call it X', in order to distinguish it from the previous X's. This may be something different from what was underlying the table or the pen. Here we have man, X''.

Here, mark the mistake made by Plato. He looks upon these underlying realities as different, which apparently they are, and you have also taken them to be different. But there is a fallacy in this argument by the method of *reductio ad absurdum*. We can show that this assumption is wrong. The qualities and attributes of the pen, its

colour, weight, softness, and other qualities were the result of the reaction of your intellect or mind, so all the attributes here are the result of the reaction of your intellect. All these attributes or qualities follow the reaction and we have assumed that the Absolute Reality in this pencil precedes the projection of these attributes or qualities. Thus the Absolute Reality transcends all qualities, all properties, or all attributes. This X', also transcends all qualities or attributes. X'' also transcends all qualities and attributes, etc.

To what then are differences due? Reflect a little please. All differences in this world are due only to qualities. Could you distinguish between this piece of chalk and that pencil without referring to their qualities? How do you know that this piece of chalk is different from that pencil? Through qualities alone. This chalk is white, that is a quality; it is brittle, that also is a quality. All differences are due to qualities. If you make this X different from that X, there you bring about differen-

tiation, there you project differences, in other words, you make this Absolute Reality subject to qualities again. You see, being subject to differentiations, being distinguished from each other, they are all subject to qualities and here was the mistake made. You began by taking them to be beyond qualities, and you end by taking them to be with qualities. If you look upon them as different and distinguished from each other, you make a blunder. You began by taking them to be beyond qualities, to transcend attributes, and you end by contradicting yourself, bringing them within the meridian of qualities and attributes. That is the mistake.

You have no right to say that the underlying Reality in this pencil is different from the Reality that underlies this piece of chalk. You have no right to say that the Reality which underlies the mind, subject, or intellect, is different from the Reality which underlies a cow or bull; you have no right to say that the Atman which underlies this table is different from that.

No, you have no right. It is One, and the same Infinity, the same Absolute, unchangeable Reality.

It might be made more clear by an illustration. Here is a beautiful white wall. All of you are sitting here; one of you is tracing upon that wall beautiful diagrams, geometrical triangles, circles, ellipses, etc; another is tracing upon the same wall, suppose a picture concerning a great war; another one of you is tracing upon the same wall a picture of his wife; friends, and relatives; yet another is tracing something else. All of these pictures have the same Reality behind them. Similarly, all the things that you see in this world have the same Reality behind them. Here, suppose, you see a horse, you observe a cow, here a dog, there an elephant, and there a man. All of these pictures are traced upon one and the same Absolute X, the X of that illustration, the same white wall. Thus the same Atman, the one Infinite Rama underlies each and all, the same, the same, the same. In your dreams you see an ox, then you

see a dog, then a man, then a woman, but you know that in your dreams the ox, the dog, the man, and everything, all these are pictures upon one and the same Absolute Reality, the true Atman. When you wake up, you know the horse, the mountain, or the river, that you saw in your dream, are nowhere.

What about these qualities which make up the world? The phenomenal world consists of these qualities, and they depend upon the Absolute Reality. Here is a very subtle point which you will not be able to understand just now, but still you had better hear it; you will understand it thoroughly in some of the succeeding lectures. All these qualities depend upon the Absolute Reality; all of them hinge upon the Absolute Reality. According to these qualities, the Absolute Reality has a quality too, namely, the quality of supporting them, the quality of keeping them up. The Absolute Reality supports all these qualities. If so, the absolute Reality is not absolute, because the Absolute Reality has at least

one quality of supporting all these qualities. How then can we say that such a Reality is absolute? We say this from direct experience. Just as you say that this world is real on the authority of your personal experience; so, on the authority of the higher personal experience, on the authority of the supreme personal experience, we say that when the Absolute Reality is realized, all these qualities, all this time and space vanish. Thus from the stand-point of the Absolute Reality, these qualities never existed, but from the stand-point of the qualities, these depend upon the *Adhishthan*, the Absolute. Here is an antinomy to be solved; here is a great problem. It is called the problem of Maya. In fact the Absolute Reality is absolute, is beyond all qualities, but these qualities depend upon the Absolute Reality from their own stand-point. Here is the one chief problem, the solution of which solves all the difficulties in this world.

These are not mere subjects of speculation; these are not mere matters to be

talked about. European philosophers make these subjects simply matters of speculation, but it is not so with the Indian philosophers. With them any subject which is proved theoretically is half proved only if it is not verified through experience, if it is not realized and experimented upon. This is a subject which is so sweet when we hear it intellectually, oh! but it is the quintessence of sweetness and all joy when we once realize it. It is worth while to realize it. If you live this idea, namely, that you are that One Infinite X which underlies all the bodies in this Universe, that you are that Absolute Reality, then you are above the body, above the mind; this body is not the subject, it is a mere object brought into existence by one wave coming into collision with another from another side. This foam of a body you are not. You are the Absolute Reality, in which all this world, all the phenomena of the universe are mere waves or eddies. Realize that, and become free, *Absolutely free*. Is it not the wonder of wonders that you, the true Reality, the Real

Absolute, do not realize it? Oh, be that.
What good tidings; what a blessed Gospel.
You are that Absolute Reality, the real X
you are; realize it and become free.

Let that be your state,
The body dissolved is cast to the winds,
While Death, Infinity me enshrine;
All ears my ears, all eyes my eyes,
All hands my hands, all minds my minds.
I swallowed up death, all difference I drank up,
How sweet and strong and good I find.

REALISM AND IDEALISM

*A lecture delivered on Monday,
April 4, 1904.*

How do we perceive that there is a world? By the senses. Are they to be depended upon? Suppose, for instance we say the world is such and such, the way we see it. Now, how would the elephant see it? He too has eyes. How would the fish see it? Also it has eyes. and the ant? To the ant everything would be like a great cloud of dust, that is the way it sees it. To the elephant everything would be very large, that is the way he sees it; and to man it appears this way. How do we know that that is the way it is? To one whose eyes are affected by being crossed or otherwise, it would appear different. Take for instance the ludicrous glass which little children play with, and see how do things

appear. By looking through one of them it would seem as though face were very very long ; the chin extending down, down, and the top of the head very high up, leaving the ears in about the same position as they usually are. Of course this is such a ridiculous picture that one would surely have cause for laughter. Then again one could look through a glass of this kind and the length of the face remains as usual, but one ear would be flying off a great distance. Thus we see that the senses are not to be depended upon. Similar is the case with other senses as that with the sense of sight.

The child has eyes, ears, nose, etc., and yet it does not perceive things, it does not know of the walls and it is only after it is hypnotized by the mother constantly suggesting to it that this thing is a wall and that is a book, etc., etc., then the child realizes how things are.

There are five elements. As long as we have the five senses we will have the five elements. Evidently then, the elements corresponding to the senses are:—

Fire	....	Sight
Ether	....	Sound
Water	....	Taste
Earth	....	Smell
Air	....	Feeling

People, who believe thoughts are real, say that Idealism is a reality and they have much proof on their side. For instance, how could the wall be perceived without the perceiver ? They say, there is no reality in the wall, but that the thought created the wall, that if a person were hypnotized in any direction, he would see it as something else, or if he were hypnotized in other direction, he would see it as still something else. If I should say to a person whom I had hypnotized that this floor was a lake, he would immediately begin to fish in it. But here comes the Realist and says that the wall is quite real, independent of your thoughts. You see it, you feel it, you can hear it, and if your sense of smell were acute you could smell it, and if you should eat it, your stomach would tell you that it was a reality sure

enough. So you see, he too has plenty of arguments on his side. But I want to tell you that it takes both the *object* and the *thought* to make the thing. Granted that it is something different to the hypnotized person from a wall, still I must have some object there, on which to suggest him, even if I call it a horse or a lake or what not. It takes the two, *subject* and *object*.

Once, two men in India were quarrelling. They were called *dervishes*. One went by the name of Mr. Wood and the other by the name of Mr. Axe. Mr. Axe was enraged and said to Mr. wood, "I will slash you to pieces." Mr. Wood replied, "But my dear sir, you must have me behind you, otherwise you can do nothing." You see, the handle of the axe is made of wood. So it is that Idealism and Realism go hand in hand, they are *interdependent*.

I strike a match on a sand-paper and a flame is produced. Now the flame was not in the match, nor was it in the sand-paper, but the coming together of the two produced the flame. I strike my hands together and

a sound is produced. The sound is neither in the right hand nor in the left, but is the result of the two coming together. The SELF is the same in both hands. Here I want to tell you about the crow. It is said that the crow has two eye-sockets but only one eye ball, and that when he looks to the right, he turns the eye to the right socket, and when he looks to the left, he turns the eye to the left one. Now, it is the identical eye, but it is turned in different places. Two great waves come together and we have a white crest. The water is the same in the wave on the right and the wave on the left, and when they come together, we have what is called the white crest. A child is not born of one parent, but of the mother and father, call them God and Holy Ghost.

Now, let us call the subjective, the perceiver, and the objective, the perceived, and we see all through that it is these two which are interdependent and which, thus brought together, produce the phenomena which we witness. Neither of itself produces it, and thus it is clear that the idealist

and Realist must come together to account for the phenomena, for neither can possibly do it alone.

In India some houses have many mirrors, in fact the walls and ceilings are covered with mirrors. Once a dog entered such a house and on all sides of himself he saw hundreds of dogs. When he looked up, he saw them on the top of him and thus being very much frightened he began to jump, and immediately all the hundreds of dogs began to jump also, then he barked and scampered about and they too scampered and opened their mouths. He behaved in this way until he became so tired that he lay down and gave up the chase, gave up the body, and the owner of the house came in and removed the remains of the dog. Now a handsome young prince entered this room and admired himself very much in all the mirrors, first he admired his hair, then his mouth and other features, then his dress, and so on. He was very happy with all these pictures and knew that these many hundred people were him-

self. It is only when we know that there is only one Self and that all the shapes and forms we see under the various names are really our Self, then there is rest; otherwise it is like the case of the dog. We are afraid, this one is going to deceive us; that one is going to harm us; the other one is going to take something from us, and there is a continual struggle against the forms which we imagine to be different, but ONCE WE REALIZE THE TRUTH and sit quietly as did the prince, we know that nothing can deceive THE SELF, for it is immutable and free. While we jump about as the dog did, we merely live on the surface, but when WE REALIZE THE SELF, we dive below the surface into the realms of ABSOLUTE TRUTH.

Suppose, the subject in a dream were to climb mountains and meet a lion which tore him to pieces, or he were to fall into bogs which he could hardly escape from, or the Ganga were to overtake him. Now if the subject was true and real, he would realize that the things of the dream were

nothing and he would feel no pain. He would not weep and cry out with pain when being torn to pieces by the lion, nor would he fear the depths of the bog, but we see it is only a thought and not truth. Now, suppose the object of this dream, to be true. If that were the case, the water would flood the bed in which the subject was sleeping, the lion would actually destroy the subject, and so on. But we see this is not so. The object is not real either. The two combined make up the dream, but neither is a reality.

$$\text{Table} = Q_T + X$$

$$\text{Board} = Q_B + X$$

$$\text{Rose} = Q_R + X$$

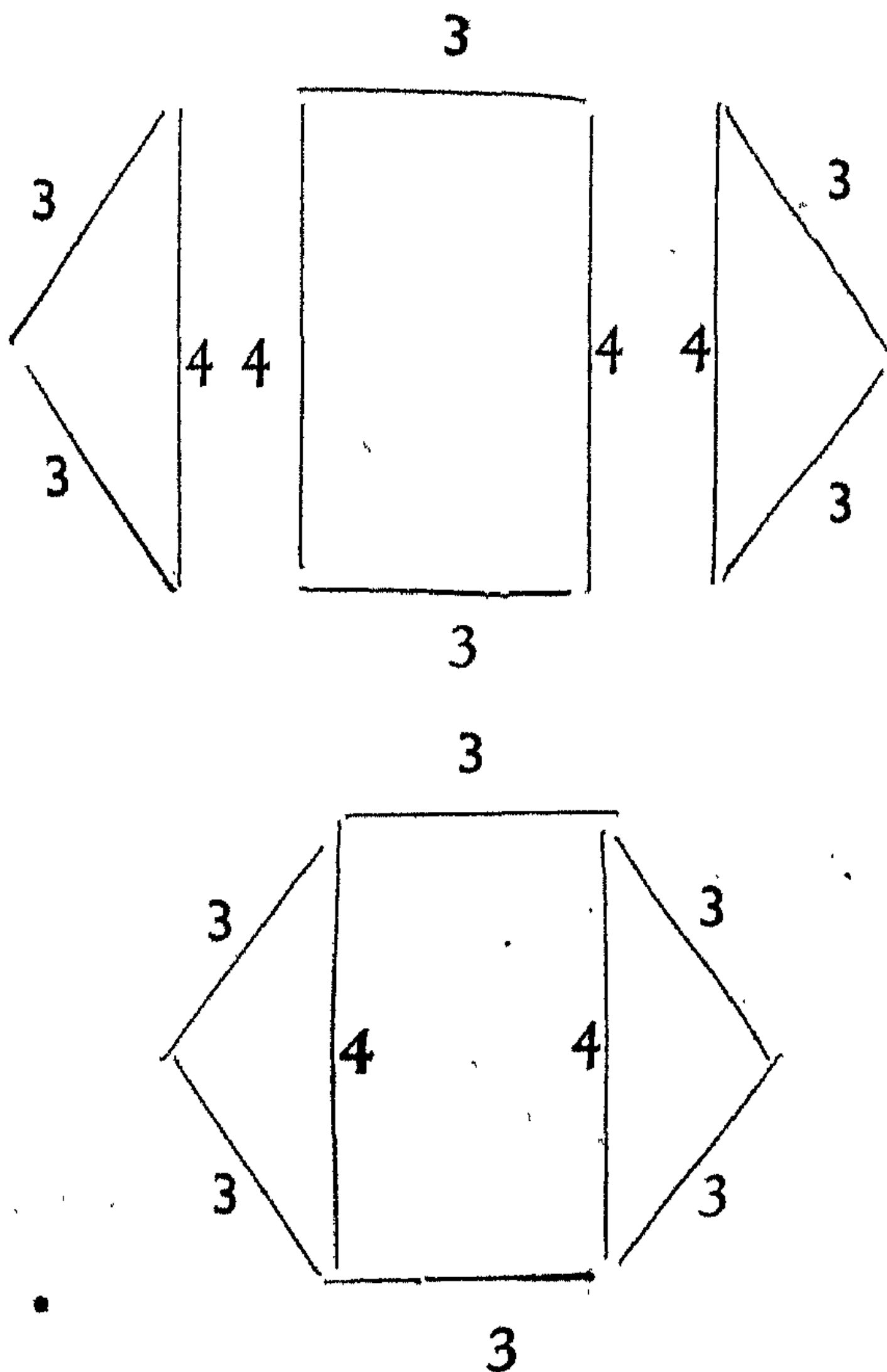
The qualities of the table plus the unknown equals the table.

The qualities of the board plus the unknown equals the board.

The qualities of the rose plus the unknown equals the rose.

The rose is red, has petals etc., and plus the unknown equals the rose. The unknown is the same in all, and it is the Self which is the Reality of them.

Here we have two isosceles triangles, and a rectangle.



Now, by putting these figures together we have a hexagon, which is like neither of the figures we put together. In the isosceles triangles and in the rectangle all the sides were not equal, but all the sides of the hexagon are equal. In the isosceles triangles

we could produce acute angles, in the hexagon we cannot.

Here we have put together figures which produce an entirely new figure in every respect.

Similarly we have $H_2 O$. Now it is easy to breathe oxygen and hydrogen, but put together, they produce water, $H_2 O$, which is entirely different. Hydrogen and oxygen are combustible, but this is not true of water.

This explains the phenomenon which is apparent and also shows that neither is the subject real nor the object real.

Vedanta says, all this is a mere play on words. What is the use of fighting over words? There is in reality **ONLY THE ONE SELF WHICH WE ARE, NOTHING BESIDES IT**, and since there is nothing besides the **SELF**, **YOU CANNOT CONSISTENTLY SAY THAT YOU ARE A PART**, but it must follow that **YOU ARE THE SELF ENTIRE. THERE IS NO DIVISION IN TRUTH. YOU ARE THE TRUTH NOW.**

OM! OM!

REPLIES TO SOME QUESTIONS ON VEDANTA

*At the Academy of Sciences,
on December 23, 1902.*

To-night there will be no regular lecture on any particular subject. Many people have been coming to Rama with all sorts of questions. Sometimes they are queer questions. Some of these questions will be taken up and a brief reply given to them. If any one of you, or any one in any part of America, has any question to ask on this subject, he may write his question on a bit of paper and send it to Rama. His question will be brought into this hall or some other place, where Rama may have occasion to speak, and will be dealt with in detail.

Before beginning these questions, it is

necessary to make a general announcement with respect to all sorts of questions that people may have in their minds. You know, the way with Indian philosophers is quite different from what it is with Europeans or Americans. When Indian philosophers take up a subject, they first give an exposition of it, and then all sorts of questions imaginable, all sorts of questions that could be asked, are taken up by them. Rama himself had to pass through all these stages ; Rama had all the questions before him which any body could have before him ; there is a sea of such questions and quibbles. Some of them are Rama's questions when he was five years old ; some questions that you bring up are questions which puzzled him when he was fifteen years of age. Others are the questions which engaged Rama's attention when he was twenty-five years of age.

Another thing is to be stated in reference to these questions. Some of them pertain to the most elementary stages of the development of the philosophical spirits ; others pertain to the secondary stage of

religious development ; others pertain to some other stage. Here comes to you a man who wants you to explain to him the 47th Proposition of the First book of Euclid. If you take up the Proposition at once and begin to explain it to him, and the man to whom you are explaining does not know the 46th, th 45th, or even the first Proposition, and is unacquainted with the axioms or postulates of Euclid, how is it possible for you to explain to his satisfaction the 47th Proposition ? If you take up the task and begin to explain, then in the very beginning, you will have to apply the 46th, you shall have to describe a square and the fellow does not know that, and then you will have to apply the 32nd Proposition, and the fellow does not know even that, and so you begin to explain to him the 46th and the 32nd. In order to prove them, you fall back upon the 16th, the 22nd, and so forth ; this will lead back to the first Proposition, and thus you are led back to the axioms and postulates. Every thing is in a state of confusion ; nothing is proved.

A science should not be attacked in a state of confusion ; it ought to be attacked systematically, with method, with order. This Vedānta Philosophy, this Religion, is a religion as well as a science. In Europe you have a conflict between Science and Religion, but this teaching which Rama brings to you reconciles them ; in fact it reconciles Philosophy, Science, and Religion.

This being the science of sciences, it ought to be approached systematically, with method and order. The few speeches that you have heard did not enter into this Philosophy at all. Not a single lecture has been delivered on the Vedānta Philosophy as such ; only the side issues have been considered ; preliminary or introductory speeches have been made. If Rama gets time to give you a clear explanation of this wonderful Science and Religion, all your doubts, all your questions will subside of themselves.

Some people are very impatient, and want to have an answer to their questions.

All right. We will take up a few of them. They are queer questions.

Last night, or the night before last, a man came, with this question. "What do you teach, sir?" "Have you got a soul? Do you teach the existence of a soul? Do you believe in a soul?" Rama said, "No ; I haven't got a soul." He was astonished.

"Oh! this is a diabolical religion ; he has not got a soul." What does Rama's answer mean, "I have no soul"? In America and in Europe, what is religion? It is something to furnish and decorate the drawing rooms with. Here are my wife, my children, a grand superb mansion ; here is my property and so many millions of dollars in my Bank ; all this I have, but I want something more. Being actuated by this spirit of accumulation, being given by this idea of grasping, accumulating and gathering, they want to accumulate, gather and grasp one thing more ; as a room could not be well furnished without the portraits of relatives, so I cannot be satisfied to be a man who has a fortune,

without having a little of religion. Let me have religion also along with the other things, but the other things must come first and this last of all.

You will excuse Rama if from his lips such words escape, as will not be relished by some. Rama respects Truth more than persons, and in respecting Truth he pays you real respect, because according to him ye are the Truth, and not this false self or body. The Truth compels Rama to make such statements. In the ordinary prayers, offered in this country, what use is made of God? How do people approach God? When the child falls sick, when the property is going to be damaged, when the body is going to suffer, then they come to God, roll their eyes, lift their hands:—"O God, That art in heaven, O God, That art on the skies," not even pitying God lest He should catch cold if he be in the clouds. "O God, That art there, have mercy on me and let my property be saved, let my body be restored, let my child be brought to health". Oh, is that religion? Is that religion? Here is

God believed in simply with the object that whenever there is anything wrong in the house, when the house becomes a little dirty, when the house is out of repairs, then this poor fellow comes down and sweeps your house. Is not that the use made of God? Is not religion kept only for low objects here? Is that religion? Here the primary thing is the body, the little self, the wife and the children; God is simply meant to be brought down to rub and scrub the rooms. Is this not really so?

Not in the whole of India, but with the really religious men at least, I will say in the light of these teachings, this Vedanta, it is different. Here in India the teaching of Christ which is faintly heard by the people, "Seek ye the Kingdom of Heaven and everything else will be added unto you," that teaching is most forcibly, with unmistakable emphasis, inculcated. It means the body, the mind, the connections, the property, the world, all these are renounced at the feet of the Beloved One. The wide world becomes the home, and to do good the

religion. Here the one thing needful, the one thing necessary is made all in all, and all other things are looked upon as accessories or the things of a foreign land. There in God is home realized. These outside homes are simply like inns or hotels. These people also have to attend to the needs of their wives and children, oh, but they take them at their worth. See the answer to the question, "Have you got a soul?" It is an irrelevant question. I have got a body." Then he says, "Have you got a soul?" Rama says, "I am the soul. I am that." What nonsensical stuff it is to say, 'Have you got a soul,' as if I were the body and the soul was my property. I AM the soul; I have a body, and I have the whole world.

Another man put this question to Rama, "Do you believe in God?" Rama says, "I know God." We believe in a thing we do not know, we believe in a thing which is simply forced on us, we believe in a thing which is not known to us. To believe in God, what does it mean? What do you know of Him? "I know God. I am He, I

am He.” Then he says, “God is within you.” Rama says the body and the world are within Him. I AM the God; that makes the whole difference. When a man dies, people say in this country, he gave up the ghost; Indians say he gave up the body. That illustrates the difference in the two different points of view. He gave up the ghost; as if his real self was the body and the ghost or the spirit was something tacked on; as if his self was the body and the spirit or the ghost was something foreign. The Indians say I am that, and I give up the body. Just as I change the clothes, I give up the body.

Here is another question:—“If God is all in all, why is there so much misery and affliction in this world?” You know, Vedanta says that God is everything. God is all in all; you are God, I am God. People ask, are you a part of God? No, no; God cannot be divided, God cannot be cut, God cannot be rent asunder, God cannot be scissored. You are no part of God; if God is infinite, then you must be the whole God, not a part of God.

Now the question is, if God is all in all, why should He put Himself in a state of affliction in one body, in a state of poverty in another body? Why should He bring plague and poverty in India and political freedom in America? Why should God make some body the possessor of four or five billions of rupees and another body poor, in a famishing, hungering state? Why should He do that? How unreasonable is He! Attempts are made even in this country, and in India, to satisfy the questioner, and most people resort to the doctrine of Karma, the doctrine of cause and effect, the doctrine that everybody is the master of his own destiny; that everybody creates his surroundings and environments of his own accord, and thus God is just; people make their own destiny, create their own fortune. Rama need not enter into the doctrine of Karma. This doctrine of cause and effect comes from India; and it is countenanced by Vedanta, but it concerns only the empirical universe; it concerns only the *phenomenon*. It does not go to the root of the question.

According to the doctrine of Karma, which explains transmigration and all that, the circumstances of your present condition are the outcome of your past desires and past actions. Thus, whatever circumstances, whatever environments, whatever fate or destiny you have, that is made by your past desires, past wills or wishes and your past actions. If you examine it, you will see that this doctrine simply shifts the difficulty. It does not answer the question thoroughly. Rama is not going to repudiate or demolish this doctrine. Rama approves of it and supports it, but he wants to bring out the other side of the question, the other phase, which is altogether ignored by people in America, or perhaps not altogether ignored, but kept in the background.

According to this doctrine of Karma, past actions have created the differences in your present circumstances. Then from this it follows that even in your past births, in your past lives, there was a difference in your actions, desires, and whims. There were some who were sick, some who were

poor, and some who were rich. To what cause were the differences in your past life due? The answer is that the differences in the circumstances in your past life were due to similar differences in the life before that. And to what cause were due the differences in the third life from this? They were due to the corresponding differences in the life preceding that. This doctrine makes the difficulty a million times more complex, because, according to this doctrine, we see that all your past lives, all your past births, even back to eternity, even up to the beginning—if there be a beginning—differences are even there; there is variety and conflict all along. Now the question is not answered, it is simply made more complex. Now the question comes with a multiplied force, it stands like this: “How is it that God from eternity should have kept up this difference? How is it that God from eternity should have made one rich at one place and another poor at another? Why should He have made one diseased at one place and another in perfect health at another? How unreason-

able it is! How is this difference justified?" Vedanta says this was a question which it had to put to you, not you to Vedanta. This is a question which you have to answer. The burden does not lie on Vedanta. It believes in unity, one-ness and at the same time explains this apparent variety.

For example, if there was a tyrant, and he had before him five different persons, different from himself, that man being in the place of God, and those persons being his creatures, servants, slaves, and if this man put one of these slaves into a dungeon, the second one into a beautiful garden, the third into a magnificent palace, the fourth into the toilet room, the fifth under a very heavy burden, and placed on his breast the mighty Himalayas; and kept them on his bosom all the time, and so on. What would you think of such a master? Cruel, unjust master! If God be different from his creatures, and makes one nation very happy and another very wretched, and if He makes one man very wealthy and another very poor, what will you think of

such a Master? Cruel, cruel! unjust, unjust! This is now the question which those, who believe God different from Mankind have to answer.

Vedanta does not believe God to be far away; one has only to close his eyes and see Him within.

Now see. Here is a master who goes into the garden at one time, into the mansion at another time, into the dingy dungeon at one time, and into the toilet room some other time, goes into the kitchen himself, and lives also under a burden himself. What will you call him? Is he unjust? No, no. He would be unjust if the people whom he kept in the dungeon, in the garden, in the mansion, or in the toilet room, had been different from him; but if it is he himself who resorts to the toilet, if it is he himself who goes into the other places, if it is he himself who does all these things, then he is not unjust. All the blame is taken off him.

Thus Vedanta says, this apparent variety, this apparent conflict, will be a

blame and blot on the face of God, if God were different from the people who suffer and from the people who are rich and poor. It is God Himself ; it is Rama himself ; it is I myself that am rich at one place, it is I myself that am in the dungeon, it is I myself that am fair and it is I myself that am ugly, in the garden I am, and in the deserted palace I am. Whom will you blame? Even the blamer I am. There is another thing to be said in relation to it.

It is very hard to preach Vedanta in this country where the word 'I' is used to denote the body or mind ; the people in this country are accustomed to say, "I have a soul," and they understand by 'I' the body, the mind, the intellect, the incarnate soul, or the reincarnated self. Never, never does the man who has realized Vedanta understand by the word 'I' the body, the mind, or the reincarnated body. This I am not ; If I am anything, I am God.

Here is a statement, I am a King, I am a master of horse, I am a Swami, I am an American, I am a Hindu. These state-

ments are of a different nature from the statement "I am God." Mark the difference. In the statement 'I am a king' the word 'king' is like a title; 'I am a master of horse,' the title 'master of horse' is like a robe put on. When we say 'I am poor' poverty is something and I am something else; poverty is like a robe put on. Well, the Hindus say I am God; but beware, the word God is not a title, it is not a robe, it is not an attribute, that you put on keeping yourself the same little false ego, and putting godliness on yourself like a robe. The Indian does not mean that, when he says "I am God." His statement is like this. This snake is a rope. Here is a man who in the dark mistook the rope for a snake. . There was a coiled rope lying on the ground and he took it to be a snake, got frightened and fell down. Somebody comes and says. "Brother, brother, your snake is a rope." What is the meaning of that? The meaning is that what you mistook to be a snake is not a snake, it is a rope. This is not a statement of the same sort as I am a king. Here the word

'snake' is not an attribute; the word 'rope' is not an attribute; if you had made the statement 'this' snake is black,' the word 'black' would have been an attribute of the word 'snake'. But when you say that the snake is a rope, the rope is not an attribute. Mark it please. It seems to be a little difficult to grasp, but understand it once and then you have no right to bring in objections; understand it aright. 'The snake is black' is one kind of statement, and 'the snake is a rope' is quite another kind of statement.

Similarly, 'I am godly,' 'I am an angel,' is one kind of statement, and when the Hindu says, 'I am God,' that is another kind of statement. When he says 'I am God,' it means that I am not the body; what you are taking me to be, that I am not. You mistake me to be flesh and blood, bones and muscles, but it is not so. I am not the bones, not the muscles, not this little three-and-a-half cubits (quarantine), I am not the mind, nor the intellect. I am the Fountain-head, I am the real Force, the real Thing-

in-Itself, the real God, the real Power. That alone I am; I am nothing else.

Again the people wish to bring God before their tribunal, to say, God did that, as if He were an ordinary person like themselves and could be brought before them and taken to task just like an ordinary person.

The cause of all these doubts and objections may be illustrated by a story.

There was an oil-vendor in India. He kept in his house a very beautiful parrot. One day this oil-vendor left his shop and went out to some place. His servant also went out on some other errand. The parrot was there in the shop. In the absence of the oil-vendor, there came up a big cat. At the sight of the cat, the parrot got frightened. It was in the cage, but it got frightened and jumped up; the parrot fluttered his wings, and jumped this way and that way until the cage, which was hanging on the wall, slipped down and fell upon a jar full of very precious oil. The jar was broken and all the oil was spilt. After a while came up the oil-vendor, and being very

angry, he lost his temper, seeing that his precious oil was spilt. He got annoyed with the parrot; he thought that it had done some mischief, he was beyond himself with rage and could not keep his temper because the parrot had thrown down the cage upon the jar and had caused him a loss of about 50 Sh. He opened the door of the cage and just snatched all the plumes from the head of the parrot. The parrot was made bald; no crest was left on its head. The head of the parrot was bleeding. The parrot did neither speak nor entertain the master for two weeks. The master was very sorry for what he had done. After two weeks, there came a customer to the oil-vendor's shop. This customer was bare-headed at that time, and he was also bald-headed. The parrot laughed a hearty laugh; it was very happy to see another companion. Then the master asked the parrot what was the cause of his hilarity, what made him full of joy, and the parrot said, "Oh, I thank God I am not the only servant of an oil-vendor. This man also

must have been the servant of an oil-vender, otherwise how could he lose the hair on his head, and how could he become bald, if he had not been the servant of an oil-vendor?’

Exactly the same kind of reasoning some people employ. They think that all the works they perform, all the duties they discharge, everything they do, is with some kind of motive or other. They do with some kind of selfish desire or premeditation. They say that God created the world; He also must have done that with some kind of motive or other, some kind of desire or other, some kind of premeditation or other. This is a mistaken way of arguing. This is making God limited. Why, you call Him Infinity and yet you want to drag Him to the level of an ordinary human being. It won't do.

This same question, Why did God cause this difference, was put to Rama in different language by another man, “If I am everything, why should I suffer?” Rama simply asks you this, “In your dreams,

are you not everything around you?" You are everything. In your dreams, the mountains, the rivers, the forests and the sandy deserts, are all your own doings, your own working, your own handiwork, your own workmanship, and yet in your dreams a lion comes up and begins to devour you, there comes up a snake and bites you, there comes up a some thing like bugaboo and that frightens you. Is it not so? And yet you are the lion, you are the tiger, and you are the snake.

There was another question put:—"If I am God, why do I not know every thing?"

You know, Rama preaches that you are God. Rama asks, "Brother, if you are not God, what are you? Let us know." He said, "I am this body." Alright. If you are simply the false personality, if you are this body, let us know the number of hairs on your head. Is not the head yours? He said, "Yes." If the head is yours, please do tell us the number of hairs you have on your head. Do tell us how many bones you have. (This man knows nothing about

Anatomy). How many muscles? Did you not take food this morning? Then let us know where is the food that you took this morning. Is it in the bowels? Is it in the kidneys, stomach, lungs? Where is it? He could make no answer. Then Rama says, you cannot tell the number of hairs on your head, and yet the hair are yours. Whether you can tell the number of bones and muscles you have or not, the bones and muscles are yours. Whether you can tell where the food is that you took this morning, whether you can tell that or not, the body is yours. You have taken the food, nobody else has taken it. Similarly, whether your intellect be able to tell the number of stars in the skies or not, all the stars are yours. Whether or not your intellect be able to tell what is passing in England at this moment, still England is yours. Whether you be able to tell or not what is going on in the planet Mercury, the planet Mercury is yours. If you cannot tell these things, it does not follow that they are not yours. Who is to tell these things? To tell these things is

the work of that which is finite. You can tell what that picture is (pointing to a picture on the wall), because you are aware the picture is here. You are not the picture; the subject and the object are different. You tell what is that picture because it is different from you, the word 'you' being taken in its false sense. But if you are that, if you are everything, if there is nothing else beside you, if you are Infinite, if there is nothing else which can limit you, who will tell about you? Thus telling and seeing stops there. It cannot reach there. No words can reach there.

Another man put this question, "What denomination do you belong to? Are you a Hindu, a Brahmin?" Rama said, "No." "Are you a Christian, a Jew; what are you? To what denomination, to what religion, to what creed do you belong?" If a thing belongs to somebody, it is his property; an inanimate thing or an animal belongs to somebody, and these things are the property of somebody, or belong to somebody. Oh, Rama is not an inanimate something; Rama

is not like property that he should belong to anything; he is no animal. Why should he belong to anybody? The wide world belongs to him, America belongs to Rama, Rama is your own Self. All of you belong to Me, and India also belongs to Me. Christianity, Mohammedanism, Judaism, Hinduisim, Vedanta all belong to Me.

Small souls may sell their liberty but never shall you.

People say that in this country they are free; political freedom perhaps they might have, but Ah! the religious slavery, the social slavery of America!! Rama brings to you independence, freedom, freedom of thought, freedom of action. The religion that Rama brings, some people nickname Vedanta; but no nickname ought to be applied to it. The true Vedanta is not confined to the Vedas only. It is in your hearts. So once for all Rama wants to let you know that Rama is not an Indian only; Rama is also an American; take not Rama as a Hindu alone, Rama is also a Christian; take not Rama

as a slave of this creed or that dogma. Rama is your own Self, Independence itself.

Another man came and said, "Well, if you are God, if you are like Christ, Christ did this and that; Christ worked this miracle; please do this miracle for us, then we will believe in you." Rama says, "Brother, Brother, Christ worked miracles and was not believed in; He was persecuted, nailed to the cross. Can miracles make you believe? Not at all."

Again, what is miracle working? What is all that? If this body worked all the miracles in the world, that would not add an iota to My Godhead. I am not this body; I am your own Self. What; if this body works miracles? That body is not working miracles, but I am that also. If this body works miracles, you will make a God of this body, which is the worst part of it; you should not do this. Rama wants you to make a God of your own Self. Do not make a God of this body. Rama does not wish to take away your freedom by working miracles and imposing this

particular personality on you. Rama should not enslave you and take away your independence, as was done by the previous prophets.

You want this body to work miracles, but this body I am not; I am the same God that has already brought out this whole miracle of the world; the same am I. This wide world is my miracle, the same am I whose workmanship this whole universe is.

There was a boy who used to serve in the house in which this body used to live in India. That boy remaining all the while in contact with Rama, was one day walking on the top of the high mansion, and was shouting aloud, "I am God, I am God, I am God." There were some people in the other houses next door to the house, on the top of which he was shouting. They spoke to him, "What are you raving, what are you saying? Do you say, you are God? If you are God, do jump down from the roof and let us see whether you are hurt. If you are not hurt, then we shall believe in

you as God; if you are hurt, we shall kill you; we shall persecute you. Why are you speaking that way? This profane language you have no right to employ."

The boy, full of Divine madness, spoke out, "O my own Self, I am ready to jump down; I am ready to take a leap into any abyss that you may point out; I am ready to jump into any ocean that you may indicate, but kindly let me know the place where I am not present already, because in order to jump down, we ought to have some spot where we can jump down and where we are not present already. Let me know the place which is void of Me, where I am not present already. I am the God of gods. Do point out to Me the place where I am not present already and I will jump. How can He jump who already permeates the whole? He alone can jump who is limited, who is present here and not there."

Then the gentlemen who had asked him to jump down said, "Oh, are you that God? Are you that God? You are the body." The boy said, "This body is

made by your own imagination; this body I am not. Your questions and objections cannot reach Me; they reach only your imagination. Similarly, how can He jump, or how can He do such things who is already all-permeating? There is not a single spot where He is not present already. The same am I. The same am I. If I be present only in this body and not in that, then of course I ought to work worldly miracles through this body in order to make good my claim to Godhead. All the bodies are Mine; ready made they are Mine. I have simply to take possession; I have to make nothing, everything is made by Me.

Another man came with this question. "What is your attitude towards the Vedas? What do you think of them? Rama says, "We approach the Vedas in the same way that we approach Chemistry." "Do you believe in the Vedas?" Rama says, "I know the Vedas. I recommend them to you." "Shall we regard the Vedas in the same way as we do the Bible? Rama says, "You are making a wreck of the

Bible. Do not approach the Vedas in the same way; approach the Vedas as you approach a work on Astronomy or Chemistry. Do not believe in everything implicitly, with a blind faith, as some Hindus do."

Rama says, "As you take up a book on Chemistry, you do not believe in the results of Chemistry because they are laid down by Lavoisier or by Liebnitz; do not take these things on authority; a faith that is founded on authority is no faith. Try the experiments yourself; verify them yourself and approach them in a true scientific way, not selling your independence, keeping your own freedom; read them in this way, and then alone will you be able to enter into the spirit of the Vedas, otherwise you will always miss the point. The teaching in the Vedas is not afraid of any criticism, of any questions or doubts. Let all your Western Science examine them; let your Western light (light always comes from the East you remember, but suppose this is Western light) come with its startling rays and let a flood of this light bath the fairy

face of the Shruti; there is not a single dark spot, there is not a single black mole to be found on the fairy face of the Shruti. The Vedas are not in conflict with Science; your present day discoveries and inventions are simply washing the feet of the Queen of Shruti. They are serving the cause of Vedanta more and more.

All the people who have studied the Vedas with an unprejudiced mind have paid their tribute unto them. Schopenhauer, a philosopher who was never prone to praise any other philosophy, Schopenhauer, who poured forth all sorts of abusive language on all the philosophies but his own, that Schopenhauer when speaking of the Vedas says, "In the whole world there is no study so beneficial and so elevating as that of the Upanishads (Vedas). It has been the solace of my life, it will be the solace of my death."

Max Muller, while commenting upon this assertion of Schopenhauer's, says, "If

* That Part of the Hindu Scriptures which is believed to be revealed by God or whatever is heard from a realised soul.

the words of such an independent philosopher require any endorsement, with my life-long study of all the religions in this world, and all the systems of philosophy of Europe, I am ready to humbly endorse this experience of Schopenhauer's."

"If Philosophy is meant to be preparation for a happy death, I know of no better preparation for it than the Vedanta Philosophy (*viz.*, the Philosophy of the Vedas).

Another man came with this question. "Look here. Your Vedanta is confined only within the narrow limits of India." These questions that are now to be discussed are very important and very interesting. He says Christianity has spread over the whole world. Christianity prevails over the whole world, while your Vedanta is confined within the narrow limits of India, and is only the religion of the educated classes, not of the masses. Rama says that it would have been a great deal better if Christianity had really ruled the nations, if Christianity were really prevalent in Europe, it would have been a matter of

great delight to Rama; but it is not Christianity that is prevalent in Europe or America; it is Churchianity. It is Churchianity and not Christianity.

And again, if you think that real Christianity has spread over the masses, and that is a great argument in its favour, then brother, be not misled. Satan's religion has more adherents to it than Christianity. Vice, evil desires, enmity, hatred, passion, sensuality, this is Satan's religion you know, and Satan's religion is more prevalent than Christianity is.

A man in the House of Parliament in London, who was a great orator, was hooted. Do you know what words he spoke afterwards? He said, "What, if you have the majority on your side." He spoke to the opposite party, "Opinions ought to be weighed, they ought not to be counted." Majority is no proof of truth.

There was a time when Galileo upheld the doctrine of Copernicus; he said that the Earth revolves, not the Sun. He was in an awful minority, alone he was. The

whole wide world was against him, all the majority was against him. But what is the truth now? Is the truth with the minority, or with the majority? Majority and minority are nothing. There was a time when Roman Catholicism had all the majority on its side; there came a time when the majority fell on the other side. There was a time when Christianity was confined to a small minority of eleven disciples. There came a time when this Christianity or Churchianity had the apparent majority on its side. Majority and minority are nothing. We stand on the rock, we stand on the truth, and the truth must out.

Another man said, "Look here, why are the Christian nations making all the progress in the world? The Christian nations are the only nations that have progress and civilization." Rama says, "Brother, if Europe and America are ahead of India and China and Japan in political and social matters, that is not due to Christianity. Use no false logic. If all the civilization and all the scientific progress

were to be attributed to Christianity, then please let us know when Galileo made that little discovery, how he was dealt with by Christians? How he was treated by Christians? Bruno was burnt. Who burnt him? Christianity, Christianity. Huxley, Spence, and Darwin lived in the very teeth of your Christianity. Their discoveries and progress and independence of spirit were not engendered and encouraged by Christianity; they are living in spite of all the crushing influences of Christianity. What was the fate of Schopenhauer? Do you know how he had to live? Schopenhauer had to make just as great a sacrifice as Christ. Christ died for his convictions and Schopenhauer lived for his convictions and you know, to die for your convictions is easier than to live for them. Do you know what it was that checked the independent spirit of Schopenhauer? In his later books he lost that force and vigour which characterized him in his earlier writings. The feebleness and weakness in the philosophies of Hegel and Kant were due to the influence

of Christianity. Do you know how Fichte had to give up his Professorship and was driven out of his country? How was it? That was Christianity. From the very beginning all progress has been made in spite of Christianity and not by Christianity. Do not misjudge things.

An Anglo-Indian who had lived in India for some time, on coming back to England, was boasting to his wife about his valour and strength. They were living at their country house, and there appeared a bear on the scene. This Anglo-Indian jumped up to the top of an adjoining tree. His wife took up a weapon and killed the bear, and then he came down. Some other people came to where they were, and asked, 'Who killed the bear?' He said, "I and my wife have killed the bear." But it was not so. Similarly, when the thing is done by others, to say that it is done by me, or it is done through Christianity, is not true.

All progress in Science, all progress in Philosophy in Europe and America, all these discoveries and inventions are due

to the spirit of Vedanta being put into practice. Vedanta means liberty, freedom. They are due to the spirit of freedom, the spirit of liberty, the spirit of independence, the spirit of standing above bodily needs and wants. All this progress is due to that, and that is Vedanta unconsciously put into practice. You might call it true Christianity also. True Christianity is not different from Vedanta, if you properly understand it. They say, we have wiped slavery from the face of the Earth, and we have made many reforms. Rama says, 'Brothers, brothers, slavery was removed; oh, how much does Rama wish that slavery had been removed. If we accept this statement that slavery is done away with, then the removal of slavery is not due to Christianity. If there were something in Christianity which would remove slavery, why did not Christianity remove slavery during the previous 1700 years? There was something else. People had come to America; European nations were going from place to place; they were coming in contact with other

nations, they were being educated, and they were being made broader-minded. This is practical Vedanta. That was the cause of removing slavery, and not Christianity. The political and social circumstances stirred up the hearts and souls of men. If you ascribe good things to Christianity, then Inquisitions, the burning of witches, guillotine,—and you know what Inquisition is, it reigned supreme even in San Francisco at one time, oh horrible! horrible!! taking out the blood from the breast, Rama need not enter upon all that—to what are these to be ascribed?

Rama is going to skip over many questions and answers. We will take them up at some other time.

One more question, “Why is India politically so low?” They say, the cause of India’s fall is Vedanta. Far from it. The cause of India’s fall is lack of Vedanta. You know, Rama has told you that he belongs to every country. Rama does not come as an Indian, as a Hindu, as a Vedantist. Rama comes as Rama, which

means all-prevading. Rama does not want to flatter you or to flatter Indians. Rama does not take a stand on India or America or anything; Rama stands on "the truth, the whole truth and nothing but the truth," and on that ground, from that stand-point, Rama says whatever he says. Rama does not want to flatter India or to flatter America. The truth is that so long as Vedanta was prevalent among the masses of India, India was at the highest point of her glory; she reigned supreme, and was prosperous. There came a time when this Vedanta fell into the hands of a particular class, and then it was not allowed to reach the masses of India, and there began India's fall. Vedanta was not allowed to reach the masses; the Indian masses began to believe in a religion—"I am a slave, I am a slave, I am Thy slave, O God." This religion was imported into India from Europe. Here is a statement which will astonish the so-called historians and philosophers, which will astonish Europeans, but this is a statement which Rama does not make without

thought. That is a statement which can be proved, demonstrated with mathematical certainty. The religion which wants us to look down upon the Self and to condemn the Self and call ourselves worms, vermins, wretches, slaves, sinners, was imported into India, and when it became the religion of the masses, there began the fall of India. And what about the Europeans and Americans? The Europeans believe also in their slavery,—O God, we are Thy slaves! Why did they not suffer the same degradation as the Indians suffered from the political and social stand-points of view? This will be illustrated by a story which is often referred to by Naturalists and writers on Evolution. They say that sometimes weakness becomes the cause of survival; it is not always the fittest that survive, OM.

A large number of locusts were flying in a certain direction, and some of the locusts lost their wings and fell down, and the remaining locusts that were healthy went on, but when they reached a hill, the hill was on fire, and all the locusts perished.

Here the weak survived and the fittest perished.

When the Indians say a thing, they mean it; they are sincere, and they made religion everything. They were the same inside and outside; when they prayed, "O God, O God, I am Thy slave, O God. I am Thy wretched slave, O God, I am a sinner." When the masses in India began to pray that way, they were sincere, and according to the Law of Karma, the inexorable, unrelenting law of Karma, they had to see their own desires and wishes fulfilled; and their desires and wishes were fulfilled. They were made slaves. By whom? They were made slaves by God, you say. Has God any shape? Has God any figure? This God in His shapeless form could not come and rule them. God came. What God? The Light of lights, the White One. The White One came in the fair skin of Englishmen and made them slaves; thus it was. It was misunderstood Christianity, or misunderstood Churchianity that wrought the downfall of India.

Go and see the state of affairs in India, and you will be convinced of what Rama tells you. If you believe only what other Swamis or what other Sadhus of India tell you, you will be misled. The cause of India's fall is simply want of Vedanta. And why did not the same slavish feeling bring about the slavery of Europeans? The Europeans care more for riches than for religion. In their prayers, in their religious matters, as was shown to you before, God is meant simply as an extra. He has to sweep and cleanse their rooms; religion was meant only to serve as a picture or portrait to decorate the drawing rooms. The prayers that came from the heart and from the real soul were not the prayers for slavery but for wealth, prosperity and worldly gain. So they rose. This is according to the law of Karma. History tells us that so long as Vedanta was prevalent among the masses of India, she was prosperous.

The Phoenicians were very powerful at one time, but could not march against

India and conquer it; the Egyptians were very high, but they could not bring India under their sways. Persia reigned supreme at one time, but did not dare to cast one inimical glance at India; the Romans whose eagle flew over almost all the world, the Romans who had the whole of the known Earth under their sway, those Roman Emperors did not dare bring India under their sway. The Greeks, when they rose to power, for centuries and centuries could not cast one evil eye upon India. There came up a man called Alexander, miscalled Alexander, the Great. He went to India. In those days the spirit of Vedanta was yet prevalent among the masses, it was not taken away from them. He had conquered, before going to India, the whole of the world that was known to him. The mighty Alexander who had all the Persian forces to reinforce him, had all the Egyptian forces on his side, that Alexander goes to India and is encountered and frightened by a small Indian prince called Porus. This Indian prince brought this Alexander, the Great,

low, and made all his armies go away. All the forces were worsted and Alexander, the Great, was compelled to retreat. How was it? Those were the days when Vedanta was prevalent among the masses of India. Do you want to have proof of that? As a proof of that, read the accounts of India left by the Greeks of that day; read in History what the Greeks of that time, the companions of Alexander, wrote about India. You will see that practical Vedanta was prevalent among the masses and the people were strong. Alexander, the Great, had to turn back.

There came a time when an ordinary robber, called Mahmud Gaznavi, seventeen times plundered India; seventeen times he took off all the wealth that he could lay his hands on from India. Read the accounts of the masses in those days, and you will see that the religion of the masses was exactly at the opposite pole to Vedanta. Vedanta was prevalent, but, only amongst the chosen few. The masses had given it up, and thus was India brought low.

They say that you preach Renunciation, and Renunciation must make us poor. Oh, far from it. It is true that in order to learn Vedanta, you have to retire into the forests, you have to go into the deep recesses of the Himalyan woods. But never does Vedanta inculcate that you should lead the life of an ascetic. Never, never. Their retiring into the woods is just like the going of students to a College. Is it not true that in order to learn any Science or Philosophy, you should isolate yourself, you should live at a place without any harassing circumstances about you? You ought to live in a place where quietly and silently you may prosecute your studies. Thus if the Indian retires into the forest, and if he goes into the woods that is simply to keep himself in such places where he may thoroughly master the Science of sciences, where he may thoroughly realize the true spirit of Vedanta. You know Vedanta is an Experimental Science like Chemistry. In Chemistry you cannot make any progress unless you make corresponding experiments.

Similarly, what can a man know of Vedanta who does not perform spiritual experiments alongside the intellectual training that he gets. Thus in order to try these spiritual experiments and gain the intellectual knowledge, people have to retire into the forest. The forest are like the Universities and Colleges. Having acquired this knowledge, they come down into the world and preach it, and apply it in everyday life, and let people know how they can work this system of Philosophy into practice. They come down to teach it. You know during the five years every Brahmin or Hindu had to pass in the forest, he acquired this knowledge, and having acquired it, he had to come down into the world and work there, and some of them had to take up the ordinary worldly duties. Not everybody has to take up the order of monks after acquiring full knowledge of Vedanta. It is just like many a student who passes the Master of Arts Examination or who takes the Doctor of Science Degree, but all of whom are not expected to become

Professors. Some become Magistrates, some great Merchants, and some of them become Professors also.

Similarly, to acquire Vedanta, to acquire and thoroughly realize it is to put you in a state where the whole world may become to you a heaven, a garden, where the whole universe may become to you a paradise, that life may become worth living for you. They misrepresent Vedanta who say that it wants every body to become an ascetic. No, no. The outward order of monkhood is like taking up the Professor's profession after passing the Doctor of Science Examination.

We see again that this Vedanta was preached by men who were actively engaged in wordly life. Brother! Vedanta is no pessimism. They misrepresent it, who say that this religion is pessimism. Far from it. It is rather the highest pinnacle of optimism.

Vedanta tells you that if you launch your body into the ocean of the world without a rudder, without a compass,

without oars or without sails, without steam or electricity, you will necessarily make a shipwreck, of your life. You throw yourself at the mercy of all sorts of winds and storms. Vedanta says that the world is full of misery and wretchedness because of Ignorance. Ignorance only is sin; Ignorance is the cause of all your wretchedness. So long as you are ignorant, you are miserable; and Vedanta says if you remove this Ignorance, if you acquire the perfect knowledge, if you know the true Atma, all the dungeons become paradise for you. Life becomes worth living, never worrying, never bothering about anything, never thrown off the balance, never losing your presence of mind, never crest-fallen or sad or wearing a long face. Is not that desirable? Is not that the very Truth? Vedanta is not pessimism. It says, "O people of the world, you are making a veritable hell of this world. Acquire knowledge, acquire knowledge." That is the position of Vedanta. No pessimism at all.

And you see, this Vedanta has been

preached by people who lived in the world, people who were far from being ascetics; but who were still men of Renunciation.

Once a great Indian prince was going to give up his worldly duties and was about to retire into the forest. His preceptor, an ancestor of this body, preached this Vedanta unto him, and having acquired the secret of Renunciation, after becoming a true man of renunciation, lived in the world as a mighty Emperor.

A great warrior, Arjuna, who was the hero of the battle of Kurukshetra, was about to give up his worldly action, his duty required him to fight, and he was going to give that up, he was going to retire, he was going to become an ascetic, he was about to do that, and there came Krishna. Krishna preached Vedanta to Arjuna, and it is this Vedanta properly understood, which braced up the courage of Arjuna, which infused energy and power into him, which breathed a spirit of life and activity into him, and he rose up like

a mighty lion, and there he was the mighty hero.

Vedanta fills you with energy and strength, and not weakness. In the Vedas is a passage which says that this Atma, this Truth, can never, never be achieved by a man who is weak. It is not for the weak; the weak-hearted, the weak of body the weak in spirit can never acquire it.

A great king gave up his kingdom and retired into the forest where he acquired true knowledge, and after acquiring perfect knowledge, he went back and took possession of the throne. The throne was decorated by his presence only after he had acquired this perfect knowledge, and not before.

If by renunciation is not meant asceticism, what is renunciation then? That is a sublime subject. It will be taken up at some other time.

Here is a passage from the Hindu Scriptures. Some people say that the Hindus do not eat meat because they think that God is everywhere. The Hindus

do not eat meat, the Vedantins do not eat meat, it is true, but this is not the reason. The reason is something else. There is no time left now to enter into that.

In the Upanishad (Katha) there is a passage. It is translated into English thus:—

“If he that slays thinks ‘I slay’; if he
Whom he doth slay, thinks ‘I am slain,’ then
both know not aright! That which was life
in each cannot be slain, nor slay?”

MAYA OR THE WHEN AND THE WHY OF THE WORLD

Lecture delivered in January, 1903.

Golden Gate Hall, San Francisco

The Ruler, Governor, Controller of
Maya in the form of ladies and gentlemen:—

The subject of to-night's discourse is
Maya. This is a subject which superficial
critics look upon as the weakest point in
the Philosophy of Vedanta. To-day we
shall take up that weakest point. All those
philosophers and thinkers, who have
studied the Philosophy of Vedanta, say
unanimously that if this Maya could be
elucidated, then everything else in Vedanta
would be acceptable, everything else in it
would be so natural, so plain, so clear, so
beneficial and useful. This is the one [hitch,

the one stumbling block in the way of the students of Vedanta. This is a vast subject. In order that we may exhaust it thoroughly, about ten lectures ought to be devoted to this subject alone and then can the subject be placed on such a clear, lucid basis that no doubt or question under the sun or on the face of the earth would be left unanswered and unmet; every thing can be made plain, but it requires time. Hurrying readers and hurrying listeners are not expected to understand that thoroughly.

The question is, 'Why this world? whence this world? or to put it in Vedantic language, 'Why this ignorance in the universe?' You know, Vedanta preaches that this universe is unreal, is merely phenomenal. Ignorance is not eternal. All these phenomena are not real or eternal. The question comes, 'Why should this ignorance be?' Why should this ignorance, which is the cause of these phenomena, or this Maya, which is at the root of all this *meum* and *tuum*, difference and differentiation, why should this Maya or ignorance

overpower the true Self or Atma? Why should this Maya or ignorance be more powerful than God? This is the question.

In common language, in the language of other philosophers and theologians, the question is, 'Why should this world exist at all?' Why should God have created this world? Vedanta says, "No, brother, you have no right to ask that question. There is no answer to this question." Vedanta plainly says, there is no answer to this question. Vedanta says, we can prove it to you experimentally and directly that this world, that you see, is in reality nothing else but God, and we can show to you conclusively through experiment that when you advance high enough in the realization of the Truth, this world will disappear for you; but why does this world exist at all? We desist from answering that question. You have no right to put that question. Vedanta plainly confesses its inability to answer that question, and herein all the other theologians and dogmatizers and all superficial philosophers

come forward and say, "Oh, oh, Vedanta Philosophy is imperfect, imperfect, it cannot explain 'the why and the wherefore of the world.'" Vedanta says, "Brother, examine the answers that you yourself give to the question 'the why and wherefore of the world,' examine them carefully, and you will see that your answers are no answers at all. It is mere waste of time to dwell upon that question, sheer waste of time to dwell upon that question, sheer waste of time and labour. It is letting go a bird in the hand in search of two in the bush. They will fly away before you reach them and you will lose the bird in your hand. That also will fly away. Vedanta says, all Philosophy and all Science must proceed from the known to the unknown. Do not put the cart before the horse; do not begin from the unknown and then come to the known.

There was a river flowing, on the banks of which some people were standing and philosophising as to its origin. One of them said, "This river comes from rocks,

from stones, from hills. Out of hills, water gushes in spring, and that is the cause of this river." Another man said, "Oh, no, impossible. Stone are so hard, so tough and so rigid and water is so liquid and soft. How can soft water come out of hard stones? Impossible, impossible. Reason cannot believe that hard stones are giving out soft water. If stones could give out water, then let me take up this piece of stone and squeeze it. Out of this no water flows. Thus the statement that this river flowed from those mountains is absurd. I have a very good theory. This river flows from the perspiration of a big giant somewhere. We see every day that when a person perspires, water flows from his body. Here is water flowing; it must have flowed from the body of someone who is perspiring; that is reasonable, our intellects can accept it. That seems to be plausible, that is all right." Another man said, "No, no, it is somebody standing somewhere who is spitting and this is the spit." Another man said, "No, no. There is somebody who

is vacating his water, making water, and this is the cause of the river.'

Now, these people said, "Look here, look here, all these theories of ours are feasible, all these theories of the origin of water are practical. Every day we see such things. These theories about the origin of the river are very plausible, are very feasible, seem to be good and grand, but the theory that water flows from stones, the ordinary intellect of a man who has never seen water gushing out from stones, who has never been on the mountains, will not accept, and yet it is true." And on what does the truth of this theory rest? On experience, on experiment, on direct observation.

Similarly, the origin of the world, why this world and whence this world, the origin of the stream of this world, the origin of the stream of the universe, the river of life, the origin of this is described differently by different people. The origin of the world, according to people of that kind of intellect which ascribed the origin of the river to spittle and to perspiration, is

taken to be something of the same sort as they observe every day around them. They say, "Here is a man who makes boots, the boots could not be made without somebody with some intention or design of making. Here is a man who makes a watch. Now the watch could not be made without somebody with some intention or plan or design of making it. Here is a house. The house could not be made without somebody having the plan and design. They see that every day, and then they say, 'Here is the world. The world could not have been made without some kind of person of the same sort as the shoemaker, the watchmaker, the house-maker, and so there must be a world maker, who makes this world, and thus they say that there is a personal God, standing upon the clouds not taking pity upon the poor fellow that he might catch cold. They say some personal God must have made this world.'"

Their argument seems to be very plausible, very feasible and very reasonable. It seems to be of the same sort as the

arguments of those people who said that the river flows from perspiration of somebody, who looks upon the origin of the river to be of the same sort as the water coming out of the bodies. The world also must have been made by somebody.

Vedanta does not propose any theory of that kind. No, no, it does not. Vedanta says, see it, make an experiment, observe it, through direct realization you see that the world is not what it appears to be. How is that? Vedanta says, so far I can explain to you that the water is coming out of those stones. How the water comes out of the stones, I may or may not be able to tell you, but I know the water comes out of stones. Follow me to that place and you will see the water gushing out of the stones. If I cannot tell why the water comes out of the stones, do not blame me; blame the water, it is coming out of the stones. I am unable to tell you how the water comes out of the stones, but it remains a fact, you can verify it yourself.

Similarly, Vedanta says whether or not

I am able to tell you why this Maya or ignorance is, it remains a fact. Why it came I may not be able to tell you. This is a fact, an experimental fact. The Vedantic attitude is merely experimental and scientific. It establishes no hypothesis, it puts forth no theory. It does not claim to be able to explain the origin of the world ; this is beyond the sphere of intellect or comprehension. That is the position of Vedanta. This is called Maya, Why does the world appear? Vedanta says, because you see it. Why is the world there? Vedanta simply says, because you see it. If you do not see, there is no world. How do you know that the world is there? Because you see it. Do not see, and where is the world? Close your eyes, a fifth of the world is gone; that part of the world which you perceive through your eyes is no longer there. Close your ears and another fifth is gone; close your nose and another fifth is gone. Do not put any of your senses into activity and there is no world. You see the world and and you ought to explain why

the world is there. You make it there. You should answer yourself. Why do you ask me? You make the world there.

There was a child. It saw in a mirror the image of a little boy, his own image, and somebody told the child that in the mirror there was a very beautiful dear little child, and when he looked into the mirror, he saw a dear little boy, but the child did not know that it was his own reflection, he took it to be some strange boy in the mirror. Afterwards, the mother of the child wanted to persuade him that the boy in the mirror was only his own reflection, not a real boy; but the boy could not be persuaded, he could not understand, that in the mirror there was not really another boy. When the mother said, 'Look here, here is a mirror, there is no boy in it,' the child came up to it and said, 'O Mamma, O Mamma, here is the boy! why! the boy is here.' When the boy was saying, 'here is the boy', in the very act of saying, 'here is the boy,' he cast his own reflection in the mirror.

Again the mother wanted to persuade him that there was not a real boy in the mirror; then again the boy wanted to have a proof or demonstration. The boy went up to the mirror and said, 'Look, here is the boy,' but in the very act of proving that there was no object in the mirror, the boy put the object in the mirror.

Similarly, when you come up and say, 'why the world, whence the world, how the world,' the very moment you begin to investigate the origin and the why and wherefore of the world, that very moment you put in the world there, you create the world there. So how can you know the origin and wherefore of the world? How shall we know its origin? How shall we know beyond it? How shall we transcend it? This ought to be made more clear, from both the microcosmic and metaphysical standpoints. Some say that a mundane god created the world, that there is a creator standing somewhere. If they see a house, they know that it was made by some one; so they say that this

world was made by some body. Now the question is, this creator in order to create the world must have stood somewhere. Where did he stand? If he stood somewhere, if he had a resting place, then the world was already present before it was created, because the resting place must be somewhere in the world. The word was present before it was created. When you begin to examine when the world began, you want to separate two ideas, the idea of when, why, and wherefore on one side, and the idea of world on the other; and the words why, when, and wherefore, the Ideas of time, space, and causation, are they not a part of the world? Are not they worldly? They are certainly. And here, you mark, you want to know the origin, the why and wherefore of the whole world. This question centres round the why, when and wherefore. Mark it. Time, space, and causation are also in the world, not beyond the world. Time is not beyond the world you know. The very moment you begin to say, 'when the world began,' the world is on one side.

and the idea of when on the other side. There you keep the world before the world. This is very subtle and very difficult, and you will kindly attend closely, most carefully.

The world began, when? There you want to take away the world from itself; you want to separate the idea of when from the world; you want to measure the world by when and why, but you know that when and why are themselves world. You want to transcend the world, go beyond the world, you want to jump up beyond the world, and there you place the world.

Once an Inspector came to a school and put this question to the boys. 'If a piece of chalk is allowed to fall in air, when will it reach the earth?' A boy answered, "In so many seconds." 'If a piece of stone is allowed to fall from such and such a height, in what time will it fall?' The boy answered. "In this time." Then the Inspector said. 'If this thing is allowed to fall, what time will it take?' The boy

answered. Then the examiner put a catch question, 'If the earth falls, what time will it take to fall?' The boys were confounded. One smart boy answered, 'First let me know where the earth will fall.'

Similarly, we can put the question when this lamp was lighted, when this house was built, and when this floor was set. etc. But when we ask the question, 'When was the Earth created. when was the world created? This catch question is of the same sort as the question, 'What time will the Earth take to fall?' Where will the earth fall?' Why, when, and wherefore are themselves a part of the world, and when we are speaking of this why, when, and wherefore of the whole world, then we are arguing in a circle, making a logical fallacy. Could you jump out of yourself? No. Similarly, why, when, and wherefore being themselves the world, are part of the world, they cannot explain the world, the whole universe. That is what Vedanta says.

It will be explained in a different way now.

Here is a man asleep, and in his sleep he sees all sorts of objects. He is the subject and the object; the subject of the dream, I will say, the bewildered subject of the dream, and the woods, rivers, mountains and other things. There the object of the dream and the subject make their appearance simultaneously, as was shown the other night. Could the subject in a dream, the traveller in the dream, tell when these rivers, mountains, lakes, and other landscapes came into existence? So long as you are dreaming, could you tell when these objects came into existence? No, never. When you are dreaming, to you the rivers, dales, mountains and landscapes will appear to be eternal, to you all these appear to be natural as if in existence from eternity. As the dreaming subject, you will never suppose that you ever commenced your dream, you will took upon that to be real, and all those dales, rivers, landscapes will seem to be eternal; you can never know their origin; you can never know the why, when, and wherefore of the

dream so long as you are dreaming. Wake up, and the whole is gone, wake up and all disappears.

Similarly, in this world you see all sorts of objects; they seem to be real, and there seems to be no end to them, just as in a dream there is no end; you cannot know when the dream began. Can you tell when Time began? This is an antinomy pointed out by Kant also. When did Time begin? When you say time began at that time, you posit Time. This question is impossible. Where did Space begin? The question is impossible. Beyond where Space began, you place a point where it began; the beginning of Space is surrounded by the idea of 'where' and the idea of 'where' includes that of place. The question is impossible. Where did the chain of Causation begin? The question is impossible. Why did the chain of causation begin? This question too is likewise impossible, Oh, if you point out any beginning of the chain of Causation, there you see that the idea of why is itself causation. It goes

beyond you. This is a question which is unanswerable. There is no end to Time, Space, or Causation whether on this side or the other. Schopenhauer proves it; Herbert Spencer proves it; every thinker will show to you that there is no end to it, no end, no end. In dreams also, there is no end to the particular kind of time which you perceive in the dream, whether on this side or the other; in dreams there is also no end to the particular kind of space which you perceive in your dreams; in dreams there is no end to the particular kind of causation which you see in them.

So it is in the wakeful state. All those people who try to answer this question empirically are losing their way, reasoning in a circle and confounding themselves. Thus all the empirical solutions of the problem are impossible. When the dreaming subject wakes up, the whole problem is solved. And waking up, the dreaming subject says, 'Oh, that was a dream, there was no reality all along. Similarly, on waking up to a realization of the Truth,

on achieving that perfect state of liberation which Vedanta holds up before every body, you can see that all this world was a mere joke, [mere plaything, mere illusion, nothing else.

The same question of Maya is put in this way also: "If man is God, why should he forget his real nature?" Vedanta answers, "The real God in you never forgot its real nature; if the real God in you had forgotten its real nature, it would not have been all the time controlling, governing and ruling this universe; the real God has not forgotten at all. It is still controlling, governing and ruling this universe. Then who has forgotten? Nobody; nobody has forgotten. It is just like a dream. In the dream, when you see different kinds of objects, in reality it is not you that see these things, it is the subject in the dream, which is created along with the other objects in the dream, which finds all that, which sees all those scenes, and dwells in those dales, mountains, and rivers. The real Self, the Atma, the true God, has never forgotten

anything. This idea of a false ego is itself the creation of Maya, or an illusion of the same sort as the other objects are. The true Self has not forgotten anything. When you say, 'Why did God forget himself into a man, into a little egotistical self, Vedanta says, in this question of yours there is what logicians call the fallacy of *circulus in probando*, the fallacy of a circle in the proof. To whom are you putting this question? Are you putting this question to the dreaming subject or to the wakeful subject? To the dreaming subject you should not put the question because the dreaming subject has not forgotten anything. That is a creation like the other objects it sees, and to the real subject in the wakeful state you cannot put the question. Who will put the question? You know the questioner in the dreams must be in the dream itself, and when the dreaming subject is removed, then who will put the question? All duality of questioning and answering is possible only so long as the dream of Maya continues or lasts. You can put the questions

only to the dreaming subject, and the dreaming subject is not responsible for it; let the dreaming subject be removed and the whole panorama, the whole dream vanishes, and nobody is left to put the question. Who will put the question to whom?

Here is a beautiful boat, and here is the picture of a boatman, who ferries the boat across the river. The boatman is a very good man and he is the master of the boat, only so long as it is looked upon to be real; the master of the boat is the master in the same sense as the boat is a boat. In reality the boat is nowhere and the master of the boat is nowhere. Both are unreal. But when we point out to a child, "Come along, come along, what a beautiful master of the boat," both the master of the boat and the boat are of the same sort. We have no right to call the master of the boat more real than the boat itself.

Similarly, according to Vedanta, the Controller, Governor, Master of the world, or God, the idea of God or Creator is related

to this world as in that picture the boat-driver, or I say, the boatman is related to the boat. So long as the boat is there, the boatman is also there. When you realize the unreality of the boat, the boatman also disappears.

Similarly, the idea of a Controller, Governor, Creator, Maker, is real to you so long as the world appears to you to be real. Let the world go, and that idea also goes. The idea of the Creator implies creation, why, when, and wherefore. The question of the why, when, and wherefore of the world is related to this world like the boatman to the boat; both of them are parts of one whole picture. If they are both of the same value, both are illusions. The question "the why, when, and wherefore" also is an illusion. The question—why, when, and wherefore—is the driver the boatman, or the leader of this world. When you wake up and realize the truth, the whole world becomes to you like the boat drawn upon canvas, and the question why, when, and wherefore, which was the

driver or the boatman, disappears. There is no why, when, and wherefore in the Reality which is beyond Time, beyond space, beyond Causation. People say that the world is due to one personal Creator. Vedanta says, nay (Neti). This world "Neti" appears frequently in Sanskrit and has been corrupted by the Americans to 'nit,' not that. The question is impossible and unanswerable.

Another man comes and says, "God fell in love with Himself and He made this world. He made this world like a mirror house, and He wanted to see Himself in all these forms and He made the world." Vedanta says, 'Neti' nit, not that. You have no right to put such an hypothesis here.

Another man comes and says that the world was created so many years ago. Vedanta says 'Neti, nit, not that.' The real meaning of the 'why' is Maya. Ma means not and ya means *that*, and Maya means *not that*. The question is such as you cannot formulate. Not that. Now the question is, 'Is

the world real ?' Vedanta says, Neti, Maya, not that, nit. You cannot call it real. Why not ? Because reality means something which lasts for ever, which remains the same yesterday, to-day, and for ever. That is reality. Now does the world last for ever ? It does not last ever, therefore it does not satisfy the definition of reality. In your deep sleep it disappears ; in your state of realization, perfection or liberation, it disappears. So it does not last for ever, consequently you have no right to call it real. Is the world unreal ? Vedanta says Neti, not that, Maya, nit. This is very strange. The world is not unreal. Vedanta says, "No, it is not unreal, because unreal means something which never is, according to the definition of Vedanta, like the horns of a man. Did a man ever possess horns like a cow ? Never. That is unreal, and the world is not unreal because it appears to you to be present just now. It appears to you to be present, therefore you have no right to call it unreal. Is the world real ? Neti, nit. Is the world unreal ? Neti, nit.

Then is the world partly real and partly unreal? Vedanta says, 'Maya, Neti, nit.' Not that even. Unreality and reality cannot subsist together. These answers to these questions are called the Maya theory of Vedanta. Such answers to these questions have another name, 'mithya,' it is a word which is cognate with your word mythology. It means something which we cannot call real and which we cannot call unreal, and which we cannot call both real and unreal. Such is your world.

Atheists say, there is no God. Vedanta says, 'Neti, nit, Maya.' They are wrong, for they have no argument for saying that there is no God. Some people say, there is a personal God. Vedanta says, 'Neti, nit, not that.' You have no right to make a statement of that kind. Vedanta says, here is a realm where you ought not to tread; here is a realm upon which you cannot bring your intellect to bear. Your intellect has work enough to do in this world; let it work there. "Render unto Cæsar the things that are Cæsar's, and render unto

God what is God's." Your intellect has work enough in the material plane, in the empirical realms, but in the realms of metaphysics you have to come only by one way, and one way only, and that one way is way of realization, that way is the way of love, feeling, faith, rather knowledge. Strange kind of knowledge, strange kind of God-consciousness. When you come to this region through the proper channel, all questions cease, all problems are solved. In the Kena Upanishad of Sama (Veda), we have a passage which translated into English is something like this:

"I cannot say I know It:

Nor can I say I do not know It;

Beyond knowing and not knowing It is."

This is exactly what the thinkers of to-day say. Herbert Spencer in the first part of his *First Principles*, "The Unknowable," comes to the very same conclusion as that at which Vedanta arrives. Rama need not read to you what he says, but a small passage might be read. "There must exist some principle which being the

basis of Science cannot be established by Science. All reasoned-out conclusions, whatever, must rest on some postulate. There must be a place where we meet the region of the Unknowable, where intellect ought not to venture, cannot venture to go."

All the philosophers have something to say to the same effect on this point. Just mark. What a fallacy is committed by the people when they ascribe motives to God, when they say God must have done this, God must have mercy, God must have love, God must have goodness, God must have this attribute or that. What a fallacy is committed by such people, for all classification is limitation. You call God infinite and finite in one breath, you say on the one hand that He is infinite and on the other hand you say, "Oh, He possesses this quality and he possesses that quality." When you say that He is good, He is not bad, then He is limited. Wherever there is bad, good is not. When you say He is the Creator, He is not the creature, then you limit Him; there you

point out a place where He is not. He is the all. And again, when you say God created the world for this and that object, you make God a somebody who can come up and give an account of his doings, just as a man comes before a magistrate and gives an account of his doings. Similarly, when you hold God responsible for anything or attribute to Him any motives, designs, or plans, you practically make yourself a magistrate or judge, and God a person who has done certain deeds, who has come before you to give an account of His works. There you limit Him. Vedanta says, you have no right to bring God before your tribunal. Give up this question; it is illegitimate.

The word Vedanta means slavery to no particular individual. The word Muhammedan depends upon the name of Muhammad. Whatever Muhammad has done or said we must believe. The word Christianity is slavery to the name of Christ. The word Buddhism is slavery to a particular name, Buddha. The word Zoroastrianism is

slavery to the particular name, Zoroaster. The word Vedanta is no slavery to any particular personality or individuality. The word Vedanta literally means the end or goal of knowledge. The word Vedanta means the Truth and thus it has nothing of sectarianism in it. It is universal. Do not be prejudiced against it, because of its being a name which is unfamiliar to you. You might call it the truth as preached and understood by the Hindus. You know all truth, wherever investigated, whether in Germany, or in America, comes to the same conclusion. Wherever a man looks at the sun, he sees it to be bright and brilliant. Whoever throws aside his prejudices and frees himself from them will concur with the conclusions of Vedanta. These are your own conclusions, these are your own arguments and results, if you approach the question freely, liberally waiving all prejudices, predilections and preconceptions.

Now Rama will explain to you this problem of Maya in the way of the Hindus and how they have described and explained

it in their old Scriptures. They explain it practically, experimentally. They call this Maya अनिर्वचनीय (Anirvachaniya), the limited meaning of which is illusion and the explanation of which word is something which is indescribable, which cannot be called real and which cannot be called unreal, and which is not a combination of reality and unreality. This whole world is Maya or illusion, and this illusion is of two kinds. We might call it *extrinsic* and *intrinsic* illusion.

Suppose you see a snake in the dark; it frightens you to death; you fall down and are hurt. What was the snake? Was the snake real? Vedanta says the snake is not real, because afterwards when you approach the spot where the snake was, it is not there. But is the snake unreal? Vedanta says, 'No, no.' You have no right to say that the snake is unreal. Had the snake been unreal, you would not have received the injury. The snake is an illusion, and an illusion is not a reality and it is not a non-reality either, because unreal

means something which never appears to exist. You see a rainbow. Is the rainbow real? The rainbow is not real, because when we approach the spot, we do not find it, and if we change our position, we will find the position of the rainbow changed. Is it unreal? No, no, because it appears to exist there, it produces some effect on us. It is not unreal either. It is an illusion.

You see in the mirror your picture. Is your picture unreal? Vedanta says, 'No, it is not unreal, because it produces an effect on you; you see it,' Is it real? No, it is not real either. You turn your face this way and it disappears. This is an illusion. Now this illusion is of two kinds, intrinsic and extrinsic; intrinsic illusion as is, in the case of the snake, seen in the rope. A peculiarity of intrinsic illusion is that when the illusory object is there, the real object is not seen; and when the object is seen, the illusory object is not there. Both cannot co-exist. In an intrinsic illusion the reality and the illusion cannot co-exist. The illusory object which is the

snake, and the real object behind it, the rope, we cannot see them together. If the snake is there, the rope is not there; and if the rope is there the snake is not there. The one or the other must perish. The one or the other must exist.

But in the extrinsic illusion both co-exist; the reality as well as the illusion, both can co-exist as in a mirror; in the mirror, the object, the image is unreal, or in the terms of Scientists, it is a virtual image, unreal image, illusion. The face is the real object. Now the face as well as the image co-exist; the illusory object which is the image and the real object which is the face, co-exist. This is the peculiarity of extrinsic illusion, and we see another thing about extrinsic illusion, a medium is seen, a medium like the mirror. The mirror is the medium and the illusory object is the image and the real object is the face. So in fact in an extrinsic illusion, three things are present for the time being; in an intrinsic illusion, only one thing is present for the time being.

The experiments of Vedantins which prove to you the unity of the whole universe are of this kind which will be pointed out to you. Their experiments, experiences, and their religious development and realization of the truth prove this world to be made up of both kinds of illusions, extrinsic and intrinsic. When a man begins religious life and to realize the Divinity within himself, he overcomes only the extrinsic illusion. All the religions on the face of the Earth. Christianity, Mohammedenism, Budhism, Zoroastrianism, all those excepting Vedanta have done a great deal, in overcoming the extrinsic illusion. So far as they overcome the extrinsic illusion, Vedanta says they are all right, but Vedanta goes one step further. It overcomes the intrinsic illusion also, and other religions as a rule stop short of it. There they say Vedanta is opposed to us. No, no, it is not opposed; it simply fulfils what they began, it supplements them; it is not in contradiction to them, it is not opposed to them. But you will say this is talking

Sanskrit to us, this is talking Greek to us. What do you mean by that?

Now something very subtle is going to be told. So attend most carefully. A rope is mistaken for a snake or a serpent. In the rope there appeared a serpent. To what kind of illusion was the serpent due? The serpent was due to the intrinsic illusion. You know if the serpent is there, the rope is not there; if the rope is there, the serpent is not there. Only one thing is seen at one time. That is intrinsic illusion. Again you mark, this snake or serpent which appeared, is an illusory object which owed its existence to intrinsic illusion. This snake serves the same purpose to the underlying rope as a mirror serves to you when you look into it. It is to be proved to you. You know that the mirror serves as a medium to you, and the mirror being the medium, you see in the mirror an illusory object, I say, an image. You have in the case of the mirror an extrinsic illusion. Now it will be shown that in the rope the serpent appeared on account of

intrinsic illusion; this serpent will serve as a medium or as a mirror to the underlying reality, or rope, and we shall have an extrinsic illusion also on the spot.

A boy comes to you and says, "Papa, papa, I am frightened; there is a snake there." We ask, "Child, how long was the snake?" and the boy says, "The snake was about two yards long." Well, how thick was the snake? And the child says, "It was very thick. It was as thick as the cable I saw the other day in the ship which was leaving San Francisco." We ask, "Well, what was the snake doing?" He said, "The snake had coiled itself round."

You know that the snake was not there; the snake was unreal, only the rope was lying there. The rope was about two yards long, and was as thick as the cable which he saw on the day when the ship was leaving San Francisco. The rope was coiled around on the floor, and there the properties of the rope,—its thickness, length, and position—have, as it were, mirrored themselves in the illusory serpent. There the

rope casts its thickness, its width, and its position into the illusory serpent. The serpent was not so long, the length only applied to the rope; the serpent was not of that thickness, the thickness only applied to the rope, the serpent was not in that position, the position only applied to the rope. So you mark that originally we had the serpent as the result of intrinsic illusion, and subsequently we have in the serpent created another kind of illusion, which we might call extrinsic illusion, the properties of one attributed to the other.

This is the second kind of illusion. In order to remove these illusions what process is to be adopted? We shall remove one illusion first and then the other. The extrinsic illusion will be removed first, and then the intrinsic illusion.

According to Vedanta, all this universe is in reality nothing else but one indivisible, indescribable Reality, which we cannot even call reality, which transcends all language, which is beyond Time, Space, and Causation, beyond everything. In this rope

of a reality, in this underlying substratum, substance, or whatever you might call it, appear names, forms, and differentiations, or you might call it energy, activity, or vibrations. These are like the serpent. There we see that after this intrinsic illusion is completed, the extrinsic illusion comes up, and on account of the extrinsic illusion, we look upon these names and forms, these personalities and these individualities as having a reality of their own, as subsisting by themselves, as existing by themselves, as real on their own account. Here is the second or extrinsic illusion put forth. You will understand it now when we reverse the process.

What have religions done? Be it said to the credit of beloved Christianity, beloved Mohammedanism, be it said to the credit of these religions that they have done a great deal in removing extrinsic illusion, they have shown to mankind that if they live a pure life, a life of universal love, a life of divine ecstasy, if a man lives a life of hope, faith, and charity, unbounded love

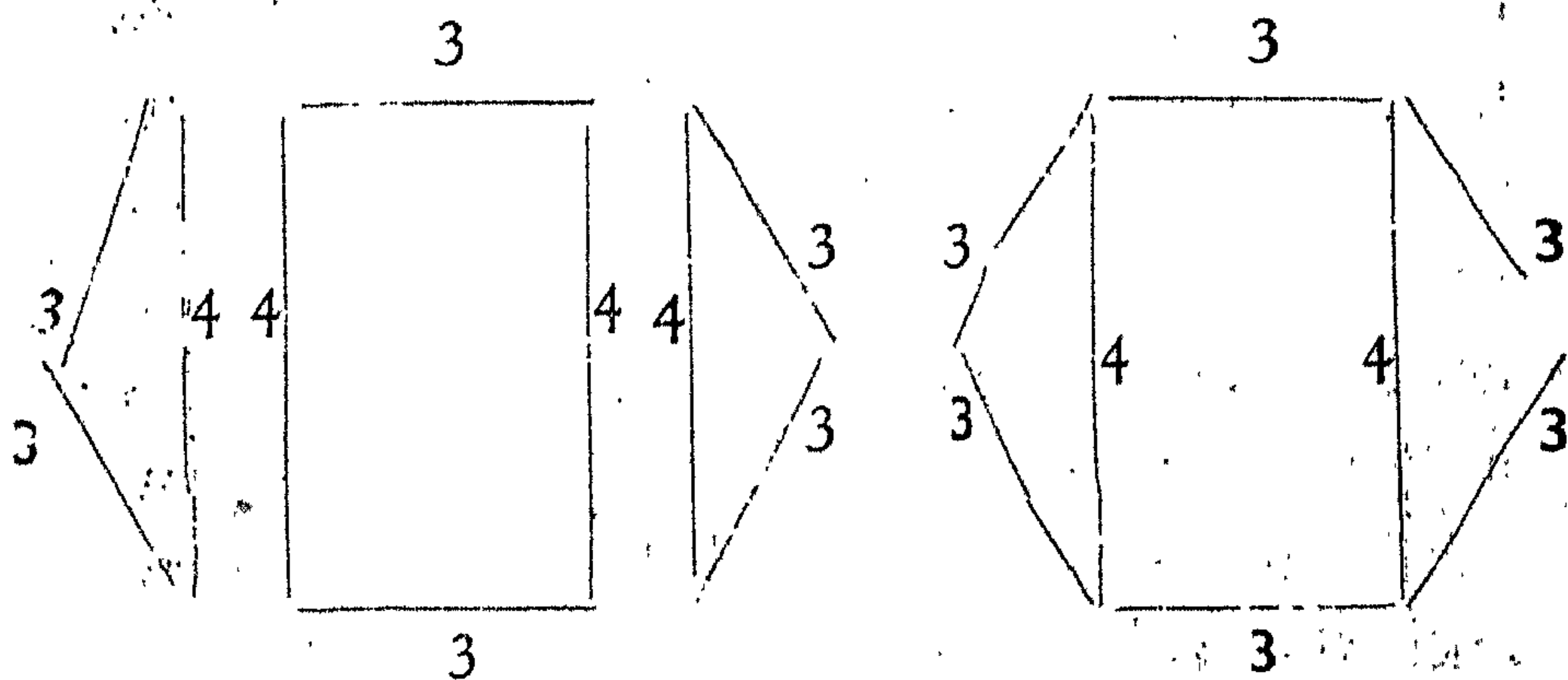
gushing forth from him in all directions, filling the whole universe with Divinity, then we find God in everything. Just mark. The real saint or sage, the true Christian, the beloved Christian finds God even in the names; he hates not the enemy, but loves the enemy. Oh! "Love your enemy as yourself." That blessed saying of Jesus! He finds the same God in the flowers. Have you ever realized that state? The truly religious people have. Flowers speak to you; and you find sermons in stones, looks in the running brooks, the stars speak to you; where the Divinity looks at you through a man's face. Does Divinity require any intellectual proof? No, it carries its own proof with itself. It rests on a proof which transcends all worldly logic and worldly philosophy. A person, who feels God everywhere, lives, moves, and has his being in God, in Divinity. Through this kind of religious life, through practice and through experience, through experiments, overcomes the extrinsic illusion. How is that? You know, you say that God is in

all these forms, God is in all these phases and forms and differentiations. All these are like the serpent; still if you look behind them, you see, beyond them the underlying rope beneath the serpent. The length, breadth and thickness you attribute not to the serpent but to the underlying rope. There you dispense with one kind of illusion only. You see God behind everything and when you realize this state of religious life, you do not impute motives to your friends or foes, but you see Divinity in them and you observe the finger of God, or the finger of Providence behind them, and you say that the one Divinity, or the one All, which is God, is doing all these things and I should not impute motives to my friends. There is one kind of illusion, the extrinsic illusion, overcome. This is one step in your advancement, but Vedanta goes beyond that, and tells you, "Brother, if you say that God is in all these, that is not the whole truth; go beyond that." All these forms and all these images and differences or differentiations themselves contain

God, but at the same time all these different illusions and forms are unreal and they are like the serpent in the rope; go beyond that, and you reach the state which is beyond all that, beyond all ideas, beyond all words. This is unreal even. There you see Vedanta is the fulfilment of all religions. It does not contradict any religion in this world.

It will be shown that it is unnecessary to say that this world must have been created by this God or that God. It will be proved that these forms and figures, these different figurations and situations are this world and nothing else.

Here are two triangles and one rectangle—



Both these triangles are isosceles, two sides are equal. The two equal sides are marked 3, and the third side 4. In the rectangle the shorter sides are marked 3 and the longer sides 4. These figures are cut out of paper or cardboard, or anything. Place them in such a way that they may form one figure, or the bases of the triangles may coincide with the longer sides of the rectangle. What will that become then? We shall get a hexagon of which all the sides are 3. You know the sides marked 4 have come within the figure, and they are no longer sides. How do we get this hexagon? We get this from a different position or a different combination of the triangles and the rectangle. What about the properties of the original figures and of the resulting figure? The properties of the resulting figure are entirely different from those of the component figures. The component figures have acute angles; the resulting figure has no acute angle whatsoever. One of the component figures (the rectangle) has right angles, and the resulting figure has no right angle

whatsoever.

The component figures have sides 4 in length; the resulting figure has no side of that length. None of the component figures were equilateral. The resulting figure is equilateral and it has also all its angles equal. Here we see a creation, all properties entirely unknown before. Wherefrom have these entirely new properties come? Just mark, these entirely new properties have been created by no creator. These entirely new properties have not come out of the component elements; they are the result of a new form; they are the result of a new position, a new configuration, of what Vedanta calls Maya. Maya means name and form; they are the result of names and forms, mark that. Again see. Let each of these two isosceles triangles represent H, Hydrogen, and the rectangle O, Oxygen; this gives you H_2O . water. These original elements, hydrogen and oxygen, have properties of their own, and the resulting compound is an entirely new something. Hydrogen and oxygen give us

water; hydrogen is combustible, but water is not. Water has a property entirely unknown to hydrogen. Oxygen aids combustion, but water does not. It has a property of its own entirely new. We see again that hydrogen is very light but oxygen does not possess the same lightness. Hydrogen fills balloons and takes you up to the skies; but water, the resulting compound, does not. The properties of the component elements are entirely different from those of the resulting compound. Wherefrom does the resulting compound get its properties? Does it get these properties from the creator or from the component parts? No, they come from form, from new form, from new position, new configuration. That is what Vedanta tells us. It tells you that what you see in this world is simply the result of name and form. You need not posit the existence of a Creator for this and that, which are the result of name and form.

Here is before you a piece of charcoal and there is a brilliant diamond, dazzling, bright diamond. The diamond has proper-

ties entirely different from those of the piece of charcoal. The diamond is so hard that it can cut iron, the charcoal is so soft that it leaves its mark upon a piece of paper when you scratch it on the paper. The diamond is so priceless, so precious and so brilliant, and the piece of charcoal is so cheap, so ugly, and so black. Mark the contrast between the two, and yet in reality they are one and the same thing. Science proves that. Oh! you will say, "My intellect will not grasp it." Whether you accept it or not, it is a fact. Similarly, Vedanta tells you, here is something bad and there is something good. The diamond is good and the charcoal is bad. Here is something which you call bad, and there is something which you call good. Here is something which you call friends and there is something which you call foes. But in reality there is one and the same thing underlying them, just as the carbon appears in charcoal as in diamond. So in reality it is only one and the same divinity that appears in both places. In name and form lies the difference, in nothing else.

The Scientists tell you that the atoms of carbon in the diamond are differently situated, have a different form in making molecules from what they are in charcoal. The difference in the diamond and charcoal is due only to name and form, or to what the Hindus call Maya. All these differences are due to name and form.

Similarly, the difference between good and bad is due only to Maya, to name and form, nothing else ; and these names and forms are not real because they do not last for ever. They are unreal because we see them at one time and not at another time. This phenomenon of the universe is nothing but names and forms, nothing but differentiations, variations, and combinations. And these different variations and combinations are due to what ? They are due to intrinsic illusion. In these names and forms which are due to Intrinsic illusion, the One Divinity manifests itself. God manifests Himself in these names and forms of the world, which are called Maya. This is due to intrinsic illusion. Get beyond that and you

are everything. He sees indeed who sees in all alike; he is a man with eyes open who sees the One Divinity in all alike.

A few lines from the Gita will illustrate this to you:

“I am the sacrifice ! I am the prayer !
I am of all this boundless Universe,
The Father, Mother, Ancestor and God !
The end of Learning ! That which purifies
In lustral water ! I am Om, I am
Rig, Sama and Yajur, I am.

The Way, the Fosterer, the Lord, the Judge,
The Witness, the Abode, the Refuge-house,
The friend, the fountain and the Sea of Life
Which sends, and swallows up seed sower,
Whence endless harvests spring! Sun's

heat is mine,

Heaven's rain is mine to grant or to withhold ;
Death am I and immortal Life I am !”

The melodious song of the Ganga,
the music of waving pine,
The echoes of the Ocean's war,
the lowing of the kine,
The liquid drop of dew,
the heavy lowering cloud,

The patter of the tiny feet,
 the laughter of the crowd,
The golden beam of the Sun,
 the twinkle of silent star,
The shimmering light of silvery moon
 shedding lustre near and far
The flash of the flaming sword,
 the sparkle of jewels bright,
The gleam of the light-house beacon light
 in the dark and foggy night,
The apple-bosomed Earth
 and Heaven's glorious wealth,
The soundless sound, the flameless light,
The darkless dark, and wingless flight,
The mindless thought, the eyeless sight,
The mouthless talk, the handless grasp
 so tight

Am I, am I, am I.

WHEN DID THE WORLD BEGIN?

Delivered on Wednesday, April 6, 1904.

The Loving Divinity in the form of
Ladies and Gentlemen,

The question is asked—"When did the world begin?" Now on looking up the definition of 'when' we find that it means 'what time.' So the question is—"At what time did the world begin." But time being the part and parcel of the world, it means at what time did the Time begin? Put this way, it is ridiculous of course. Where did the world begin? Where did Space begin? There is also the question 'How did world begin?' Some bright ones may attempt to answer these questions. But I will leave it for them to do; it is more than I care to undertake. There are those who will spend

their days trying to find a solution of these questions but what of it; they get just so far and then they stop as though confronted by a stone wall absolutely impenetrable.

Now, here I have a pair of tongs; the tongs can pick up this and that and other things, but cannot turn back and grasp the hand which holds and guides them. So the trio,—Time, Space, and Causation—can hold the phenomena of the world, but cannot grasp, what is behind it, the Self.

Once, four men were taken to a hospital because of cataract of the eye, which they hoped to be operated on there. Now naturally all these men suffering from cataract were stone blind and had only the four senses left to them. One day, they began to dispute as to the colour of the window glass. One said, "My son who is a student at the University was here and told me 'the glass is yellow.' It must be yellow." Another said, "My uncle who is a Municipal Commissioner was here the other day and told me 'the glass is red.' He is very smart and he knows." Then the third said that

a cousin of his who was a Professor at the University had called on him, and while visiting him told him, the glass was green. Of course he ought to know. Thus they quarrelled as to the colour of the glass. Then they began to try and find out for themselves what the colour of the glass was. First they put their tongues on it and tried to taste it, but colour was not to be known that way. Then they rapped it and listened to the sound, but colour could not be distinguished even that way. They tried to smell it and they felt it. But alas! their senses of touch, smell, taste and hearing could not tell them what the colour of the glass was. Similarly, we cannot know the Infinite through the senses. Now see how impossible that would be, if you could know the Infinite through the senses; the Infinite would necessarily have to be smaller than the finite. Absurd. It is only through the Cosmic-consciousness, the God-consciousness, that we know the Infinite. Here I take this match-stick in my hand. Now the match-stick is smaller than the hand in

which it is held. Do you see how the finite could not perceive the Infinite? The senses cannot perceive that which is beyond them. Do not depend upon anything outside of you to reveal the SELF to you like the blind men who were told the colour of the glass, but did not know for themselves what the colour was, and were taking for granted that it was red because the cousin said so, that it was yellow because the son said so, and so on. I am told that $H_2 O$ produces water. Do I know it? No, in spite of the fact that all chemists tell me this is true. I only know it when I have gone into laboratory and tried it for myself then alone it becomes an actual fact to me. You cannot depend upon any authority outside yourself, whether it be Krishna, Christ, or Buddha. In order to know it, you must know it yourself. You might be told by good authority, by the Professor, for instance, that the glass was red, but you would have to see it in order to know it. A young man says, "My father has a good stomach, he can digest my dinner for me,"

Can he? No, the son must digest his own dinner. I bow to those great souls, the world has known, but they cannot digest my food for me, that I must do for myself. They cannot convince me of my ONENESS WITH GOD, I must do that for myself. It is through the Cosmic-consciousness alone that we know the Truth. This I will tell you about later on.

The agnostic and the freethinker each says, 'I will investigate for myself', and we see how far he gets on. He says that light is in this match. Now where shall we discover it? So he cuts the match into little pieces, but cannot find the light. Then he pulverizes it, still he cannot find the light. He then says that life is in this body. He takes the body and pulls it to pieces, life cannot be found, he crushes the bones, but life is not there. He says if there is a REALITY, I must be That, but it is unknowable. That is true so far as he has gone, but he has not yet developed the Cosmic-consciousness; he has used the local consciousness entirely to know the Infinite,

but that he can never know it in this way is plain. Now let us see, if by reason we can reach up to the Infinite and know that there is Infinite, but what it is we cannot tell. As when a person comes up from behind and blindfolds me, I know there is some one and that it must be a friend, for no stranger would dare take the liberty of doing that, but who it is I cannot tell. It is like a ball being thrown against a wall, the ball will reach the wall, but it will rebound. Reason does not penetrate the Infinite. Now if the Infinite could be known, we would have duality established immediately instead of oneness, and neither the knower nor the known would be Infinite. But by the Cosmic-consciousness, we see Universality is established.

Now, as to the development of this God-consciousness. First I will tell you a little about the child. The child does not have Cosmic-consciousness, nor does it have local consciousness. Now we have this little tiny baby. What does it know? Do we wait until it knows about itself

before we talk to it? No. Do we wait until it knows about the objects with which it is surrounded before we speak of the child? No. When the baby is very small, it is given a name, we will say Johnnie. Now the parents call the baby by his name, they talk to it and tell it about different things; tell it how sweet it is, how beautiful, how dear. They tell it about mamma and papa. Now, as the baby gets a little older and plays about by itself, it will make sounds, most of which are unintelligible; but hearing ma and pa so frequently, the little thing also imitates those sounds, and then the mother says to the father "Oh, the baby is calling you," when it says pa. The father says to the baby, "Come here." Does the child know what that means? No, it is only by the extended arms and coaxing of the father that the child is impressed with the fact that it is to come to him. So we see this local consciousness is developed by association with those in whom it is alive. So the Cosmic-consciousness is developed by associating with those who

have it, who realize their Godhead. You need only associate with those in whom grief is strong, to feel heavy laden; you need only associate with those, who are full of sunshine and life, to feel joyful; and so by association is this consciousness kindled. Whether association be with nature, with the illumined, or with the writings of the illumined, matters not, but association kindles this within. The parent calls Johnie, Johnie, until the child becomes Johnie, it might just as well have been a Willie. Is that not so? Again three or four children may be sleeping in the same room. Johnnie is called. Johnnie is the one who responds to the call, not Willie. Willie does not awaken in spite of the loud call; it was not he who was called.

It is through ignorance that a person might ask one who realized his oneness with the SELF to make a blade of grass. The questioner might say; "Now see here, you call yourself God, what can you do? God made the universe and you cannot even make a blade of grass, still you call

yourself God. Show me, what you can do." Was not Jesus tempted in the same way? He did not heed the taunts of satan who urged him to leap from the mountain, but said to him, "Get thee behind me." All power was his, but why should he perform for an unbeliever. Myriads upon myriads of miracles would not make the doubter believe. He would not realize the Self unless he too had the Universal Consciousness in him brought forth. Now when I say "I am God," what do I mean? This little personality? No, not that. This mind? No, not that. It is like this. Suppose a man were Master of Arts and received the degree, suppose he were a king and had the title of king, that would be something external to the personality, something tacked on, as it were. Similarly I might say the snake is black; that is not the snake but something outside the snake, an attribute of the snake. But when I say snake is rope, that makes an entirely different proposition. I am a king, king is a title, a position, but I say I am God, that

does not mean the little ego you see any more than the rope was the snake. That was an illusion. In your ignorance you took the rope for a snake, but that was not the truth, it was really a rope. So this personality is a hallucination—I am GOD and GOD alone, THE ETERNAL ONE, THE ALL, there is no rival at all.

To explain this a little further, here we have two waves. Is the water any different in one form what it is in the other? No, the water is just the same. The water in entire ocean is just the same. Here we have one form and there another. Is the SELF different in this one form what it is in that? No, the One only is ALL, THAT is without a second. These bodies are all bodies of the Self. They are all mine; there is no difference. In different languages, we call 'light' differently. In English it is called 'light,' in German 'licht' and so on. It is light in every case, is it not? The light is just the same, even though we know it by different names. Names do not make any difference to the

Self IT must be ALL.

This body is one continuous body. How would it be if the hand undertook to live by itself and say, "I am the bread-winner, I want all I earn"? Instead of putting the food into the mouth, letting the stomach digest it and the nourishment be distributed, the food would be injected into the hand. Ridiculous, isn't it? If the dollars are fastened to the hand or a yellow wasp stings it there would be swelling and pain. But if the hand were cut off, there would be constant pain and misery; for it belongs to the whole. So when the food is digested by the stomach, the hand gets its due share of nutrition. The whole works together. So it is that when we cut ourselves off from the whole, we suffer and suffer until we realize our universality. There can be no rest in this performance. When the Universal consciousness is developed, we see that all bodies are interdependent; they are all mine, there is no separateness.

Once a Sawami went to a goldsmith and said to him, "Bring out your best ring and

put it on the finger of God." Then he went to the shoemaker and said to him, "Bring your best shoes and put them on the feet of God." Then he proceeded to the tailor and to him he said, "Put your best suit on the body of God," thereby meaning his body. When the people heard this they called him a blasphemer and said, "Away with him, he must be put in prison." Before they took him away, the Swami asked for an audience, saying that he wanted to tell them something before he was thrown into prison. He said to them, "Whose world is this?" They answered, "God's." "Whose are the stars and the Sun?"—"God's." Whose are the fields and all they contain?"—"God's." Do you believe this? They answered, "Most certainly, that is the truth." He then said, whose body is this? and they said, God's—whose feet? God's—Whose—finger? God's. It was God's indeed. Since by their own reasoning he brought them to see that what he had said was right, of course nothing could be done to him. They were ignorant

ones and had not looked as deeply as had the Swami.

In India, when a person is dying they say he gives up the body; here they say he gives up the ghost. The expression there is more correct than the one used here, for it would indicate that the ghost was something other than the body. They also say there, "The breath went out of him." Once there were three men sitting together and drinking a great deal; they all became very intoxicated. One of them said, 'Let us have a little picnic,' and so they sent one of the party for meat and other things that they might all have a good time of it. While he was gone, one of the two remaining began to feel peculiar and said to his partner, "The breath is going out of me." The other said. "No, no; the breath must not go out of you," and he held the nose of the sick man that the breath might not escape; he stopped up his ears and held his mouth shut, thinking thereby to keep the breath in the body, but we know full-well what he could accomplish thereby. They

did not realize the truth and the inefficacy of such a performance.

Krishna was to give a feast. All the ministers were invited, but he had not invited his sweetheart, Radha. The prime minister urged him to send her an invitation, but he would not listen to him and said, "No." However, the prime minister did not heed him and went to Radha to inform her of the feast which Krishna was to give. She said to him, 'When you have a feast, you send invitations to your friends, but you do not send an invitation to yourself, do you? I know that Krishna is to have a feast. We are one.'

One day the sweetheart of Majnun said that she did not feel well and nothing seemed to do her any good. So the Doctor was sent for. As was the old custom, he immediately proceeded to Laili to draw out a little blood, that is, he cut a little gash in the arm thinking thereby to draw out blood, but no blood came from Laili. From Majnun however it streamed forth; such was the oneness of these lovers.

THE WORLD

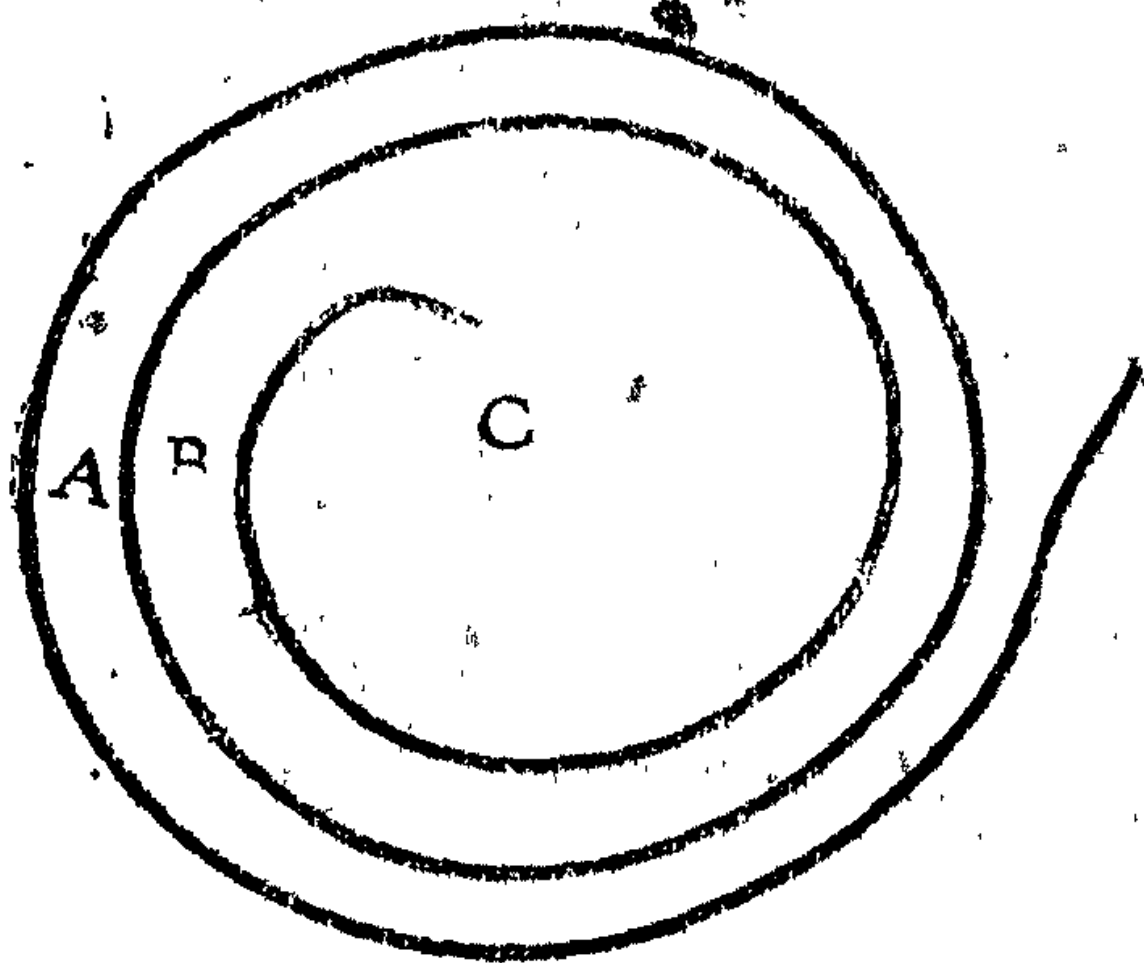
I saw, I studied, and learnt it,
This Primer well did Me describe,—
Its letters were hieroglyphic toys,
In different ways did Me inscribe—
This Alphabet, so curious one day,
I relegate to the waste paper basket,
I burn this booklet leaf by leaf
To light my lovely smoking pipe ;
I smoke and blow it through my mouth
Then watch the curly smoke go out.

HYPNOTISM AND VEDANTA

1. Emerson says, "Call one a thief and he will steal." In other words, make any kind of suggestion and you will see the corresponding result in action. This statement is true in some cases, but not universally. A suggestion can produce a direct effect in certain cases, but in other cases it may produce quite the contrary. Thus those who lay undue stress upon the direct applicability of suggestion are aware of half the truth only. According to Vedanta, suggestions produce their effect in the same way as electricity does, viz; by induction and conduction. In those cases where our suggestion can directly touch the subject, the result is direct and homogeneous with the suggestion, but in cases where our suggestion cannot reach the patient directly,

vjz, the state where the reason of the patient has antipathy against the man who makes the suggestion, intervenes and does not allow the suggestion to come in direct touch with the causal body of the subject, the result produced is quite the contrary to the one intended. This is hypnotism by induction, the former being hypnotism by conduction.

2. The Causal Body is the subconscious storehouse of all the impressions and latent energies of man. All the actions, movements, behaviour and circumstances of man are simply the working out of the hidden material in the Causal Body, and the corresponding result is sure to follow. The causal body is the core of man, the very centre, the king, or you may call it, subjective mind of man.



C—Causal Body.

B—Subtle Body or
Mentality and
Reason.

A—Physical Body.

Any act done by the physical body is immediately transformed into mental energy or thought, and after dwelling for a time in the mental plane, which is represented by B in the annexed figure, passes on into the Causal Body, represented in the figure by C, and all those ideas that spontaneously appear in the mental plane B, without having come from the physical world, are simply the old stored-up energy of the Causal Body making its appearance on the lower plane B. Thus the relation between A, B, and C or the three bodies, is something like the relation between air, water, and aqueous vapour, or is analogous to the relation between the snows, the mountain-stream and the same stream on the plains, in fact, a relation of continuity.

Supposing you see a sick man lying on the road. Instinctively you go up to help him, and when you are attending to his wants, you do not think anything about the deed, but you are doing everything you can to relieve the suffering man, all your senses and organs being in full activity. After

you have finished your attention to the man and your physical organs and senses are brought to rest, you will naturally see that the activity and energy which was at first working in the plane of the senses, the plane A, passes on into the plane B. In other words, your mind begins naturally to reflect upon the act you have done and are consciously dwelling upon the virtue or heroism of the deed. After a while this energy which operated on the plane B will be observed to be no longer there. Where has it gone? Has it disappeared? That could not be, because nothing is lost in nature. According to Vedanta, this energy has become invisible, and passed into the subconscious state C, the Causal Body, and it is this energy stored up in the Causal Body in such ways that will appear on the plane B in our dreams, or in our inner emotions, inner inclinations, tendencies and propensities. This explains the rationale of inclinations according to Vedanta.

Experimental Proof.

Let the Causal Body of a man be

reached directly or indirectly in his wakeful or hypnotized state. The inclination or tendency imparted there will manifest itself undoubtedly in due time. When a person is hypnotized, a post-hypnotic suggestion which requires him to do a particular thing at a particular time after waking up, will unfailingly bear fruit at the proper time in the shape of a strong inclination to do the deed. Thus, as in this act, which can directly be brought about by a suggestion entering the Causal Body, so in all the acts that a man does, the Vedanta points out the presence of previous suggestions having entered the Causal Body. Those suggestions may have been due to the hypnotism of the senses, to the hypnotism of inner impressions or any form of hypnotism of which the whole world is made according to Vedanta. Let the Causal Body be instilled with the suggestion of health, and the physical body is bound to be healthy. Let the Causal Body be saturated with the suggestion of Godhead, and the man is bound to be a prophet.

Let the Causal Body be imbued with the suggestions of slavery and weakness, and the physical body must be weak and slavish. A man is the architect of his own product, in as much as it is his own Causal Body that is responsible for all his environments.

As in a somnambulistic or hypnotic state, a man sees a lake where there is no lake for others, he sees a fish-pond where for others there is none, and he sees things which never existed for others; all these phenomena are sustained and borne out by his own Self. Similarly, according to Vedanta, all the world seen by a man is purely and simply sustained by his own Self, the difference between the worldly and somnambulistic phenomena being that the latter are comparatively short-lived and of less duration. It is just like a man being put in a hypnotic state and being forgotten to be dehypnotized. All the people in the world are thrown into a queer hypnotism of the world and they will take a long, long time to be dehypnotized till there comes a free man of God Consciousness, and he

dehypnotizes them to their Real Godhead and they wake up. That which is substantial and which underlies all the phenomena must be the Reality, and all that which is imposed upon it must be the hypnotic phenomena. Now the substratum of the Causal Body remaining the same under all states,—the state of hypnotism, the state of wakefulness, the state of dreaming and deep sleep etc.,—is the Real Self or one Reality. Everything else is imposed upon it and is a hypnotic phenomenon. Self-Realization means to get rid of the helplessness, the hypnotism, and merge the phenomena into this final Reality. Through the suggestion of mother and father, borne out by the suggestion of the senses, was the hypnotic sleep of the world brought on and through the counter suggestion in the right way it is shaken off.

Why did the Real Self start wrong?

This why and wherefore and all anxiety are a part and result of hypnotism; they are the children and subjects of the Real Cause. To put question means

the hope of mastering the cause through the effect, to place the child before the father, to put the cart before the horse. This whying tendency and this querying inclination and all this questioning propensity is a part or manifestation of the inductive hypnotic state. In the dehypnotized state none of these is present. In the real original state none of these is present, no questions are possible. All this chain of causation is an unending spiral drawn upon a piece of paper. This chain of causation will never stop, will go on winding round and round, but the one Reality is like the piece of paper supporting all these convolutions and revolutions. That is beyond the chain. Thus to try to put the question, why and wherefore etc., is like making the paper this end or that end of the spiral, as if the paper was not present in all the convolutions, involutions and revolutions of the spiral. So Rama's command to the whole world is not to think yourself to be involved in the chain or in the spiral, or in the coils of the snake. Feel, feel and

realize yourself to be the controller, governor and master of the coils of the snake, and you are sure to be above causation. Verily, verily. Om!

VEDANTA AND SOCIALISM

First of all as to the name Socialism, Rama would prefer to call it Individualism. The word Socialism gives prominence to the idea of the rule of society, but Rama says, the right spirit of Truth is to assert the supremacy of the individual against all the world, all the universe. No botheration, no worry, no anxiety. This is what Rama calls Individualism, let people call it Socialism, if they wish. This is Vedantic teaching from the stand-point of the individual.

We see again that the end of so-called Socialism, being simply to bring down Capitalism, is so far identical with the end of Vedanta, which means simply to strip you of all sense of possession, and to cast to the winds all sense of property, accumula-

tion, all selfish possession. That is Vedanta and that is Socialism. The ends agree.

Vedanta preaches equality, and so must the end of true Socialism be, no deference, no respect, no regard for any outside possession. Nothing of the kind. This seems to be rather terrible and something very severe but there can be no happiness under the Sun unless a man gives up all sense of property and possessions, clinging and attachment. Socialism simply wants a man to give up all this, whereas Vedanta furnishes a great reason for doing the same. So called Socialism has been merely a study of the surface of things and comes to the conclusion that mankind should live on terms of equality, fraternity and love. Vedanta studies the phenomena from the intrinsic and indigenous point of view. According to Vedanta, the possession of any individual property is the most sacrilegious deed against one's Atma or inner Self. According to Vedanta, the only right that a man has is to give and not to ask. If you have nothing else to give, give up

your body to be fed upon by worms. That which you keep is nothing, for that nobody calls you a rich man. You are rich just by what you give. Everybody works not to possess anything, but to give away everything. The greatest mistake made by the world is that it attributes the sense of pleasure to receiving. Vedanta wants you to recognize the truth that all pleasure lies in giving, and not in asking or begging. The very moment you allow the asking or begging spirit to enter, you narrow and contract yourself and squeeze out the happiness that may be in you. Wherever you may be, work in the position of a giver and never in the position of a beggar, so that your work may be universal work and not personal in the least.

The Vedantic monks of India are living to-day this Socialistic life on the Himalayas, and this life they have been living from pre-historic times. They work the hardest, they are no drones, no men of ease and luxury, it is through their efforts that all the great literature of India has come out.

It is these people who have been the greatest poets, dramatists, scientists, philosophers, grammarians, mathematicians, astronomers, chemists, doctors, and yet these are the very men who never touched money. These are the very men who lived the hardest possible life. This wipes out the blame laid at the door of Socialism, the blame that socialism will make people cowards, lazy, and dependent upon others. He alone can work well who feels himself free.

According to Vedanta as well as Socialism, you have no right to possess your children, wife, house or anything.

It is a great blemish on the face of civilized society that woman is made a mercantile commodity and is possessed and belongs to a man in the same sense as a tree, house or money belongs to him. So a woman is given the position of an inanimate object in civilized society, whereas a man is free in his ways and a woman is kept bound hand and foot. She becomes the property of one man, then of another. According to Socialism as well as Vedanta,

this seems to be very astounding, but a woman ought to recognize her freedom in the same way as man does. She is as free as man is. Then if man is not to possess anything, woman also ought not to possess anything; in order to secure her happiness she will also have no right to possess her husband. Here arises a serious objection against Socialism. If Socialism allows perfect freedom to woman and man, it will reduce society to a state of animalism and make a world of libertines. Rama says, for woman and man from the sexual standpoint nothing better can be desired. Animals like cows or buffaloes are very reasonable in their intercourse, seasonable and rational in their behaviour. If men behave in the same manner, all the lust and passion of civilized society would be at an end.

Wonder of wonders, what a terrible blunder is made by man in calling a licentious man an animal, whereas animals are decidedly less licentious than man. They have no trace of any

unreasonable passion. They have intercourse only when they have to bring forth children. It is not so with man. A man who is sober and tranquil lives more the natural life of animals than licentious man. A licentious man should not be called an animal, he is a civilized man. This is peculiar to civilization and not to the savage state of society, they are reasonable and natural; everything is done in time and in season. According to Vedanta and according to Socialism, the more sobriety, sedate and tranquil state of nature will be secured, there will be less of this itching passion, but at the same time there will be no sense of possession as husband or wife and father or child.

It is this constant burden upon the heart to feel that we have to look after this child, this wife or this sister which does not allow a man to prosecute his studies, does not allow a man to realize the Godhead. Socialism or Vedanta wants to remove the burden from your heart to make you free. When you launch into the ocean of

investigation, you come out with flying colours, and when you enter the arena of research, you come out successful because you work freely, unshackled, not bound or hampered by ties or worries of any kind. Free you feel all the time, for you are sure that the wide world is your home.

All that we have to do is to make people see that the one cure for their maladies and diseases lies in discarding the idea of possession. Once this idea is realized by the vast majority of people, Socialism will spread like wild fire all the world over. This is the only cure of their ills, Vedanta-Socialism. Once this Vedanta-Socialism is heard in the world, the millennium is here and all the objections arising out of a distorted vision and a limited study of the circumstances around them will vanish. Under this Socialism, no Kings, no Presidents, no Priests are wanted, no armies needed. No Universities will ever be needed, as each man will be his own University. Libraries we shall have, to which anybody can come and read. No Professors, except for little children. No

Doctors needed, for by living a natural life, as preached by Vedanta, you can never fall sick, you require no Doctor. People may do whatever they please, may walk all over creation or wherever they like, not being afraid of their brother, as they are now, but doing good and devoting their time to really beneficial studies, philosophy and metaphysical researches, living and realizing to the fullest extent their Divinity and Godhead.

OM! OM!! OM!!!

MAN, THE MASTER OF HIS OWN DESTINY

*Lecture delivered at the Golden
Gate Hall, January 24th, 1930.*

OM

The Master of the whole Universe in
the form of ladies and gentlemen,

To-night's subject is "Man, the master
of his own Destiny." We have been treating
of man in his real nature. The real man,
the true man is the Divinity, God, nothing
else but God; the real man is the master
not only of one body's destiny, but of the
whole universe, the wide world.

To-night we shall take the word 'man'
in the same sense in which the subtle body
of Vedantins is taken, you might say the
desiring, willing, yearning man. Even in

this limited and narrow sense, man is the master of his own destiny. There are different sides to the question. We cannot take them up all in one night; we shall only take up the question from the micro-cosmical stand-point to-night.

Perhaps it is easier to believe that when a man is born, he can change his circumstances to a large extent. Admitted that a man is placed under certain circumstances, it is easier to believe that he can control his circumstances more or less, he can become the master of the circumstances, he can rise above them, and educate himself. From the poorest boy he can make himself the richest man in his country, as some people have done. Paupers have succeeded in raising themselves to a position of renown and honour in this world. Men born under most ignominious and lowest circumstances have succeeded in raising themselves so high. Take the case of Napoleon Bonaparte; take the case of Shakespeare; take the case of one of the Lord Mayors of London, Whittington; take the case of one

of the Prime Ministers of China who was at one time a poor farmer, a poor peasant. It is easy to prove that once being in this world, we can in our lifetime change our circumstances. This is easy to prove, but the harder part of the question comes when Vedanta asserts that even your birth and even your parents are made by yourself. The child is father to the man, but not only that, the child is father to the father. This is hard to prove, but Vedanta says, "Look at the question from any side, you are the master of your own destiny. If you are born blind, you are the master of your destiny, you have made yourself blind; if you are born of poor parents, you are the master of your own destiny, for you have made yourself to be born of poor parents; if you are born under most undersirable circumstances, you are the master of your own destiny, you have done that also. Even when you are born, you are the master of your own destiny." We shall take up this phase of the question to-night. How does man select his own parents? In other

words, we shall consider to-night the law of transmigration of the soul, to some extent; we shall not dwell upon it thoroughly but only a part of it we shall take up.

Some people believe that when a man dies, he dies entirely; some people believe that when a man dies, in order to account for his inherent, inborn, native idea of immortality, in order to account for our own inherent desire that our relative should not die, and in order to account for our reluctance to see our friends die, some religions and some people think that it is necessary for us to posit the existence of an imaginary other world—of a world of which we can give no positive proof in this world. Some people believe that way, and even these people have some truth on their side, and the truth which these people have on their side, was discussed in this Hall, the other evening. But this is not the whole truth. After death your going to hell or entering heaven is not the whole truth we have to explain matters on this plane, on the plane of material existence.

The laws of your spiritual world have no right to infringe upon the laws of your material world. Here is one man who is buried underground; "Earth to earth returneth" is spoken at his grave. But let us see. The body indeed returns to earth, but the body has not perished, the body has simply undergone a change. The material elements of the body are existent in a changed form, in an altered state; they have not perished. The same body of your friend will reappear in the form of a beautiful rose on the grave and will reappear in the form of fruits and trees one day. It has not perished.

Now, what is it about which we feel some doubt? Is it the spirit, the Truth, the real God that has perished? No, no. That can never perish. The real individual, the true man could never perish, could never be destroyed. Then what is it about which we are doubtful? It is the subtle body in other words, the mental desires, the mental feelings, emotions, the cravings of the heart, the wishes of the mind, the

willing and yearning of the soul, as you might say. This is what makes up the subtle body. What about that? The man is buried, are these things also buried? No, no. They could not be buried. But what has become of them? All the question is about this subtle body which consists of your mental energy, the inner activity or inner emotions, feelings and desires. The resultant of this energy, emotions, inner desire, etc., the combination or aggregate of these, what becomes of that? To say that this goes on to the spiritual world,—and here I refer to a plane which you cannot prove by the mechanical laws may be all right from your stand-point, but Science wants a proof on the material plane of what becomes of this energy. You know the inevitable, universal Law which Science has placed beyond all doubt, namely, that nothing in this world can be destroyed. Here is the Law of the Persistence of force, the Law of the Indestructibility of Matter, the Law of the Conservation of Energy; it tells you that

nothing can be destroyed. Oh, well. If the body was not to be destroyed, but was simply to change its state, and if the Divinity in us was not to be destroyed, but was permanent, immutable, then should these mental desires, mental energy, inner life be destroyed? Why should they be destroyed? The irresistible Law of the Conservation of Energy tells us that they can never be destroyed. You have no right to say that they are destroyed. They must live on, they must live on. They may change their place, they may change their state, but they must live on, they can never be destroyed. Just as when you take a candle and light it, in half-an-hour we see that everything is lost, the wax, wick, and all, all gone. But Science proves, Chemistry shows that it is not destroyed, it is not lost. By means of a bent test-tube, containing caustic soda and another chemical, it is shown that all that was apparently lost of the candle, is present, is caught in that bent test-tube. When we have a saucer full of water, and all the water in it

has evaporated, the ordinary man will say, oh, the water is lost, the water is gone, but Physics tells us that it is not gone. By experiments it is shown that it is present in the air; it cannot be destroyed.

Similarly, when a man dies, his mental energy, the desires, emotions, feelings apparently suffer a loss, and seem to suffer death, but Vedanta comes up with its Chemistry of soul, as it were, and proves to you experimentally that it is not destroyed and could not be destroyed. Then if it is not destroyed, what becomes of it? We shall solve this question in the same way as we solve mathematical problems. We take up a problem and we look at the data as well as the *quisita*, the hypothesis as well as the required conclusion. We meditate upon both sides. Sometimes by meditating upon the hypothesis or the data alone, we succeed in proving the whole thing, and sometimes we have to take up the conclusion or *quisita* and reflect upon *that*, and to think and think, and to connect the *quisita* with the data or connect the conclusion with

the hypothesis. Well, what is the data and what is the *quisita*? Life and death. These are the data and *quisita*; the phenomena of birth are like the data and the phenomena of death are like the *quisita*, or *vice versa*; it is one and the same thing. Here are so many people being born into the world, and there are so many people dying. Those people who are apparently dying, if their mental energy, or their desires, etc. die with them, then by assuming anything like that, you will be positing something against the established laws of Science. If our mental energies pass away, then there will be something passing into nothing, but you know that it is impossible. Something can never pass into nothing. To avoid that fallacy, you must believe that after death, mental desires, mental energy and mental activity do not pass into nothing; you must assume that first, you must take that for granted. You must accept that, and the next question will be, 'What becomes of it?'

Now the next question, what becomes

of the mental desires, etc., we shall consider by reflecting upon the phenomena of birth. So many people are being born into this world with different capacities, with different inclinations, different propensities, different physiognomy, different phrenology, different constructions of the brain, some people with a heavy brain, others with a very light brain, some people with a round head, others with an oblong head. People in this world are being born with different potentialities and different capacities. How is that? Children of the same parents with diametrically opposite inclinations, how many parents are giving birth to Cain and Abel in the same house, Joseph and Joseph's brothers in the same house? Students going to College, living in the same Boarding House, reading with the same Professors, and yet with different inclinations altogether, with entirely different tastes, one liking Mathematics, another liking History, one a poet, another a dullard. Is there any difference in the inclinations or propensities of people or

not? There is a difference. You cannot deny that. Some people are born precocious, they are smart even in their childhood; others are very lazy even in their childhood. To what is this difference in taste or inclination due? Vedanta asks what is this difference of inclinations or this inherent difference of propensities, which we mark in different people, due to? How do you explain that? If you explain it by saying that it is God's will, that it is His work, that is no answer, that is simply evading the question; evading the question is unphilosophical; that is declaring your ignorance. Explain it by the established Laws of Science. If you say that it is God's will 'that they are being born with these different desires from their childhood', there again you are violating the established Law of Science. Here you are practically asserting that something is coming out of nothing, and that is absurd, you know. In order to escape this difficulty, you will have to assume or accept that the child brings this difference of inclinations and propensities

with him, as it were, from the other world. Children do not bring these different kinds of desires from nothing, but these desires are also coming from something; they do not come into existence from nothing; they have been existing before. In other words, all these desires which people bring with them at their birth are brought from previous existent form. These desires lived, existed, were present a short while ago; here we are considering the quisita of birth and also the data of death. Vedanta connects the two and says, when a man dies, his unfulfilled desires at the time of death could not be destroyed. Here was a stranger born with different pronounced desires. His desires could not come out of nothing. Could it not be that the desires which were buried with the man in the grave reappear with the new man that was born in a house? If you assume that, you escape from the terrible fallacy which you committed by saying that something is lost into nothing, and that something comes out of nothing. You escape that terrible difficulty

by accepting this Law of Karma, as the Hindus call it, and the whole phenomena of Death and Birth become so natural, become exactly in accord with the laws of nature, with the established laws of harmony in this universe.

And again you see you will have to accept this Law of Karma through another law of logic, what the philosophers call the law of parsimony. When a thing may be explained by natural and usual rules, we should not resort to far-fetched, unnatural and hypothetical explanations. The Law of Karma gives you the most natural explanation, the plainest and the most scientific. In preference to this you should not resort to any extra or mundane explanations.

Here comes a question. Scientists say, "Oh, no; oh, no, we will not explain the different propensities in new-born children by the Law of Karma, we ought not to resort to that; we can very easily explain all that by the Law of Heredity. The Law of Heredity will explain all that," but Vedanta says, the Law of Karma is not opposed

to the Law of Heredity. It covers that, it explains that, but at the same time the Law of Karma, in addition to explaining the Law of Heredity, also explains the apparent loss of mental energy at the time of death; the Law of heredity does not explain that. So this Law of Karma has a greater claim on the attention of all scientists, all philosophers than the Law of Heredity by itself. How does the Law of Karma explain the Law of Heredity? When a man dies, all his desires are apparently lost, cast to the winds. Vedanta says they are not lost; as when a candle is burning, the wick and wax are not lost, but when apparently lost, the law of chemical affinity, as we call it, by chemical affinity the carbon combines with the oxygen, the hydrogen combines with the oxygen, is attracted to it by affinity. So these desires, this mental energy, or the subtle body of man, after death, by a law of affinity, spiritual affinity, or we might call it material affinity just as well, by a kind of affinity, these combine; all your mental energy is drawn to a soil

where the environments, the circumstances will be congenial to its growth, helpful to its fruition, and of great aid in its development. In other words, the compound or resultant of your desires or mental energy is drawn to a place where you will find congenial soil, where all unutilized energies and unfulfilled desires will fructify, will be realized.

Thus does everybody select his own parents. We see again that when a man is alive, he is full of desires; most of his desires are satisfied in his life-time, but some are not. What will become of these? Will they be altogether ignored and lost? No, no. When a bud is seen in a garden it gives a promise of flowering and blooming; the promise of the bud is carried out, is satisfied. We see that even the desires of ants and lower creatures are satisfied. Why should the desires of man be frustrated? Why should Man be mocked at by Nature or Providence? He is not to be made fun of. His desires also must bear fruition. Most of our desires do bear fruition in our life.

Thus we see that it is the desires that become our acts, they are the motive powers. But many desires are not fulfilled. What will become of them? Vedanta says, "O man, you are not to be mocked at by God. All your unfulfilled desires and unsatisfied energy must bear fruit, if not in this world, then in the next."

Here is a question now. If we were existent in some previous birth, and if after death we have to reincarnate, how is it that we do not remember our past births? Vedanta asks, "What is Memory?" Here is Rama speaking to you, for instance, in a foreign language. Rama never lectured in India in the English language. While talking to you in English, not a single word of the mother tongue comes to Rama's mind, but is that Indian language entirely lost? No. It is there, but if Rama likes Arabic, Persian, or the other Indian languages, they can come to his memory at a moment's notice. Then, what is Memory? Here is the lake of your mentality; all the Indian languages, Persian, Arabic, and

Sanskrit are settled at the bottom of this lake in Rama's case. We can stir up the lake and bring up all these things to the surface at a moment's notice, and that is remembering the thing. You know a great many things, but all of them you are not conscious of. You can become conscious of them this moment by stirring up the lake of your mentality; by bringing them to the surface, they come into your mind or brains.

Similarly, Vedanta says, all your births and past lives are there in your inner lake of consciousness, inner lake of knowledge. They are there; at present they are settled at the bottom, they are not on the surface. If you wish to recall your past births, that is not a difficult task. You may stir up the very bottom of the lake of your knowledge and you can bring to the surface anything you like. You can remember even your past births if you like, but then it is not worth while to try the experiment, because, according to another law, the Law of Evolution, you have to go onward, you have to go ahead. Let the

dead bury the dead, let the past bury its past. You have nothing to do with that. You have to go ahead.

Again, according to the Law of Karma, all these things that you see in this world, all these things in which you are so much interested, which you like so much, by which you are attracted, Vedanta says, you like them, you are interested in them, you love them, you recognize them, only because you have been all that at one time. You have been rocks, you have been asleep in the rocks, you have glided with the streams, you have grown with the plants, you have run with the animals, and you recognize and see all of them. We can prove that by another argument now.

This is an adaptation of the argument of Socrates, or Plato rather. What is reminiscence? Reminiscence implies the knowledge of a thing beforehand, which we remember now. For instance, suppose to these lectures some persons came together, always an inseparable pair. They came to the seven lectures that were delivered in

this hall, but to the eighth lecture, only one comes, the other does not. The friends will put this question to the separated man, to the separated companion, "Where is your friend, your dear one? Where is he?" Why will this question be put? This question is caused by the Law of Reminiscence, which is the Law of Association also. We saw the two together always, the two became familiar to us, the two became, as it were, one in our mind, the two were united; and when afterwards we see one of them, this one at once reminds us of the other. This is how association in the brain was established, this is how reminiscence was brought about. This very reminiscence implies a previous knowledge of the thing which we remember.

Now here is your syllogism. All men are mortal; John is a man; therefore, John is mortal. All your logic, all your argument, all your reasoning depends upon these premises—"all men are mortal", "John is a man". Speak only these two premises, hold back the conclusion, and at once in our

mind comes up like a reminiscence the conclusion—'John is mortal.' How is this conclusion brought about? Is it not brought about by the Law of Reminiscence as defined by Plato? It is. The three Propositions, 'all men are mortal,' 'John is a man,' and 'John is mortal,' are there. Out of these, two are placed before you, 'all men are mortal,' 'John is a man.' These two are placed before you, and all at once, by the laws of thought, as philosophers call it, the third proposition comes to your mind. It will come up in the mind of each and all, in the mind of every body. How is that? This is brought about in the same way, as when we see one of the friends, we are reminded of the other that used to be always in the company of this friend. Well, how could this reminiscence come about, how was this law of thought inherent in the brains of each and all? How was this law of thought which brought about this kind of reminiscence present in the minds of each and all? By a kind of reminiscence. Now reminiscence implies previous

knowledge. Every child that has a brain is capable of reasoning, we can argue with every child. When he begins to reflect a little, we may present to him this syllogism, and he will accept it.

Here we are proving a Proposition of Euclid. We arrive at the conclusion at once. This conclusion is brought about by reminiscence. This reminiscence, being inherent in the brains of each and all, is a sure proof of the fact that you have already been acquainted and familiar with the things which are revived in your brains by reminiscence. Now, in order that you should have been cognizant, familiar with the things which are revived in your brain by reminiscence, you must have learned and acquired them at some time or other. But you are sure that you did not learn or acquire them in this life. Where then did you get this knowledge? Vedanta says, in the previous birth.

Here is another question. Well, if we are the masters of our own destiny, none of us ever desires to be poor. How are we

born poor then ? All of us desire to be born rich, none of us wants to be poor, and yet we are poor, we are born poor, most of us. How is that ? Vedanta replies, you should look at matters in their proper light, you ought to study them thoroughly. Do not count on half truths. Look at the facts from all sides. It is not true that everybody desires to become the Lord Mayor of London. It is not true that everybody wishes to become a millionaire. Here is a man who gets \$ 4.00 a week ; his ambition is only to be promoted to a position where he may get \$ 7.00 a week. Never does the idea enter his mind to become the Lord Mayor of London. No, it is not true, you see.

And look at the matter from another standpoint. People are inconsistent and unreasonable in their desires. They do not adjust their desires to the circumstances, they become slaves to desires. They are not masters of their desires, and thus despite themselves, by their own desires they are led into straits and difficulties, they are led into trouble and anxiety.

Now comes the interesting part of the talk for each and all. Suppose, here is a man who wants to satisfy his animal passions; he does not want to have anything to do with knowledge; he wants to meddle in no way with spirituality, with religion, with morality, with name or fame. He wants to have nothing to do with these things; all that he wants is to satisfy his animal desires, his sensuous appetites. This man dies. (This is an hypothetical case, but this is to illustrate the matter.) Now what kind of parents will he make for himself? His desire does not require him to be born of learned parents, the kind of energy which is in him does not demand any rich parents for its congenial soil. It does not demand any educated or civilized parents. No, Vedanta says that if this man is entirely made up of animal passions, he will get a most proper and befitting body in the form of hogs or dogs, because there he will inherit a body which is not tired of eating, which is not tired of gratifying animal desires, a body which is fit for making a fool

of himself. He will get a body of that kind. In order that his desires may be fulfilled, he must be born as a hog or dog. Thus is he the master of his own destiny, even if he is a dog or hog.

When the people of this world desire anything, they do not see what the consequences will be, they do not see to what they will be led, and afterwards when they receive the consequences of their desires, they begin to weep and cry and bewail their destiny, bewail their stars, they begin to weep, gnash their teeth and bite their lips. So even while you are desiring, see what the consequences will be. It is you yourself that bring about this misery, and nobody else.

Rama will tell you now the story of a poet in East India. He was a Mohammedan poet, a very good man, a clever man. You might call him a very clever and witty man. He was living at the court of one of the native princes who was highly interested in him. One night, the native prince kept him long in his company, and

this poet amused the prince with all sorts of poems, witty stories, and most amusing tales. The prince went to bed very late on account of being amused by the witty poet to such a degree that he forgot all about his sleep. The queen asked the prince what was the cause of his delay, of his unusual delay in retiring to his rooms. The prince replied, "Oh, we had a wonderful man with us this evening; he was so good, so splendid, so witty and amusing." Then the queen enquired more about him, and her curiosity made the king expatiate upon the capability and attainments of the poet to such a degree that they had to sit until a late hour, so that it was near dawn when they retired. Now the curiosity of the queen being excited to the highest pitch, she asked the prince to bring this witty poet before her some day. Well, the next day this witty poet was brought before the queen. You know, in India the customs are quite different from those in the West. In India, females live in separate apartments and do not mix much with

males, with gentlemen. They live apart; especially Mohammedan women, not Hindus, wear heavy veils and do not let anybody see them excepting their husbands or those who are very pure, noble and pious. Well, this poet was brought by the king into the harem, as we call it, into the private apartments of the ladies. There he sang his poems and recited his stories; the ladies were highly amused. Then the poet gave out that he was blind, he was suffering from a disease of the eyes, but he was not blind in reality. Now the wicked intention of this poet was to be allowed to live in the private apartments of the ladies, so that they might not mistrust him, and the ladies thinking him to be blind might be free in their walks and talks, in going from room to room, and might not keep any veils on their countenances when passing by him. Now, believing him to be blind, the prince allowed him to remain in the apartments of the ladies. But you know, truth cannot be concealed.

“Truth crushed to earth shall rise again,
The eternal years of God are hers.”

It cannot be concealed, it will be out one day. One day this poet asked, one of the maid-servants to bring something to him. You know, those people who become a little rich in India become very lazy. The sign of riches is looked upon to be laziness. You are a very noble man if you can do nothing yourself; if some body has to come and help you to get a seat in the carriage, you are a most noble man; if somebody else has to help you to dress yourself, then you are a most noble man; if somebody else has to come and help you even in your walks, then you are a most noble man. Thus dependence is the sign of honour. Independence and self-mastery are looked upon to be dependence and servility. When this poet got an honourable position in the house of the prince, he thought it beneath his dignity to leave his seat and bring a chair to where he wanted it. So he ordered one of the maid-servants to do it, but she replied harshly, bluntly that she had no leisure, she could not spare the time. After that there appeared another servant and he beckoned

to her to come forward to him and asked her to move the chair, but she said that there was no chair in the room. He said, "Bring that basin of water to me." She said, "There is none in this room; I will go into the other room and bring it to you." He said, "Bring it, there is one in the room, do you not see it, there it is." In his anxiety to get the thing done, he forgot himself. That is what happens. This is how truth plays a joke with liars. You know Lady Macbeth perpetrated that deed, but she could not conceal it. The truth made her mad and she confessed it to the Doctor, of her own accord. That is what happens. This is the Law of Nature. When this poet said, "Here it is, do you not see it" the maid, at once, instead of doing that job for him, ran straight to the queen and divulged the secret, and said, "Lo! that man is not blind, he is a wicked man, he ought to be turned out of the house." He was turned out of the house, but about three days after he actually became blind. How is that? Why, the Law of Karma comes and tells

you that this man becomes blind by his own will. He is the master of his own destiny. Blindness is brought on himself by his own self, nobody else makes him blind ; his own desires, his own cravings make him blind. Afterwards, when blindness comes, he begins to weep and cry, to gnash his teeth and beat his breast.

There was a man carrying a heavy weight upon his shoulder ; he was old, weak, and feverish, and lived in a hot country, India. He sat down under the shade of a tree and threw off his burden from his shoulders and rested a while, and cried, "O Death, O Death, come, O Death! Relieve me, relieve me." The story says that the God of Death appeared to him on the spot. When he looked at him, he was astonished, he trembled. What is that hideous figure, that monstrous something? He asked the God of Death, "Who are you?" The God of Death said, "I am he, whom you called ; you have called me just now and I have come to satisfy your wish." Then the old man began to tremble and said, "I did not call you to

put me to death, I called you simply to help me to lift this burden and put it on my shoulders.”

That is what people do. All your difficulties, all your troubles and what are called sorrows are brought about by your own self; you are the master of your own destiny, but when the thing comes, you begin to cry and weep; you invite Death, and when Death comes, you begin to cry. But that can-not be. When once you bid the highest price in an auction, you will have to take the thing. When you make the horse run, the carriage follows the horse. So when once you desire, you will have to take the consequences. How is it that people usually die in their old age and very few die in their youth? Vedanta says. when people become old, their bodies become diseased? They are harrassed by sickness and then they begin to desire death; they begin to ask for relief and relief comes. Thus your death is brought about by your own self. Everybody is a suicide according to Vedanta. Death comes the moment

you wish it to come. How is it that people die in the prime of life? You will not, perhaps, believe Rama at present, but if you make correct observations, you must concur with what Rama states just now. Rama has observed many people dying in the prime of life; Rama entered into their private life, enquired into the whole matter, and came to know that these young men in their heart of hearts sought death, they were sick of their circumstances, and wanted to change the surroundings. That is always the case. There is no time now to advance any concrete illustrations, but this is a fact.

There was a bright young man working as a Professor in one of the sectarian colleges in India. In one of the public meetings, he declared his life to be given to that cause, he dedicated himself to that cause. He worked there most zealously for a time and then his opinion changed, his thoughts expanded, his mind broadened, his views enlarged, and he could no longer work with these sectarians, and these

sectarians could not sympathize with him in their heart of hearts, yet he had to pull on with them, because he had committed himself, because he had bound himself to their cause; there was no escape for this young man. His heart was in one place and his body was somewhere else, the heart and the body were disunited. This could not be, this could not go on. The man died; he could not change his circumstances by any other means than by death; by death were the circumstances changed. Thus even death is not the bugaboo that it appears to be.

You are the master of your circumstances, you are the master of your destiny. How is it that people are made miserable? How is it that difficulties are brought about? By the conflict of desires. You have one kind of desire which wants you to do one kind of act, and then you have other desires which want you to do differently. Both desires are there. One desire wants to raise you to a certain position, as a writer, a speaker, a professor, a lecturer, or a

preacher ; one kind of desire wants you to go that way ; another kind of desire comes and wants you to become a slave to the senses. Here are conflicting desires which cannot go together. What happens? Both must be fulfilled. While one is being fulfilled, the other suffers and you are in pain. While the other one is being fulfilled, the first one suffers and you are in pain, This is how people bring about suffering on themselves. Even your suffering shows that you are the master of your own destiny. Rama will illustrate this by a very pretty story.

A man in India had two wives. You know the Hindus never believe in polygamy, but the Mohammedans do. It was a Mohammedan who had two wives. One of them used to live upstairs and the other on the lower storey. One day a thief broke into the house. He wanted to steal all the property, but the members of the house were wide awake, and the thief could not get an opportunity of stealing anything. Near dawn, the members of the house saw the thief, and they caught him.

and took him before a magistrate, or to the police magistrate. Nothing was stolen, yet the thief had broken into the house. That was a crime. The Magistrate put some cross questions to the thief, he at once admitted that he had broken into the house with the intention of stealing something. The Magistrate was going to inflict some punishment upon him. The man said, "Sir, you may do whatever you please, you may throw me into a dungeon, you may cast me before dogs, you may burn my body, but do not inflict one punishment upon me." The magistrate being astonished, asked, 'What is that?' The man said, "Never make me the husband of two wives. Never inflict this punishment upon me." Why is that? Then the thief began to explain how he was caught, how he had no opportunity to steal anything. He said that all night long the master of the house had to stand upon the stairs, because one wife was pulling him upstairs and the other was dragging him downstairs. The hair of his head was pulled out and the stockings on

his feet were torn off ; he was shivering with cold all night long, and thus it was that he had been caught, and had no opportunity of stealing anything.

So it is, all your sufferings come through your conflicting desires, and your desires are not in harmony, but are at war with each other ; and you know a house divided against itself must fall. So, examine your own hearts and minds and see if there is peace there. If you have singleness of aim and unity of purpose, you will have no trouble, you will have no suffering, but if there is conflict and discord, the house must be pulled down, you must suffer.

This is the cause of your suffering, and it is brought on by yourselves. You are the masters of your own destiny. A man has lower desires as well as higher. There is warfare between the two, but according to the universal Law of Evolution, in this strife and struggle, the fittest must survive ; the survival of the fittest is the plan of nature. Thus in harmony with this universal law of the survival of the fittest, in this warfare,

those desires carry the day which have the most strength in them. But whence does this strength come? Strength comes from truth, and truth only. Those desires alone which have more of the truth in them, more of righteousness, justice, godliness or purity, will carry the day. You will have to improve and progress at the bayonet's point. You cannot stagnate in sensuality all the time. You cannot stagnate in selfish greed and avarice. You will have to rise, slowly but most surely. Here is Happiness before you. Here is the Law of Karma holding out Happiness to each and all.

Why must desires be fulfilled? Vedanta says: your real nature, your real Self is immortal; Rama is immortal God. Now all your desires, mind and body being only ripples and waves in the ocean of Truth, in the waters of Eternity, partake of the nature of the substance of which they are made up. The true God, Divinity or Self makes the world as His breath. The world is my breath. In the twinkling of the eyes, I create the world. In the twinkling

of your eyes, the world is created; (I am yourself). All these desires partake of the nature of the Divinity as well as of the little selfish ego. Now, that phase of the desires which depends upon the Divinity or the Immortality within, obliged all the desires to be fulfilled. Now, those elements in the desires which rest upon Maya, cause a delay in the fulfilment of the desires. This delay in the fulfilment of your desires is caused by the Maya-element of your desires, and the certainty of the fulfilment of your desires is due to the inherent godly nature of your desires. Well you will say how are desires godly? All desires are nothing else but Love, and Love is nothing but God. Is not Love God? All desires are of the same sort as Gravitation. What is Gravitation? Here is the Earth attracting the Moon. Here is the Sun attracting the Earth. Here are the planets attracting each other—'universal love,' here is the law of affinity, one atom attracting the other. What is the force of cohesion in molecules? One molecule attracting another molecule.

Attracting is desiring from your standpoint. Why this attraction, this force, this cohesion, or chemical adhesion, gravitation? All this is desire. All your desires are godly. Thus the godly nature of your desires insists upon their fulfilment; but when you make them selfish or personal, their selfish character makes the desires partake of the nature of Maya and thus they are delayed in fulfilment.

In order that your desires may be fulfilled smoothly and easily, and may be realized to your entire satisfaction, you have to lessen the Maya-nature of your desires, you have to bring into predominance the godly or unselfish nature of your desires, and they will bear fruition.

Well, what is the philosophy of prayer? How are prayers heard, we shall take up the subject some other time.

OM! OM!!

We will read a poem and then stop.

Once realize that you are the master of your destiny, and how happy you do feel. When you are chanting OM, and when you

feel that you are the master of your own destiny, there is no longer any need for crying and weeping, and feeling miserable. You have made your circumstances different. Realize your mastery, do not feel yourself to be a slave of your surroundings, realize this truth, feel this truth that you are the master of your own destiny ; and whatever be your circumstances, your surroundings, whether the body is put into jail, or is being carried away by a swift current, or crushed under the heels of somebody, remember "I am He." Who is the master of the circumstances. "I am not the body, I am He, the master of destiny." Your friends are made by you. It is your own desires that place around you those whom you call friends. It is your own wish that has placed around you those whom you call your foes. O foes, you are made by me. O friends, you are my creation. Realize that idea and feel that, and how happy you become.

Oh, brimful is my cup of joy,
Fulfilled completely all desires ;

Sweet morning's zephyrs I employ ;
'Tis I in bloom their kiss admires,
The rainbow colours are my attires,
My errands run like lightning fires,
The smiles of rose, the pearls of dew,
The golden threads, so fresh, so new,
All sun's bright rays, embalmed in sweetness,
The silvery moon, delicious neatnees,
The playful ripples, waving trees,
Entwining creepers, humming bees,
Are my expression, my balmy breath,
My respiration is life and death,
What shall I do, or where remove ?
I fill all space, no room to move.
Shall I suspect or I desire ?
All time is me, all force my fire.
Can I be doubt or sorrow-stricken ?
No, I am verily all causation,
All time is now, all distance here,
All problems solved, solution clear.
All ill and good, all bitter and sweet,
In those my throbbing pulse doth beat.
All lovers I am all sweethearts I,
I am desires, emotions I.
No selfish aim, no tie, no bond,
To me do each and all respond,
Impersonal Lord, in foe and friend,
To me doth every object bend.

AFTER DEATH
OR
ALL RELIGIONS RECONCILED.

*Lecture delivered at the Golden
Gate Hall on January 15, 1903.*

The Immortal, the Object of all religions, in the form of ladies and gentlemen:—

So far the lectures delivered in this hall have been very hard, the subjects were tough, a little abstruse; but to-night's discourse is comparatively easy.

A few years ago, when Rama was in East India, a book by a Reverend Doctor, an American gentleman, a Professor in a University in East India, came into Rama's hands. The subject of this book was "After Death." By a very beautiful allegory it was shown that this world is like

one station and the other world is like another station, beyond the bay, beyond the seas; and all those who have to go beyond this bay have to purchase tickets. Those who do not possess the right kind of tickets will be thrown overboard into the deep abyss. Those who have the right kind of tickets will be allowed to pass on to the goal, to the destination. Tickets are of several kinds first class, second class, third class; etc. Then there are some counterfeit tickets. They are white, black, yellow, green, etc.; but the real, genuine tickets, the right kind of tickets which have to take you to the destination are red, besmeared with the blood of Jesus, the Christ. Those alone who have such tickets, will be allowed to reach the destination successfully; others never, never. The white, black, yellow, and other kinds of tickets were the tickets of other religions, so to say, and the red tickets bore the blood of Christ; they were the Christian tickets. This was the subject of the book, and it was very beautifully brought out.

The Reverend Doctor had lavished all his ingenuity and all his knowledge of English literature in writing that book.

Something like this is the belief, not only of Christians but of men of all other religions. Mohammedans say that after death, the ticket collector, the great station master, or the Examiner of Accounts, is Mohammed, and those who do not bear the sign of Mohammed will be cast down into hell. Other religions also have ideas of the same sort, and they say that all the dead, whether they died in America, Europe, Africa, Australia, or Asia, will be subjected to the disposal of a single man, let it be Christ, Mohammed, Buddha, Zoroaster, Krishna, or anybody ; and this is the cause of all the warfare, strife and struggle between religions. This superstition, this dogmatic view, is the cause of most of the bloodshed in this world, the bloodshed that has been carried on in the name of religion.

The view of the Vedanta Philosophy on this subject is to be laid before you. Vedanta

reconciles all these religions, and tells them that each of them may be right without encroaching upon the rights of others. In order that you may be right, it is not necessary that you should wrong your fellow brothers. This is a vast subject, and in the short space of an hour or so, we can only dwell upon the most salient features of the subject, as treated by the Vedanta Philosophy.

All progress in this world is in a line of beauty ; all the evolution and progress in the universe is in a rhythmic line ; all vibration in this world is harmonic ; we have rise and fall, ups and downs, in regular order. As Mathematics shows, for every maximum there must be a minimum ; maximum and minimum points alternate ; day and night we have rhythmic motion. When you have to move, you move one foot and then the other. The seasons of the year follow in regular succession, the same seasons over and over again, periodic motion as it is called. We have periodic motion in this world ; every day you wake up

and go to bed, you go to sleep and you rise. Just as sleep and wakefulness succeed each other in regular succession, similarly, according to Vedanta, life and death, death and life, also succeed each other in regular order. In this whole universe, never, never, at any place we had an abrupt stoppage. Time, does it ever stop? No. Do you know when Time began? Does Space ever stop anywhere? No. There is no end. Do rivers ever stop? You say they do. No, they do not. The rivers that enter the ocean rise up in the form of vapour, go back to the mountains, and again they flow to the sea, and from the sea go back to the mountains. Suppose here is a candle; it burns away in an hour or so, wick and all. You say it dies; no, it does not. Chemistry shows that it does not die. It simply undergoes change. The carbondioxide and water, that are produced out of it, appear again in vegetables. Nothing dies. All progress is in a circle, or rather spherical, in this world. See here, you are alive, you die. Will this state after death continue

for ever? You have no right to say that; to make a statement of that kind is against the laws of nature. There you begin to defy the most stringent laws which govern the world, when you say that after death there is eternal damnation, and no more life; you have no right to speak that way. If God, after a man is dead, casts him to eternal damnation, then what a revengeful God He is. A man works for his three score and ten years and dies; poor fellow, he did not have the opportunities of receiving the right kind of education, he did not get the right means to elevate himself, he was born of poor parents who could not impart to him education, who could take him to no Church, and he died. This man did not possess a ticket besmeared with the blood of Christ. Now this man is to be cast into hell for ever and ever. Oh, is that not a most revengeful God, Who does that? In the name of justice you have no right to make a statement of that kind. According to Vedanta, when a man dies, he should not remain dead for ever. After every death

there is life, and after life there is death, and in reality death is a mere name, death means, change of state and nothing else, Death has nothing abominable, nothing horrible in it. It is a big mistake when we make a great bugaboo of it; there is nothing terrible in it, it is simply a change of state.

Well, so long as you are alive in this world, suppose for 70 or 80 years, you are enjoying a long, long wakeful state; the life in this world is a long, continued wakeful state, and after life the so-called death is, according to Vedanta, simply a proportionately long sleep. This death, according to Vedanta, is a long sleep. Just as in every 24 hours, after enjoying some three or four hours of sleep, you get up again, so after enjoying the rest of death, you have to be born again into this world, you are reincarnated or re-born. Rebirth or reincarnation is like waking up again after enjoying a nap.

According to Vedanta, after a man dies, he is not reincarnated on the spot at once.

When a seed falls from a tree, the seed does not spring up into a new tree all at once, it takes some time. When a man leaves one house, he does not immediately enter another; it takes him some time. Similarly, after a man is dead, he is not reincarnated immediately. He passes through an intermediate state which we call the state of 'death,' or the state of long sleep. Now what about this state? What kind of state is this, the state between death and the second birth? It is a state of sleep, and it has all the properties of sleep. You know when a man goes to sleep, in his dreams he sees about the same sort of things which he has been working at in his wakeful state. That is the common rule. There are sometimes apparent exceptions to it, but usually a man in his dreams sees the same sort of things as he does in his wakeful state. Those people who study in Universities for examinations will bear Rama out in this statement, that when their examination is very near and they are preparing

for it most laboriously, in their dreams they often see the same sort of things and they keep doing the same sort of work as kept them busy in the daytime. After they have gone through the examination, and are expecting the results, and wish that they shall come out successful and head the list of successful graduates, in those days when they are in a state of suspense, they keep dreaming about the result of the examination. The people who love a particular subject or object, cannot but dream about it at night.

When Rama was a student preparing for the Bachelor of Arts Examination, a fellow student used to live in the same room with him. This fellow-student was a very playful young man. He used to while away his time in singing, dancing, and playing. One day a gentleman asked this friend, how many hours he used to devote to his studies. He smilingly said, "Full 18 hours." The friend said, "What does that mean? You waste four or five hours in my presence, before my eyes; I know that you sleep about

8 or 9 hours out of the 24, and that leaves you only 10 or 12 hours, and yet you say that you read for full 18 hours." The young man said, "You have not studied mathematics. I can prove that I read for full 18 hours." The gentleman said, "Well, how is that?" The young man said, "I and this Rama live in the same room; as a matter of fact, I read for 12 hours and he reads for 24 hours, that makes up 36; strike the average, 18 falls to his share and 18 to mine." The gentleman said, "Well, admitting that you read for 12 hours, but I cannot admit that Rama reads for full 24 hours. How is that possible? I know that Rama is a very hardworking student, I know he is preparing so many subjects, and he is not only doing the University work, he is doing four times as much work extra and preparing many other subjects, and doing all sorts of work, but still the laws of nature will not allow him to work for 24 hours." This fellow student began to explain. He said, "I can show you that when he is taking his dinner, he never allows his mind

to idle away a single second ; I can show you that he always has with him a paper on which there is some scientific problem to reflect upon, some mathematical or philosophical subject, or some book or poem which he may commit to memory ; he may be writing a poem or doing some sort of work or other ; he never wastes a moment when he is taking his meals. When he is in the toilet room, he is drawing with a piece of chalk, figures on the wall ; when he goes to sleep, he is working at some problem or other, he is always dreaming of the same subjects which occupy his mind during the day. Thus his 24 hours are devoted to study."

Well, there was some truth in his statement. The man who devotes full 18 hours of his time to study, in his dreams can do nothing else but the same kind of work which he has been doing in the daytime. Sometimes people say that they see in their dreams such things as they never saw before. Vedanta says, "No." Here comes a man ; he says that he saw in his dream a monster. He had the head of a lion, the back of a

camel, the tail of a serpent, the feet of a frog. He says that he never saw an animal of that kind before. Vedanta tells him, "Brother, you have seen a man, you have seen a serpent, you have seen a camel, you have seen a frog; and the tail of the serpent, the head of the lion, the back of the camel, the feet of the frog, you have united together in the dream and made a new object. So, in reality everything that you see in your dream, this apparently new kind of monstrous animal, even this you have seen in your wakeful state."

A man who has never been in Russia, and has never heard about it, never finds himself in his dreams in St. Petersburg. Never, never. Does a philosopher in his dream do the work of a cobbler? Even if he lives next door to a cobbler and sees the cobbler frequently in his dreams, he never finds himself engaged in that work of cobbling or mending shoes.

This being the case, in your long sleep of death, what should you expect; the period between the death and the next birth, the

period of long sleep, how is that to pass? Vedanta says this will pass in your hells or heavens, this will pass in your paradises or in your purgatories. What are these paradises, these hells and heavens? These are the dreamlands which pass between one death and the next birth. Here is a man, a true Christian, who has been living a most pious, religious and devout life, who has been attending Church every Sunday, who has been offering his prayers every evening. He has been invoking the grace of God at every meal that he has taken, and has been keeping the Cross of Christ on his breast all his life, he has been meditating upon Christ all the while that he was awake, from his birth until his death; he was all the while living, moving, and having his being in the holy presence of Jesus, the Christ. This man has devoted his wakeful state of 80 or 90 years to the love of Christ, he has devoted all his thought to Christ, he has been expecting after death to find himself seated on the right hand side of Jesus, the Christ, and he has been dreaming and

thinking all his life about the angels, seraphims, and cherubims that will greet him after death. According to Vedanta, a devout Christian of this kind will find himself after death on the right hand side of Jesus, the Christ. Verily, verily, after death, during that long, long sleep, between this death and the next birth, he will find himself surrounded by the cherubims, the seraphims, and the angels who are singing hallelujas all the while. There is no reason why he should not find himself in their midst. Vedanta says, 'O Christians, if you are devout, if you are really in earnest and faithful, you will get the promises in your books fulfilled. But find no fault with the Mohammedans and the Hindus. If a Mohammedan is a true Mohammedan, if he has been devoting all his wakeful state of 70 or 80 years of his life in the same way as prescribed by Mohammed, and has been thinking of and looking upto him and been offering prayers five times a day, in the name of Mohammed, (you know Mohammedans offer prayers four or five times in every

24 hours, and they are very strict, very devotional), if he has been all the time living in the name of Mohammed, and if he was always ready to lay down his life in the name of Mohammed, (these Mohammedans are very earnest, most zealous, and you might even say, sometimes bigoted fanatics), then what will become of a Mohammedan of this kind, the dream of whose life has been to serve the cause of Mohammedanism, to make the name of Mohammed resound from one end of the world to the other? Nothing will happen to him which is contrary to the Laws of Nature. The Law of Nature is that what we are dreaming in our wakeful state, the same we shall dream when we go to sleep. He has been dreaming of Mohammed, of the Paradise, of beautiful gardens and damsels; the rivers of wine that are promised by his Prophet after death; he has been dreaming of magnificent palaces and objects of luxury in heaven, after death. Vedanta says, there is not a law or force in nature, which can prevent his enjoying the kind of heaven about which

he was dreaming. He must see a heaven of the same sort, he must find himself after death, in a paradise of the kind promised by his Prophet.

But Vedanta says, "O Mohammedans, you have no right to place all the people in this world, after death, at the disposal of your own Prophet, at the mercy of one Mohammed only. Let Christians enjoy their thoughts ; make them free, do not want to subject all these, whether they die in Europe, America, East India, Japan, or China to the mercy of Mohammed. "If they believe in Mohammed, all right, otherwise they are damned," you have no right to speak that way, to be so cruel. If you are a follower of Mohammed, you will have a heaven of the kind which you desire, and so with all religions. If you are true to your dogmas or creed, after death you will have a heaven of the same sort as you are expecting. In reality, hell or heaven after death is dependent upon yourselves. You make the heaven after death and you make the hell after death.

In reality the heaven and hell are simply your dreams, nothing more, dreams which appear to you to be real at that time. You know dreams appear to be real when we are dreaming. So these hells or heavens will appear to you to be real after death, but as a matter of fact, in reality, they are nothing more than dreams.

One thing more might be said. People say that if the promises held out to us by our Scriptures, are to be true after death, we shall have Eternal Happiness. Our Scriptures hold out the promise either of eternal happiness or of eternal damnation after death. What about that? Vedanta says, "What is Eternity"? You know, Eternity is something pertaining to time, long long time, infinite time. You know that the time of the wakeful state is different from that of the dreamland. In your wakeful state time is of one kind, and in your dream state time is of another kind. In your dreamland, sometimes an object appears before you which you look upon as being of 5,000 years standing. Suppose in dreams

you see a mountain; that mountain has been posited by you on the spot instantaneously, from the standpoint of the wakeful state, but from the standpoint of the dreaming state, it was posited 5,000 years ago. Vedanta says that in your dreams, you find your self in your paradise from eternity; you will live in heaven or hell from eternity, from the standpoint of the dreaming subject, but not from that of the wakeful subject.

It is true that you will find the promises held out to you by the Bible to be right, because in that state you will think that you have been living in that state for ever and ever. It will be eternal to you. That which is eternal from the standpoint of the dreaming self is nothing from the standpoint of the wakeful self.

This gives you some idea of how Vedanta reconciles different religions after death.

But what about Transmigration? What about the people who are called *Mukta Purushas*, or liberated souls? Vedanta says that it is not everybody who after

death has to undergo these stages of heaven and hell, or who is reborn after death. It is not everybody. There are what are called liberated souls. Who are they? These are not to be subjected to reincarnation; they are free; these are not to find themselves imprisoned in hells or heavens; all hells or heavens are in them; all the worlds are in them. A few words be spoken about these.

In your dreams you have two sorts of phenomena, the subject and the object. All these rivers, mountains, hills, by which you find yourself hemmed in, are the object; this dreaming self which finds itself hemmed in, this traveller, this pilgrim, is the subject. In your dreams you know there are many things. One of them is what you call 'myself,' and the other things are what you call "the objects," different from me. This which you call 'myself' is the 'subject,' and the other things which you call "not self" are the 'object'; usually in your dreams there is this division, the subject and the object. Vedanta says that

the subject as well as the object are your creation, the creation of the real Self, the creation of the wakeful Self. Dr. Johnson, the lexicographer, who, you know was called the Prince of Talkers, could not suffer himself to be defeated in argument, he would always have the last word on his side. Somebody said about him that if his pistol missed fire, he knocked you down with the butt end of it. He must always have the victory on his side, and if anybody ever got the better of him in an argument, he would move heaven and earth to avenge himself. He dreamed once that Edmund Burke, the orator, defeated him in an argument. For a man of Johnson's nature, this dream was like a nightmare; it startled him, it woke him up, he was in a state of restlessness, and did not know how to get to sleep again. You know the property of mind is that it always seeks rest and wants peace. When it is disturbed, it hankers after rest, the reason being that real peace is its home, it must seek its home. He must seek peace

somehow or other. He consoled himself with this thought; I go to Edmund Burke and say, "Burke, Burke, by what argument did you defeat me in my dream?" Burke will not be able to reproduce the argument. I know the strong arguments he advanced when I was asleep, and I know the weak arguments which brought about my defeat. I know both, I know the victorious as well as the defeated side; but Edmund Burke does not know anything about it. Thus it is my own brain that furnished the arguments on both sides, it is I myself that appeared as Edmund Burke on one side and as the defeated Johnson on the other.

So Vedanta tells you that in your dreams, it is you yourself that appear as the object on one side and as the subject on the other. It is you yourself, it is the real Self in you that appears as mountains, rivers, forests, as birds, beasts and animals on one side and as the bewildered pilgrim on the other. You are the object and you are the subject.

So, according to Vedanta, in your long sleep of death, you are hell and heaven, and you are the man who is enjoying heaven or suffering in hell. Realize that and you become free.

There was a woman who possessed this knowledge of Vedanta. She was going through the streets with fire in one hand and cool water in the other. People came up to her and asked, "What do you mean by carrying cool water in one hand and fire in the other?" The man who put this question was a great Missionary. She said, "With this fire I am going to set your paradise and heaven on fire, and with this water I am going to cool down your hell." To a man who possesses this knowledge that he himself is hell or he himself is heaven, to him your heaven and hell lose all their attractions and fears. He stands above them. What about this world of yours, what about this wakeful state which you enjoy so much? Vedanta proves that even this solid seeming world, this rigid, stern world, is unreal, not different from your dreams. There is a

difference only of degree and not of kind. Your wakeful world is also a dream, a solidified dream; and in this solid seeming world of yours, Vedanta says that the object as well as the subject are the creation of your real Self and nothing more. It is your real Atma that becomes cities, towns, rivers, and mountains on the one side, and the forlorn traveller, a pilgrim in this world on the other side. The same that appears as the subject is the object and the same that appears as the object is the subject, even in your wakeful state.

Death means only the subsiding of the subject and not of the object. You are dreaming ; suppose in your dreaming state, you find yourself in Berkeley, but in reality you are asleep in San Francisco. There in your dream; what was Berkeley and what were all the scenes connected with it ? They were the object and you that were in Berkeley were the subject. Now you know that sometimes we have double sleep, sometimes we sleep in sleep, just as we have compound interest, and so here

is dream in dream, or double dream. If you go to sleep in Berkeley, then this is an example of double sleep. What happens? You wake up again. Sometimes in dreams we fall asleep at one place and get up again in one continuous dream, so here you were lying down, and in the dream you find yourself in Berkeley. Berkeley was the object and you were the subject. The subject fell asleep: the object Berkeley remained the same, the subject subsided and got up again. You found yourself again in Berkeley but your sleep continued just the same ; from Berkeley you went to Los Angeles. In Los Angeles you put at the house of one of your dear friends and went to sleep again. There Los Angeles, the house of your friend, etc. were the object and you were the subject. there the subject subsides or goes to sleep and gets up again. After enjoying a nap in Los Angeles, you go up to the Lick Observatory. There at the Lick Observatory you enjoy a nap ; the Lick Observatory was the object and you were the subject. The subject subsides

for a time and gets up again. From the Lick Observatory you get to some summer resort, and while there, some one of your family comes and wakes you up. Here you were the summer resort as well as the man who was enjoying the summer resort. When you make up, the subject as well as the object go away, both of them disappear; the subject as well as the object both disappear, but when you are dreaming, the subject alone subsided and the object remained; you were not really awake.

Now for the application of this illustration. According to Vedanta, this universe, this wide world, is also a dream. In this dream of a wide world, all time, space, and causation, all this universe which you see outside is the object, and what you call "my body," "my little self," is also the subject. When an ordinary man dies, what happens? The long dream of Maya or Ignorance is not destroyed, but remains just the same. He dies. Death simply means the subsiding of the subject, the object remaining the same, unaltered; so when a man dies here, he wakes up again in

the next birth. He finds the same world around him as he loved when he died; suppose in the second birth he lives for a period of 80 and 90 years, and then dies again. Then again we see that in the second birth which was like Berkely or Los Angeles, the object remained the same and the subject only subsided for a while; the result is that after a time he is reborn. In the third life, he lives for a period of 70 or 80 years, then again he dies. The object which was like the Lick Observatory, remains the same, the subject subsides and makes its appearance again. In this way, it is birth and death, birth and death, which will continue until the subject and object subside together. So long as the world appears to you to be different from you, you are an imprisoned personality in this world, you will always remain bound to this wheel of transmigration, birth and death; it will go on revolving around you and crushing you down, bringing you up and taking you down. You will never find any rest or peace.

Now Vedanta says, he who escapes, finds the subject as well as the object in himself.

When we make up like Dr. Johnson to the realization that we are the subject and the object of the dream, we are free. The world is my body and he who can say the whole universe is my body, is free from transmigration. Where can he go? Where can he come? There is no space which is not already filled with him; he is the infinite one. Where will he go? Where will he come? The universe is in him; he is the Lord of lords, free from transmigration. The one desire which is sucked in with the mother's milk by every child in East India, is to get himself to such a realization that he may no longer remain subject to transmigration, that he may escape, and in God-consciousness find perfect happiness and full bliss.

In Milton's life there is a very beautiful story told about a lady who was his wife. In her dream she saw her husband, and her heart was leaping in her bosom for him. She embraced him and said, "My lord, I am wholly yours." Just at that moment, she woke up and found that a dog that had been sleeping in the same bed with her had been

pressing its body to her ; that dog leaped out of the bed to the floor, and in reality it was the pressure of the dog that appeared to her in her dream to be her lord, her husband. Had the dog pressed its body more and more, she would have felt a mighty Himalaya on her breast. And Vedanta says, so long as the dog of ignorance, the dog of Maya remains pressing you down, your dreams are continually changing from good to bad, and from bad to good, sometimes a husband and sometimes a mighty Himalaya presses on you. You will be always like a pendulum oscillating between a tear and a smile ; the world will weigh heavily upon your heart, there will be no rest for you. Vedanta says, "Get rid of this dog of ignorance, make yourself God Almighty, make yourself That, realize That, and you are free."

"In thousand forms must those attend surprise
Yet all beloved one, straight know I Thee,
Thou mayest with magic veil Thy face, etc."

* * * * *

In Woods of **GOD-REALIZATION**

OR

The Complete Works of Swami RAMA TIRTHA

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VOLUME VII

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PREFACE

The Readers of 'In Woods of God-Realization' are aware of the fact that the works of Swami Rama Tirtha published originally in four volumes were later on brought out in eight volumes in 1930.

Lately a suggestion was placed before the management that these volumes should be of uniform size as far as possible and some of the lectures should be put under the appropriate titles which each volume suggested. Some matter which was not already published in these volumes had also to be brought out.

The Rama Tirtha Pratishtan, therefore, evolved a scheme early in 1947 to publish the complete works of Swami Rama Tirtha 'In Woods of God-Realization', in 12 volumes as follows:—

- (1) The Pole Star Within
- (2) The Fountain of Power
- (3) Aids to Realization
- (4) Cosmic Consciousness and How to Realize it

- (5) The Spirit of Realization
- (6) Sight seeing from the hill of Vedanta
- (7) India—the motherland
- (8) Forest talks
- (9) Mathematics and Vedanta
- (10) Snapshots
- (11) Precious gems
- (12) Musings of the Poet-Monk.

Now this volume is published under the new scheme while other volumes are in the course of publication likewise. How the lectures have been redistributed would be manifest from a perusal of the full scheme.

I hope the blessed readers will appreciate our effort in this direction.

RAMESHWAR SAHAI SINHA

M. L. A.

Hony. Secretary.

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RAMA'S MESSAGE

Whether working through many souls or alone, Rama seriously promises to infuse true life and dispel darkness and weakness from India within ten years, and within the first half of the twentieth century, India will be restored to more than its original glory. Let these words be recorded.....1904

1. The first part of the document is a list of names and addresses, which are arranged in a columnar fashion. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list is organized into two main sections, with the first section containing names and addresses, and the second section containing names and addresses. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list is organized into two main sections, with the first section containing names and addresses, and the second section containing names and addresses.

APPRECIATION

BY

MR. PURAN SINGH

(*"Indian Review," February, 1912.*)

From the heart of the people of this country once did rise prayers breathing peace for the whole universe. It was when they were tired of war and conquest, it was when the warrior race came home and saw that they had sold their soul for a mess of pottage—earthly empire. When the Aryan mind found that the battles won were really the battles lost, it turned inward. The spirit of renunciation completely vanquished the spirit of conquest in them. Peace and Love spread over the land and made it the holy land of the neighbouring races. From that time on, that page of Indian history has been considered blank where the life of renunciation is absent. In India, the ideal is not to measure success by the amount of gold one can manage to accumulate, nor even by the amount of knowledge one toils to

store, nor by rank, nor by position, but only by the amount of self-knowledge and self-culture. Man is to be judged not by his outer circumstances but by his inner experiences. It is inner man only that is held worshipful. The silent inner life of the sage, though by no means eventful to outward seeming, reflected as it is from moment to moment in a smiling, profile, kind look, generous heart and tranquil mind is, in fact, the only true life whose evolution mankind ought to study. The story of such a life would consist in recounting the inner experiences of the saint in the form of his thoughts and teachings still more in depicting the saint himself with his mystery-opening smiles and glances. Swami Rama's biography is that of the inner man. It is but the silent evolution of his mind, emerging from the world of matter by slow processes of self-realization and entering into the domain of spirit.

Swami Rama's life is a rural hymn set in the tunes of the prairie and the jungle, singing of universal peace and love. It is the same note that had its birth in the glorious *Upanishads*. Nothing new about it but the

singing of it, Swami Rama raised it once again from the bottom of his soul and he poured it forth in savage cries calling man from discord to harmony, from difference to agreement, in-difference, from self to self-in-all, from diversity to unity-in-diversity. He called man away from hatred to love, from war to peace. From him did flow good will to all and charity of thought and feeling. He was a poet of the inner man and the inner nature. To him all men and things were divine. "*Tatvamasī*"— "*Thou art That,*" "*Ekamevadwitiyam*"— "*One without a Second.*" these two *mantrams* may be said to be the two golden wings, balanced on which this ethereal *Hansa* soared every hour of his life into the eternal blue and soaring ever soared further and further till he was lost in Infinity.

Swami Rama was born in 1873 at Muraliwala, a small village in the District of Gujranwala, Punjab. He was born in a poor Brahman family. It is said, Goswami Brahmans of Murliwala are the direct descendants of Goswami Tulsi Das, the famous author of the Hindi Ramayan. His father Goswami

Hirananda had no means of livelihood except what the spiritual tours undertaken by him to *Peshawar* and *Swat* brought him. He was the family Guru of the Hindus of the North-Western Frontier Province. Goswami Hirananda had to go to his disciples on ministering tours from time to time. Swami Rama's mother died a few days after his birth. He was brought up on cow's milk. It may be remarked here that though a Punjabee, Swami Rama's staple diet was milk and rice. He was very fond of milk and he could drink about 5 seers of it at a time. Swami Rama was thus born under the lowly roof of a poor Brahman family. He became a student at the age of five. His childhood and boyhood were passed in hard study. As he reached the higher classes, his father was not able to support him, and as a student he lived in extreme poverty. The dress of the boy Rama consisted of a shirt, a pair of Punjabee trousers and a small turban, each made of a cheap and very coarse country cloth, the entire outfit costing about Rs. 3. His fellow-students relate that at times, he would forego his meals for the oil of his midnight lamp

in his College days. Many a time he had to starve for days together without, however, showing the least signs of suffering or sorrow on his face, for he attended College regularly with a calm and peaceful appearance and kept to his studies as usual.

He had a soft handsome face of a typical Aryan cut. The eye-brows arched over deep black eyes, which showed the mystery and love of his soul. In contrast with a big, broad, prominent forehead, showing high intellectual power, there was feminine softness round his lips. When he was serious, the lower lip pressed against the upper on a small round chin, which betokened indomitable strength of will. As a College boy, he seemed to give no promise of his remarkable after-career, but whosoever saw him even then, was impressed with his angelic nature and with a purity and innocence of life rarely met with. He was bashful like a modest girl. Living as he did in the light of love, he looked transparently pure through his small, frail, fair-coloured body. But under this unassuming humble appearance there lay hid a remarkable man with some lofty

aspirations and noble aims, which the Brahman boy thought too sacred to be uttered. With tears in his eyes, with the humility of a disciple in his heart, with the silence of a maiden and with the will of a conqueror, this angelic student was toiling like a soldier day and night in the temple of knowledge. He was always ahead of his fellows. His studies were vast. The amount of knowledge and information on literary and philosophic subjects that he commanded as a Swami was marvellous. It seemed as if he was acquainted with the whole range of human thought.

At the age of about twenty, he became M. A., in Mathematics. After that, for four years he served in different capacities as a Professor and a Lecturer. At the end of the year 1899, after a year of his leaving Lahore for the forests, he became a Sannyasin. The marvellous store of his knowledge was thus gathered by him in the short space of 26 years. Every minute that passed him could not go without paying toll to Swami Rama. Besides passing the University Examinations with great credit and securing high places and

scholarships, he had become at home with the writings of Hafiz, Maulana Rumi, Magrabi, Umar Khyam and other Sufi masters of Persia. He had waded through the whole literature of Philosophy both Eastern and Western. He had finished many readings of Upanishads in his College days. He was enamoured of the beauties and sweetness of Hindi, Urdu and Punjabee poets.

The rigour of circumstances and intense work had told on his health. When he came out as an M. A., everybody wondered how could life suffer to remain linked to the skeleton of a body which he carried about. There was hardly any flesh on his bones. His head rested on a thin, bony, crany neck. His voice was then hoarse and he could hardly speak properly. So weak physically was he. But he resolved then to have a strong body by putting himself through a regular course of physical exercise and overdoses of milk, he within a short time, recovered his health. He delighted in designing new methods of physical exercise. Ever since then, he could never forego his daily exercise. He was seen, even

a few minutes before his death, taking as was his wont, his physical exercise. Thus out of a thin, frail body, he managed to emerge a strong man of stag-like nimble activity. He was a great and swift walker. He could walk more than 40 miles a day as a Swami in the Himalayan hills. He won in America a 40 miles race, which he ran out of fun, in competition with some American soldiers, coming two hours ahead of the winner. Once as he was walking fast in San Francisco streets, he was accosted by an American with the remark that he walked as if the land belonged to him. "Yes," said Swami Rama smilingly and walked away. He scaled Gangotri, Jumnotri, and Badrinath peaks, clad in a small strip of a loin cloth and a blanket. He crossed from Jumnotri to Gangotri through glaciers. He lived in snows, slept in caves in thick dreary jungles all alone. The mountain people, whom the writer has met and talked with, believed the Swami to be a *Deva*, so strong, that he would ferry their cattle from the opposite bank to this side of their village across a swift hill torrent in the rainy season. At midnight,

he would leave his *Asana* and go roaming in the dark jungles defying death and fear. Those that have seen him as a starving youth of an extremely frail body when he was a student at Lahore, could not possibly recognise that wan-white, emaciated face in this wild man of the woods, so fearless, so bold, so vehement, so strong and so roseate. His face was now full, beautifully tinted, and his eyes half closed with divine intoxication. With all this exuberance of physical and spiritual energy, Swami Rama presented to the world the masterpiece of his life work, namely, his personality.

Swami Rama's personality may be described as explosive. He would remain silent for months together as if he had nothing to say. He remained merged in joy. All of a sudden he will burst out like a volcano and give out his thoughts in a wild manner. Whenever he spoke or wrote, one could be sure of getting something very refreshing and original. It seems he could not remain long in society without feeling some kind of loss which entailed weariness of soul to him. He used to

run back to the mountainous solitudes to recover himself. There he would keep peace with running waters, with glorious sky and would lie on rocks for hours together with his eyes closed and his body thrown in the sunlight.

Swami Rama's highly cultivated emotion formed another attractive feature of his personality. Deep sincerity rained down from his eyes in such an abundance. His sweetness was irresistible. Mohammedans and Hindus love him alike. The people of different races could see and recognise in this man, Swami Rama some family likeness with themselves. Americans called him an American, Japanese called him a Japanese, Persians saw a Persian in him.

To see Swami Rama was to feel inspired with new ideals, new powers, new visions and new emotions.

Another feature which contributed to the charm of his very presence was his bold independence of thought, his great towering intellect. Whatever he taught he had not only thought upon, but he had actually seen it working in his own life. He used to say

that he believed in *experimental religion*. According to him the art of living consists in *luminous belief*. Theology has very little to do with the inner religion of the living man. If you are a living man, test the truth by trusting your life to it. Just as in Science, authority has little weight in arriving at Truth, so in religion, authority should have little or no weight and religious truth bearing on the nature of inner man must be everybody's own and personal property through Self-realization. Every one must go to God through the failures and successes of his own life. *Life itself is the greatest revelation.*

Swami Rama, after spending two years in the Himalyas, came down to the plains burning with missionary zeal for scattering the joy that he had found in himself. He sailed for Japan from Calcutta in the year 1902. He was only for about a fortnight in Japan. He was invited twice to speak to Japanese Audience. A Christian paper of Tokyo spoke in high terms about his personality and announced him as the "enthusiastic apostle of Vedanta."

On meeting Swami Rama for the first time, Doctor Takakuthsu, Professor of Sanskrit and Eastern Philosophy in the Tokyo Imperial University, said to the writer that though he had many an opportunity to see Indian Sadhus and Pandits at Professor Max Muller's in England and also at other places in Germany, yet he had seen no man like Swami Rama. He was the perfect embodiment of Vedanta Philosophy. Mr. Kinza Hirai, the famous professor of Tokyo, who was the eloquent representative of Buddhism in the Chicago Parliament of Religions, was reminded of the Buddhistic period of Indian History, of which he had read such vivid description in Japanese and Chinese Scriptures, when he conversed with Swami Rama. Mr. Hirai always remembered him after he had gone away to America as the "truly inspired Rama."

Swami Rama left Japan in November 1902, for San Francisco. He was for about two years in America. Most of this time, he lived in solitude. There he lived a simple life, carrying his own fuel on his head from the forest. People of California were struck with

the indifference with which he treated the eulogies on his work and life and threw hundreds of newspaper cuttings into the Sacramento river for its information. He made a lasting impression on the Americans, but the detailed account of his work in America cannot be summed up here.

On his way back to India he visited Egypt and lectured in one of the largest mosques before a Mohammedan audience in Persian.

On return to his native home in the year 1905, he brought two ideas with him : (1) *The need of organization in every department and activity of life and* (2) *the need for united work.* These two points he elaborated in a series of Lectures given at different places in the United Provinces.

One day while bathing in the *Billing Ganga* near Tehri Garhwal, Swami Rama was accidentally drowned in October, 1906. The last thing that he had written on the day of his death, only a few minutes previous to the said occurrence, was in his vernacular. Its substance in English is, "Oh Death ! Take away this body if you will. I have many more bodies to live

with. I can afford to live happily wearing the silver threads of the moon and the golden rays of the Sun. I shall roam free singing in the guise of hilly brooks and streams. I shall be dancing happily in the waves of the sea. I am the graceful gait of the breeze and I am the wind inebriated. These forms of mine are wandering forms of change. I came down from the tops, knocked at doors, awakened the sleeping, consoled one, wiped the tears of another, covered some, took off the veil of others, I touch this and I touch that, I doff my hat and off I am. 'I keep nothing with me. Nobody can find me.'

Thus, he clearly foreshadowed the end of which perhaps he was unconcious. A great man was thus taken away by the Ganges, and just when he was only thirty-three. He intended to write a book on the "Beauties of Vedic Literature" and another one that he was contemplating all these years, viz. "The Dynamics of mind," the books that now lie in his soul.

INDIA, THE MOTHERLAND

NATIONAL ANTHEM

God bless our ancient Hind,
Ancient Hind, once glorious Hind.
From Sagar Island to the Sind,
From Kashmir to Cape Comorin.
May perfect peace e'er reign therin.
God bless our peaceful Hind !
Let all her sons in love unite
And make them do their duty aright.
Fill them with knowledge ever true
And let their virtue shine anew.
Your aid the country doth implore;
Give her a hearing, oh, once more.
National Spirit in her do pour,
Extend her fame from shore to shore.
God bless once powerful Hind !
O Krishna of mighty deeds untold,
O Rama ever so brave and bold.
Forsake them not in evil days,
Unworthy though in many ways,
God bless our helpless Hind.

(Rama's Lover)

SAYINGS ABOUT INDIA

1

A person can never realize his unity with God, the All, except when unity with the Whole Nation throbs in every fibre of his frame.

2

Let every son of India stand for the service of the Whole, seeing that the whole of India is embodied in every son.

3

One personal and local Dharma must never be placed higher than the National Dharma. The keeping of right proportions only secures felicity.

4

Doing anything to promote the well being of the Nation is serving the cosmic powers, devas, or gods.

5

To realize God, have the Sannyasa spirit, *i.e.* entire renunciation of self-interest, making the little self absolutely at one with the great self of Mother India.

6

To Realize God or Bliss, have the Brahman spirit, dedicating your intellect to thoughts for the advancement of the Nation.

7

To realize Bliss, you have to possess, the Kshattriya spirit, readiness to lay down your life for the country at every second.

8

To realize God, you must have the true Vaishya Spirit, holding your property only in trust for the Nation.

9

But to realize Bliss and Rama, in that world or this, and to give a living concrete objective reality to your abstract subjective Dharma, you have to work this Sannyasa Spirit, Brahman, Kshattria and Vaishya heroism through your hands and feet in the manual labour, once relegated to the holy Shudras. The Sannyasa spirit must be wedded to the Pariah hands. This is the only way today. Wake up ! Wake up !

10

There is but one remedy and one disease. Nations can be cured and made free by the Life

of Law. Individuals can be made saints and higher than gods by the same.

11

In renouncing the sense of possession, in adopting the spirit of Vedantic renunciation lies the salvation of nations as well as of individuals. There is no other way.

12

The myriad forces in India have no resultant pressure, being nullified by being pitched one against the other. Is it not a pity? What is the reason? Because each party concentrates its attention on the faults of its neighbour.

13

O disrespectable Respectability! There can be no union and love in a country, so long as you keep emphasizing each other's faults.

14

The secret of the successful art of living lies in developing the mother's heart to whom all her children are lovely, whether big or babes.

15

Mother is the word which brings the deepest feeling from the soul of a Hindu.

16

Almost every town, stream, hill, stone or animal is personified and sanctified in India. Is it not high time now to deify the entire mother land, and let every partial manifestation inspire us with devotion to the whole ?

17

White, towering temples and stone Vishnus, erected by you, will not allay the fever of your heart... Worship, worship the hungry Narayanas and the labouring Vishnus of the country.

18

Instead of wasting the precious *ghee* into the mouth of artificial fire, why not offer even hard crusts of dry bread to the Gastric fire which is eating up the flesh and bones of millions of starving but living Narayanas ?

19

The highest gift you can confer on a man is to offer him knowlege. You may feed a man today, he will be just as hungry tomorrow, teach him an art and you enable him to earn his living all his life.

20

Indian charity does not trouble itself so much

about the starving labouring classes (Shudras) but it takes the charitable donors straight to heaven by feeding the oversatiated idlers, in the Store Houses of God, the high representatives of Religion Petrified.

21

The weak-minded Yatri who pays a pittance to the persistent beggardrone may compliment himself on having done something to save his soul in the next world. Be it as it may, there is not the least doubt that he has done something to ruin the nation here now.

22

Half the population is dying of starvation, the other half is buried under conspicuous waste, superfluous furniture, scent bottles, affectations, galvanized manners, all sorts of precious trifles, squalid riches and unhealthy show.

23

An average Indian home is typical of the state of the whole nation, very slender means and not only yearly multiplying mouths to feed but slavishly to incur undue expenses in meaningless and cruel ceremonies.

24

The Indian. Princes and the Indian Nobles, having lost all their precious jewels and power, are left mere carpet knights with hollow rattling titles and vain empty names.

25

The greatest mistake, made by the present day Socialists, is that they *envy* the drop of sea-spray possessed by the so-called wealthy, instead of *pitying* their burden.

26

They raise practically no crops in England, and yet the country is rich ? Why ? Because Indra, the God of hands, is fed although to the degree of indigestion on arts and industries.

27

The greatest cause of India's poverty is discarding the rubbish, dreading to touch the bones of dead animals, and developing a kind of nose-hygiene, sneering at all kinds of what they call debris.

28

The downfall of India, the decline of India, is explained by the Vedanta philosophy. It is a matter of *Karma*.

29

There are some for whom patriotism means constant brooding over the vanished glories of the past. Bankrupted bankers pouring over the long out-dated and credit books now useless.

30

Young would-be Reformer ! decry not the ancient customs and spirituality of India, by introducing a fresh element of discord, the Indian people cannot reach Unity.

31

Abnegating the little ego and having thus become whole of the country, feel anything, your country will feel with you ; march, your country will follow.

32

Service and love, and not mandates and compulsion, is the atmosphere for growth.

33

The man, who is worthy of being a leader of men, will never complain of the stupidity of his helpers, of the faithlessness of his followers, of the ingratitude of mankind, nor of the non-appreciation of the public.

34

A country is strengthened not by great men with small views, but by small men with great views.

35

Perfect democracy, equality, throwing off the load of external authority, casting aside the vain accumulative spirit, throwing overboard all prerogatives, the spurning of the airs of superiority and shaking off the embarrassment of inferiority, is Vedanta on the material plain.

36

Let every man have equal liberty to find his own level. Head as high as you please, but feet always on the common ground, never upon any body's shoulders or neck, even though he be weak or willing.

37

Pseudo-politicians think of bringing about national rise without striking the key-note of power *i. e.* the spirit of freedom and love.

38

The rise of Europe and America is not due to Christ's personality. The right cause is Vedanta practised unconsciously. The downfall of India is due to Vedanta being absent in practice.

39

To be saved from foreign politics the only remedy is to live the Law of spiritual health—the law of love for your neighbour.

40

What right have we, in the name of purity or impurity, to play the part of self-elected members of God's detective police, and pry into the private behaviour of a man whose public behaviour is a help to the country ?

41

All that we have to arouse among the Hindu people is a spirit of appreciation and not criticism, the sentiment of fraternity, the instinct of synthesis, the co-ordination of functions and aristocracy of labour.

42

Assert your individuality against all society and all nations and everything.

43

Sacrifice to Brihaspati is dedicating my intellects (thoughts) to all intellects in the land or thinking for the good of the land as if myself were none else than my countrymen.

44

If you cannot more than support yourself in

foreign lands, remain there. And if you are to be a workless creeping leech on the aching bosom of Mother India, jump into the Arabian Sea, and well share her Arabian hospitality rather than set foot again on India.

45

Instead of being scared by Western Science, the Hindus today welcome her as the greatest ally to their own Brahma Vidya (Shruti).

46

When you want to settle matters through reasoning and logic, while the glass-partition of caste-feeling do not let the hearts unite, you come in dangerous proximity.

47

Religious sectarianism has clouded manhood in the people and eclipsed the sense of common nationality.

48

Bhaktas of India ! You will be the darling dear of that sweet Cowherd when you see Him with divine love in the Chandala, in the thief, in the sinner, in the stranger, and all, and not confine Him to mere stone images.

49

Those that you miscall "fallen" have "not

risen" yet. They are the Freshmen of the University just as you also were at one time.

50

Beloved orthodox people of India ! put into force the Shastras aright, the Dharma of the country demands of you to relax the stringest caste-rules and to subordinate the sharp class-distinctions to the national fellow-feeling.

51

My beloved Hindus ! By aversion to change or adaptation, laying too much emphasis on the old customs and heredity, pray, degrade not yourselves below the level of man.

52

Longitudinally (or in time) you may belong to the hereditary line of Himalayan Sages but latitudinally (*i. e.* in space) you cannot deny your relation of co-existence with the European and American matter of fact wielders of Art and Science.

53

If you are not willing and ready to assimilate the New Light, which is also the old, old light or your own land, go and live in *Pitri Loka* with the forefathers. Why tarry here ? Good bye !

54

Waste no time in thinking, *India has been*.
Call up all your energy, which is infinite, and
feel, feel, *India shall be*.

55

As it is today the Swamis and Pandits in
India are singing lullabies to prolong the lethargic
sleep of their race.

56

Independent thinking is looked upon (In
India) as heresy, nay worst crime. Whatever
comes from the dead language is sacred.

57

A child turned Christian although the very
own flesh and blood to a Hindu father, becomes
more a stanger than the street dog.

58

Truth-consciousness brings strength and vic-
tory, *Skin-consciousness* (even if it be *Brahman-*
consciousness or *Sannyasa-consciousness*) makes
a cobbler of you.

59

A woman is given the position of an inani-
mate object in civilised society whereas a man
is free in his ways and a woman is kept bound
hand and foot. She becomes the property of
one man, then of another man.

60

It is a great blemish on the face of the civilised society that woman is made a mercantile commodity and a woman is possessed and belongs to a man in the same sense as a tree or a house or money belongs to him.

61

Neglecting the education of women, children and the labouring classes is like cutting down the very branches that are supporting us, nay, it is like striking death-blow at the very root of the tree of nationality.

52

Do not say marriage is opposed to religion, see what the real state of happiness is, what real self is, as man aspiring to realisation meditates upon true Bliss, reality, fundamental principle.

83

All marriage relations, brought about by attachment to the colour of the face, to the outlines of the countenance, to figure, form or personal beauty, end in losses, and are very unhappy.

64

The aim of the husband should be elevation of the marriage tie, and not money making and the wrong use of family relations.

THE PRESENT NEEDS OF INDIA

SHASTA SPRING, CALIFORNIA, U.S.A.

.....Fairy flakes of virgin snow are falling vehemently, yet most gracefully withal, outside the window of Rama's cottage; and the whole mountain is literally *shasta*, *i. e.* according to the French significance of the word, *chaste, pure, comely*. Rama has just laid aside one of the latest works on Evolution.

The desire to be original and popular or conspicuous often enough keeps people away from the path of Truth. Waiving that kind of desire and keeping the head level—neither crest-fallen in gloom, nor flying in the clouds of self-flattery—if we face the problem of the Present Needs of India, we are confronted with the sore phenomenon in the country of practically utter disregard of any relationship or bond founded on the living together in the same holy land, which means a deplorable absence of neighbourly love. Religious sectarianism has clouded manhood in the people and eclipsed the sense of common nationality.

In America also there are as many, if not more, sects and cults as in India, but except in the case of a few shallow fanatics—chiefly those whose living depends on their creed—the thought of Catholicism, Methodism, Presbyterianism etc. never replaces or subordinates the feeling of fellow-countrymanship. To be just and true it must be acknowledged that the so-called religious feeling does not cast into the shade the intrinsic humanity in America as it does in India. In India Mohammedans have been living for generations and generations along with the Hindus on the same soil, but their sympathy is bound more to the Turks in Southern Europe than to their next door neighbours in Hindustan. A child turned Christian, although the very flesh and blood of a Hindu father, becomes more a stranger than the street dog. What will not an orthodox dualistic Vaishnava in Mathura do to advance the interests of a fellow Vaishnava in the Deccan and to bring disgrace to a Monastic Vedantin in his own town? Who is to blame for it? The prejudices and shallow knowledge for all sects alike.

"Enemies living together" is an expression not far wrong to describe the present state of affairs. The very idea of common nationality has become a meaningless whim. And what is the cause of it? Evidently the cause is blind identification with the dead forms of the dead past and abject slavery to the fantastic superstitions preached in the holy name of religion; in other words, *spiritual suicide* glazed under the plausible name of obedience to authority—*praman, hawala*.

These parasitic ideas cannot be got rid of except by purifying the distilling process of liberal education, sane knowledge, experimental investigation, or a systematic study of scientific thought. (No sect or religion, that has not come to an understanding with the healthy humanising results of present-day scientific research, has the least right to prey upon its foolish votaries). Most of the different sets of religious dogmas and practices of the past according to Rama, were no more than the dictates of the known Science of the times. But as the fates would have it, these were received at first with bitter opposition, then

with over-enthusiasm, so much so that the *mother* (Independent Thought and Meditation) which gave birth to them *was ignored and killed in handling the child*. The teachings were gradually taken on trust, ~~a boy~~ found himself a Christian, Mohammedan, or Hindu before he was aware of being a man. Stagnation on the religious field was the natural consequence when, owing to the inertia or laziness of the followers, these dogmas and practices began to be accepted on the authority of personalities and volumes of paper with little recognition or acceptance of original research, diligence and concentration, with which the so-called prophets had studied physical or spiritual nature and her laws. By and by the teachings of the practical adherence to Christ's Sermon on the Mount or to Vedic Yajnas were in most cases discarded to all intents and purposes ; but their place was filled with stronger allegiance to empty names. The spirit was ~~actually~~ driven out to worship the dead carcasses. Thus were honest workers like Christ, Mohammed, Vyas or Shankar, nicknamed Prophets, that is to say, thieves or

stealers of sacred fire from Heaven, and their books were disgraced by being pitched against the original book of Nature, of which they were faint, feeble readings in part.

Rama does not mean to say that these forms of creed had no use at all in the economy of the world. Certainly, they had. They were like the husk which is essential up to a certain period for the life and growth of the seedling it covers, but after a certain stage of development the same husk becomes a choking prison if not cast aside by the outgrowing grain which is by far of higher value than the husk.

To dispense with the static second-hand readings of nature—to shake off the choking husks—let every body feel that the Prophet's power is even his own birth-right and nothing supernatural.

There are some who can never understand the design or plan of a house unless they have seen the house erected before them, and so there are some who can never see or imagine a step in advance of the present or past order of things. The number of such is rapidly

falling in India, it is hoped. To place people above wavering oscillation, to make them realize their natural dignity, unity and fellowship with all they see, *to secure abiding natural integration by procuring natural, helpful differentiation is the object* of Dynamic Vedanta as understood by Rama. Where is not this Vedanta needed ? But India needs it the most and worst of all.

To meet the requirements of the day in India, with the object of spreading love and light, it is proposed by Rama to start an Institution called *Life Institution*.

ROUGH OUTLINE

LEAVING OUT THE DETAILS

This Institution will at first embrace chiefly 1 RELIGIOUS study of *Comparative Religions and PHILOSOPHY Philosophy*. The candidates will be helped to make the ancient and modern contending systems of Religion and Philosophy a subject of study most dispassionately, soberly, in the spirit of an unbiased, serene judge (or calm Sakshi). Each student shall have to study by himself (of course aided by the

Professor when necessary) the religious or philosophical works just suited to his capacity, and shall have in the evening before the common assembly to give an account of what he read or had suggested to himself while reading during the day. After hearing such brief reports there will be every night a sifting but respectful conversation under the moderatorship of Rama to harmonise the subjects dwelt upon by the different members of the Institution. Thus will mutual harmony, understanding and love be advanced while each shares the fruits of the mental labour of all trying in return to lay before all the earnings of his own brain work.

This intellectual, social co-operation just suited to the needs of the time must multiply the efficiency of mental work and impart true culture.

After giving the newly arrived students a
2 SCIENCE taste of this Co-operative method
 of Education through religion
and philosophy—for which the demand is
more direct in India—different branches of
Science Botany, Zoology, Electricity, Geology,

Chemistry, Astronomy, etc., will be introduced in the scheme of study. A library, laboratory, observatory and the like must certainly develop along with the introduction of different Science courses.

The attempt to popularize Science by the Institution aims at to abolish some of the glaring religious misunderstandings and to employ the energies of people in a more rational and useful direction. Moreover, the learning of Science in this Institution is to be in the most religious spirit. Science, art and other works (apparently secular) are to be pursued here to learn the *application* of Vedantic spirit to business or for the acquisition of practical (or Applied) Vedanta. Of Agassiz, a great naturalist, it is said that the laboratory was not less holy to him than the Church, and a physical fact not less sacred than a moral principle. To trace the homologies in different species in nature was to him "to think again the thoughts of God."

The functions of the Institution will be
3 INDUSTRIAL extended in due time to a third
ARTS department, that of Industrial

Arts, as to the sad want of which in India nothing need be said now.

Some of the greatest Universities in America and Europe (Yale, Harvard, Stanford Chicago, for instance) are entirely private concerns. It is a pity that the people of India still look up to the Government models to educate themselves and do not see their own needs.

In the Life Institute, proposed by Rama, the heretical as well as the orthodox writings will be welcomed with scientific equanimity. The watch word of the Institute (Math) is to be "Truth, the whole Truth and nothing but the Truth."

OM ! OM !! OM !!!

NOTE—The above was addressed to Sawmi Shivagan Acharya of Shanti Ashram, Mathura)

—:O:—

1. 2. 3. 4. 5.

6. 7. 8. 9. 10.

11. 12. 13. 14. 15.

16. 17. 18. 19. 20.

NATIONAL DHARMA

“ So many sects, so many creeds,
So many paths that wind and wind,
While just the art of being kind
Is all the sad world needs.”

It is sunset. With deep sighs the following
is being chanted and with streaming tears it is
being written:—

“I saw a vision once, and it sometimes re-appears;
I know not if 'twas real, for they said I was not well.
But often as the Sun goes down, my eyes fill up with tears,
And then that vision comes and I see my *Florimel* (India).

The day was going softly down, the breeze had died away;
The waters from the far West came slowly rolling on.
The sky, the clouds, the ocean wave, one molten glory lay;
All kindled into crimson by the deep red Sun,

As silently I stood and gazed before the glory passed,
There rose a sad remembrance of days long gone;
My youth, my childhood came again, my mind was overcast
As I gazed upon the going down of that red Sun.

The Past upon my spirit rushed, the dead were standing near
Their cheeks were warm again with life, their
winding sheets were gone;

The voices rang like marriage-bells once more upon my ear;
Their eyes were gazing there with mine on that red Sun.

Many days have passed since then, many chequered years;
I have wandered far and wide, still I fear I am not well;
For often as the Sun goes down, my eyes fill up with tears,
And then that vision comes, and I see my *Florimel*”

O Setting Sun ! Thou art going to rise in
India. Wilt Thou please carry this message of
Rama to that land of glory ? May these tear-
drops of love be the morning dew in the
fields of India ! As a Shaiva worships Shiva, a
Vaishnava Vishnu, a Buddhist Buddha, a
Christian Christ, a Mohammedan Mohammed,
with a heart turned into a “Burning Blush,”
see and worship *India* in the form of a Shaiva,
Vaishnava, Buddhist, Christian, Mohammedan,
Parsi, Sikh, Sannyasi, Pariah, or any of *Her*
children. I adore Thee in all Thy manifestations,
Mother India, my Gangaji, my Kali, my
Isht Deva, my Shaligram. While talking
about worship, says the God who loved to eat
the very clay of India:—“The difficulty of those

whose minds are set on the *unmanifested* is greater ; for the path of the *unmanifested* is hard for the embodied to reach." Well, all right, Sweet Krishna, let mine be the path of adoration of that *manifestation divine* of whom it is said:—"All his household property consists of a jaded ox, one side of a broken bedstead, an old hatchet, ashes, snakes, and an empty skull." Is it the *Mahadeva* of Mahimna-stotra ? No, I mean the living Narayana as the poor starving Hindustani, Hindü. This is my religion ; and for an inhabitant of India, this should be the Karma, Common Path, Practical Vedanta, or Divine Love. Mere lukewarm approbation or toleration won't do. I want ACTIVE CO-OPERATION from every child of India to spread this dynamic spirit of Nationality. A child can never reach youth except when he passes through boyhood. A person can never realize his unity with God, the All, except when unity with the WHOLE NATION throbs in every fibre of his frame. Let every son of India stand for the service of the Whole, seeing that whole India is embodied in every son. Almost every town, stream,

tree, stone, and animal is personified and sanctified in India. Is it not high time now to deify the entire Motherland and let every partial manifestation inspire us with devotion to the Whole? Through *Prana Pratishtha* Hindus endow with flesh and blood the effigy of Durga. Is it not worth while to call forth the inherent glory and evoke fire and life in the more real Durga of Mother India? Let us put our *hearts* together, the heads and hands will naturally unite.

“The man consists of his faith (Shraddha, Islam),” says the world’s warrior-evangelist (Krishna), ‘that which one’s faith is, he is even that.’”

Beloved orthodox people of India, put into force the Shastras aright. The *Apatti Dharma* of the country demands of you to relax the stringent caste-rules and to subordinate the sharp class distinctions to the national fellow feeling. Don’t you see, India who has held open port to all fugitives and adventurers, and supported so many races and countries, is unble now to give bread to her own children? Let every man have equal liberty to find his

own level. Head as high as you please, but feet should be always on the *common ground*, never upon anybody's shoulders or neck, even though he be weak or willing.

Young would-be-Reformer ! decry not the ancient Customs and Spirituality of India. By introducing a fresh element of discord, the Indian people cannot reach Unity. The religion and spirituality of India are not to blame for India's material downfall. The garden is robbed; because the thorny fence and prickly hedges were wanting. Supply that, and be not rash enough to pull out the roses and fruit-trees in the centre in the name of reform and improvement. O blessed thorns and hedges, ye are the saving principles, ye are needed in India.

When I sing the dignity of Sudra labour, I am not exalting *Tamas* over *Rajas* and *Sattva*. I simply say, enough have we decried *Tamas* in India, and by the very act of resenting and resisting it, developed it dreadfully in our midst. Let us learn to use *Tamas* by this time and make it glorious that way.

How could the gardens grow if we threw

away the dirty manure and not used it ?

Tamas is the coal, without which there can be no fire and steam (*Rajas*), and no light (*Sattva*).

And in proportion to the large basis of the *Tamas* quality is the intensity and power of that *Rajas* fire and *Sattva* light, in a country which movement can evolve: a view in remarkable harmony with the conclusions of modern phrenology ; where it is found that for heroic greatness and energy of character, no development of the moral and intellectual organs, however favourable, is sufficient without a powerful basis in the animal or *Tamas* energies of man.

It is for this that Mahadeva, the Great Lord, was depicted as the Lord or Ruler of *Tamas* by the Hindus.

If we are born in critical times of Indian History, let us be thankful, for our opportunities for *service* are more abundant. The work for us is more unique, more poetic and dynamic. It is said, they who sleep well, wake well. India has had a long sleep, her wakefulness is going to be most remarkable for that. All that we have to arouse among

the Indian people is "A spirit of appreciation and not criticism, the sentiment of fraternity, the instinct of synthesis, the co-ordination of functions and aristocracy of labour."

Oh ! What an infinite amount of energy in the land is just recklessly wasted away in one sect criticising another sect ! Let us try to find out the points of contact and emphasize those between us. There are people whom the Arya Samaj can reach and Sanatan Dharma cannot, there are others to whom the Brahmo Samaj only appeals, and so with Vaishnavism, etc. What right have I to find fault with those who do not care for the strength and joy which my creed brings ?

Let them come, let them stay or leave. I let things flow, just flow. Why should you or I try to monopolize sympathizers ? My right is only to serve, to serve them all, to serve those who love and those who hate (if any). A mother loves those children the most who are the weakest and play the mean. Those who differ from you, are they all wrong ? If so, they also are needed by the country. Sad indeed would be the state of a walker

who had only the right leg to hop along with.
True Education means learning to look at
things through the eyes of God.

O Lord, look not upon my evil qualities !
Thy name, O Lord, is Same-Sightedness,
By Thy touch, if Thou wilt,
Thou canst make me pure.

One drop of water is in the sacred Jamna,
Another is foul in the ditch by the roadside.
But when they fall into Ganges,
Both alike become holy.

One piece of iron is the Image in the temple,
Another is the knife in the hand of the butcher.
But when they touch the philosopher's stone.
Both alike turn to gold.

So, Lord, look not upon my evil qualities !
Thy name O Lord, is Same-Sightedness.
By Thy touch, if Thou wilt,
Thou canst make me pure.

(Translation from Surdas as given in the
beautiful work—*The web of Indian Life-Nivedita*).

Our personal and local Dharma must never
be placed higher than the National Dharma.

The keeping of right proportions only secures felicity.

Doing any thing to promote the well-being of the nation is serving the Cosmic Powers, Devas or gods. This kind of *sacrifice* or *Yajna* is to be offered to the deity, India. It is to this kind of Yajna that the following verse of the Gita applies in these days:—

“The righteous, who eat *only the remains of the sacrifice* are freed from all sins; but the impious, who dress food for their own sake they, verily eat sin”.

To realize God, have the Sannyasa spirit, *i. e.* entire renunciation of self-interest, making the little self absolutely at one with the great self of Mother India. To realize God or Bliss, have the Brahman Spirit, dedicating your intellect to thoughts for the advancement of the nation. To realize Bliss, you have to possess the Kshatriya spirit, readiness to lay down your life for the country at every second. To realize God, you must have the true Vaishya spirit, holding your property only in trust for the nation. But to realize Bliss

and Rama in That world or This, and to give a living concrete objective reality to your abstract subjective Dharma, you have to work this Sannyasa Spirit, Brahman, Kshatriya and Vaishya heroism through your *hand and feet* in the manual labour once relegated to the holy Sudras. The Sannyasa spirit must be wedded to the Pariah hands. This is the only way to day. Wake up, Wake up !

Even the foreign countries through their practice teach to-day this Dharma to our India, the only Brahman land in the world.

When a Japanese youth is refused enlistment in the army on the ground of his obligations to his mother (domestic Dharma), the mother commits suicide, sacrificing the lower (domestic) Dharma for the higher (national) Dharma.

What heroic deeds could compare with the sacrifice of personal, domestic and social Dharma for the sake of the National Dharma on the part of that Ideal Guru of Glory (Gobind Singh) ?

People hanker after power. What an infinite power can you not find at your command

when your self stands in unity with the Self of the whole Nation ? In conclusion, let me illustrate this spirit in the beautiful words of the Prophet of Islam:—

“If the Sun stand on my right hand and the Moon on my left, ordering me to turn back, I would not obey.”

OM !

OM !

हम रखे टुकड़े खायेंगे भारत पर वारे जायेंगे ।
 हम सूखे चने चबायेंगे भारत की बात बनायेंगे ।
 हम नंगे उमर बितायेंगे भारत पर जान मिटायेंगे ।
 सूखों पर दौड़े जायेंगे काँटों को राख बनायेंगे ।
 हम दर दर धक्के खायेंगे आनन्द की भलक दिखायेंगे ।
 सब रिश्ते नाते तोड़ेंगे दिल एक आत्म सँग जोड़ेंगे ।
 सब विषयों से मुँह मोड़ेंगे सिर सब पापों का फोड़ेंगे ।

THE PROBLEM OF INDIA

(This paper was sent by Swami Rama to Lala Har Dayal, M. A. to be read on the Anniversary of the Youngmen's Indian Association, Lahore. It appeared in *the East and the West*, as a general message to the rising India.)

Union, Union. Everybody feels the need of union. Myriads of forces are neutralising each other. No *resultant* force. Hundreds of millions of brains and hands drifting, drifting, who can tell whither? Thousands of sects and classes each trying to row the boat in the pet direction of its own sweet whim. No regular steering ! Let the oars be where they are. Keep your position, shift not, but row in one direction. Such harmony, unity in diversity, ensures progress. Thus working at your posts, *sing on and move on*. The national interest demands that, and in the interest of the whole lies the interest of each unit.

It is cheap rhetoric to talk that way. But why has the spirit of union and harmony been so conspicuous by its singular absence in India so long ?

The main causes are :—

(a) Poverty of practical wisdom, and

(b) Plenty of population.

We shall discuss them in order.

(a) Poverty of practical wisdom: —

Before the Mohammedan rule in India, Alberuni of Khurasan travelled through this country. He was an enlightened philosopher and cultured scholar. He studied Sanskrit and read our Scriptures with the same zeal as he did Plato and Aristotle. He has left detailed descriptions of India as he found her. Of Hindu Philosophy, Poetry and Astronomy he talks with great respect and reverence; he eulogizes the amount of learning in some of the Pandits he met. But the state of the masses and the condition of the women he describes as worse than deplorable. Physically, intellectually, morally and of course spiritually also he calls them wrecks, neglected and down-trodden in every way; divided socially, religiously and politically; with uncollected minds and dissipated bodies, innumerable hordes of them, through lack of discipline flying like particles of dust before the Moslem invaders who came

year after year to plunder India under Mahmud of Ghazni. Later on Baber complains of the natives of India as sadly lacking in ingenuity, originality and skill in everything, knowing practically nothing of industrial arts or fine arts, having no Architecture, gardens, canals, and even gun powder. He denounces them as incapable of associating freely with each other. Allowing for what is called the personal equation in these accounts, deducting the exaggerations, if any, we shall find these statements sadly true. It was the poverty of practical wisdom which brought about the downfall of India.

To refute *theoretically* what *these* foreign historians say is as easy for Rama as for any body else, but dear me ! it is but plain facts and solid truths which they have faithfully committed to writing. How could I say "no" to the self evident evidence ? Lack of practical wisdom hinted at above comprehends all the social evils like contempt of manual labour, unnatural divisions and sub-divisions on Caste and Creed lines, aversion to foreign travelling child marriage, and the general darkness (intellectual and physical) enforced on women

This social corruption is a hard thing to deal with. It is well said by Burke, "Reform is a thing which has to be kept at a distance to please us." To break off from the moorings of Custom is indeed a trying job. It inevitably involves hard criticisms and censure of the society on the workers and of the workers on the society, thus breeding ill-feelings, misunderstandings, and *disunion*. To escape this disunion, should we let matters move at random and plume ourselves on the wisdom of minding our own business? To work out your own salvation and let society alone, oh! if only it were possible! A drowning society cannot let you alone. You must sink with her if she sinks and rise with her if she rises. It is an utter absurdity to believe that an individual can be perfect in an imperfect society. The hand might just as well cut itself from the body and acquire perfection of strength.

Long has this *unvedantic* thought been cherished in India, entailing pitiable dismemberment of the community. Promising youths! India's future is your future and you are responsible for it. Cowards are governed by

the superstitions of the magic majority. The genuine living soul governs the hearts and thoughts of the people, let the nominal outward Ruler be he who may. The B. A. or M. A. degrees you receive from the University ; but between being a Coward and a Hero you have to choose yourselves. Say, which position is your choice ? That of an abject slave or the prince of life ? Strong and pure life is the lever of History. Newton's Second Law of Motion characterizes Force as affecting a *change* in the motion of the body on which it acts. For centuries and centuries, unnatural antipathies and worse still, apathies have been running uniformly on the tracks of Custom and Superstition in our land. It is for you, youths of culture and character, to be the living force to change the wasteful momentums now no longer required. Overcome the old 'inertia, turn the direction of motion where needed, add to the acceleration where necessary, and alter the moving mass where advisable. Work on, work on. Mould and adapt the Past to Present and boldly launch your pure and strong Present in the race of Future. We cannot do without

our inheritance from the fore-fathers; the society which renounces it must be destroyed from without. Still less we can do with too much of it; the society in which it dominates must be destroyed from within. Is truthful life on your part likely to beget dissension, disunion in society? Do you think so? Stand firm even if alone; recant not, this is manliness; the current is with you; the tide is on your side; let them claim the past, all the future is yours, if only you do not swerve from the path of truth. As to the nation, that kind of union save her which is not for righteousness? Can you unite the people by keeping them in the dark? Could national harmony be secured by sworn slavery to error and superstition? Suppose all the sailors' work is in a common direction, but if that direction be negative, not one with the Evolutionary course, not Truth-ward, would that be desirable? Such a boat is bound to be shattered to pieces on a rock, and perhaps the sooner the better. Meeting is possible in Heaven alone. Union in purity and truth alone is practicable. Aspirers after National unity, *you have first to free the nation of numerous inhuman errors*

If for the cause of humanity, truth and progress, now the masses are being molested and now the workers are being persecuted, that shows the *country* is spiritually alive, and the up and down breathing is properly going on.

The ideal conduct knows no pain; it is all peace, shedding love and light all around. But how can *painless peace* and *awakening light*, both of them live and move together in a community where the approach of light is as yet felt to be a torment? So, if by the very nature of the case, you cannot carry on an ideal conduct, let it be real at least. That is what is needed and wanted most. A country is strengthened not by great men with small views, but small men with great views. Peace? A brutal lethargy is peaceable, the noisome grave is peaceable. We hope for a living peace, not a dead one ! To keep your light beneath the bushel when people are stumbling in the dark is worse than if you had no light. He is a criminal, forsaking his post, who holds the helpful word, that is in him, silent at such times.

(b) We come now to the population question.

As to what Malthus and other Political Economists say on the subject, it need not be dwelt upon here. Malthus simply re-echoes the verdict of Biology. Let us see what Naturalists say on the point. Huxley compares a colony or community to a garden located in the jungle of wild nature. The process of Social Evolution (or as he calls it the Ethical process) is analogous to the process of gardening (the horticultural process), but both these are antithetic to the process of wild nature or the Cosmic process. The wild nature process is characterized by the intense and unceasing struggle for existence, the horticultural and moral processes are characterized by the elimination of that struggle, the removal of the conditions which give rise to it. Henry Drummond makes strenuous efforts to prove the identity of these processes, but with all his loud show, goes not an inch beyond the conclusions of Darwin and Huxley. Nor can he deny what in fact no person in his senses could ever deny, that if the gardener do not continuously restrain multiplication by weeding &c., and prevent wild and thick growth, full soon will the wild nature-process

re-establish itself in the garden and begin to work havoc, taking the old merciless course of struggle and strife, driving out the rule of peace and prosperity. Just so, in a community, when the limit of possible expansion has been reached, if no measures are taken to dispose of the surplus population, fierce struggle must re-ensue and destroy the peace, choke out the ethical process, nullify the moral precepts and turn God's Commandments into dead letter. At such junctures, inevitably begins the corruption and downfall of nations. In the decline and fall of Rome, Greece, or any country, there lay at bottom this population question. India reached this critical point of increase long ago and we have done nothing to prevent the root evil. No country on the face of the earth is so poor and so populous as India. An average Indian home is typical of the state of the whole nation ; very slender means, and not only yearly multiplying mouths to feed but also slavishly incurring undue expenses in meaningless and cruel ceremonies ! Even animals in the same stable must fight to death with each other when the fodder suffices for one or two

only and their number is legion. Not to remove the bone of contention and preach peace to the people is mockery of preaching. My countrymen are meek and peaceful at heart. The heart is willing no doubt, but how can they help jealousies and selfishness when the weakness of the flesh is forced upon them by the necessity of the case. If the population problem is to be left unsolved, all talk about national unity and mutual amity will remain a Utopian chimera. We have to solve the riddle of this Sphinx or we die. *Sympathy* and *unselfishness*, according to Biological principles, cannot grow under such general social environments where pain or suffering is daily displayed by our associates. With such *populous poverty* around you, Indians, it is hoping against hope to develop *Sympathy* and Love. Students of Physics know that a mass of matter, of whatever kind, maintains its internal equilibrium so long as its component particles severally stand towards their neighbours in equidistant positions, so that each molecule may perform its rhythmic movements bounded by the like spaces required for the movements of those

around. Now, what about the mass of India? Can its individual units perform their rhythmic movements, without clashing with others? Have they scope enough for free, natural movement? If for one that eats, ten must starve, you have to take immediate measures to make the national equilibrium more secure. Otherwise, the only hope for India lies in the grim *caresses* of wild nature, which for extreme cases like ours, have been enumerated by the Maharshi Vasishthji as Pestilence, Famine, Destructive War and Earthquakes. Enough of the evil. Now what is the remedy? It is manifold.

1.—The dark notion that stepping out of India will debar you from Heaven, should leave the land for good, and with that notion let as many Indians leave the land as cannot live here ; depart, emigrate. What joy is there in making yourselves the fabled frog of the well? Will you never see that you are making fair India a suffocating *Black hole* for yourselves?

2.—There was a time for the Aryan colonists in India when it was a blessing to have large progeny. But those times are gone, the

tables are turned, and in view of the over-crowded population, it has become a curse to have a large family. The thoughtless person who still clings to the childish idea that his attainment of Heaven after death depends on his children, let him open his eyes and see that even before death, he is turning his home into hell through multiplicity of production in modern India. It was just this plea on Arjuna's part of supposing sons to be the levers to Heaven which Shri Krishna had in mind while denouncing the aspirants after sensuous paradise in Bhagwad Gita, (Ch. II verses 42—45.) It is worth your while to read those *slokas* and catch the spirit of independence they carry. Let us sweep out from the country the most pernicious principle which has practically been swaying us so long:—Marry, multiply in ignorance, live, and in bondage die. Now we blame the Mohammedan rulers for our backwardness, now we find fault with the British Government, then we hold India's Religions responsible, again we charge the system of Education. To some extent we may be right in such criticisms, but the real blame

lies at the door of that impurity which vitiates the most sacred relation in the world, the very relation which produces all the Indian people and makes us what we are, the marriage relation. This, the most important and holiest of all Institutions, is the most carelessly, most unscientifically and most shamefully attended to. With all your horoscopes and astrological calculations, auspicious omenising, hymn chanting and innumerable sacred ceremonials, the marriages in India are ill timed, inauspicious and unholy. No planets can dare stay at inauspicious houses when they behold underage couples going to be wedded in the names of their influences. They tremble and shudder out of their positions at this inhumane sight—a sight even beneath animals! Instead of sanctifying the profane wedding of a couple that cannot support themselves, the Vedic hymns lose all their virtue and for all futurity from that instant become ineffectual. What flowers can keep their sweetness under the sacrilegious odour of the ceremony going to unite paupers to multiply unfit, incapable, worthless parasites in the land.

Young men, stop it ! stop it ! Ye youths, responsible for the future of India, stop it. In the name of morality, in the name of India, for your own sake and for the sake of your descendants, pray stop *indiscriminate, ill-timed, blind* marriages in the country. That will purify the people and solve to some extent the population problem.

Suppose that these suggestions are unnatural. The directions you have to put in practice at the penalty of pining famine and lingering death. No exaggeration ! Sternest facts and dismal reality are clothed in these words. Are not the phenomena of infant marriage and virgin widowhood the most unnatural in the world ? Ask any civilized community under the Sun. Is any grain of humanity left in you ? Then how can you rest before you have put a check on these inhuman, unnatural customs ? The tender arms of widowed children are unconsciously held out for succour ; living *Satis* are burning by inches on the pyre of your fury of customs right before your eyes ; Divinity is peeping through their innocent weeping eyes, looking up to you for help.

How long will you turn away from the *crying bhawani* ? Turn a deaf ear to her bitter cries any longer, and she must transform herself into a dreadful Nemesis, blood thirsty and vengeance-seeking. Even the earth shakes and quakes at her sight. They talk about peace ! peace ! How can you have peace in the country so long as the selfinvited Nemesis is there ? In Europe, the lower the people, the more early they marry, but of course none marry so young, not even the lowest of the low, as Hindustanis do. The higher classes very rarely, if ever, marry before thirty. The idea is to have fewer children but fit.

Herbert Spencer, in his principles of Biology, shows that *fertility* must diminish along with high mental development. How long shall we keep ourselves so low as to go on valuing animal fertility ? According to our own Shastras that are never tired of praising the virtues of Brahmacharya, there is no strength, spiritual or physical, except in purity. That part of the human energy which is expressed as sex-energy in sexual functions, sexual thought and so on, when checked and

controlled, easily becomes changed into Ojas, inexhaustible spiritual power.

You have to acquire control over the sex-impulses. The fool who cannot control the animal passion and trifles with the most serious relation in Nature, the sex-relation, knows not that he is *literally* spilling his own blood, his own white blood that constitutes his vitality. The root of all sin is this divine energy misdirected, as dirt has been defined to be but riches in the wrong place. The epithet *animal* applied to passion intensifies its *lowness*. Animals are certainly low and silly in their acts of indiscriminate production. It is their undue multiplication entailing bloody struggle as consequence that marks the infamous stigma on their conduct. Yet animals are perfectly innocent of any indulgence for indulgence' sake. Man is supposed to be higher than animals in as much as his feelings are controlled by reason. Now the man who equals the lower animals in indiscriminate multiplication and sinks far below animals in unnecessary, unclean indulgence, what lowness and degradation will not be visited on him?

Purity ! Purity ! At bayonet's point you have to acquire Purity. The merciless wheel of *Evolutionary struggle* will utterly annihilate you, if you do not acquire purity. Your only hope lies in Purity to-day. Just as process of Evolution forced chaste attitudes in near relations among the savages, so does survival to-day imperatively demand clean minds and chaste behaviour on your part. O people of India, you cannot live if you lack that. Let it be hard or easy, you have to acquire it, for the sake of India, for your bodies sake, for your brains' sake, for religion's sake, for this world or that, you have to be thoroughly pure. No heroism without purity, no union without purity, no peace without purity.

EDUCATION—Even the unschooled persons in America or England are more intelligent than the ordinary undergraduates or our Universities. How is that ? The chief source of their culture is the cheap daily press. Newspapers disseminate knowledge more extensively in England, Japan and America than Colleges do. We thank our Government and other Institutions for spreading Education

to a degree in our country ; but that is practically nothing, and no one is to blame for the ignorance of our masses and the dark and dreadful status of our women but ourselves. The vital energy which is now being recklessly wasted in degrading deeds and no-deeds, utilize it in endeavouring to elevate the women, to educate the masses, to uplift yourselves and to raise the nation. The easiest and most direct way to accomplish that would be to improve the condition of the Indian Press. Start really useful papers and improve those already extant, if any, in the Vernaculars of the women and masses. Perhaps one or two attempts were were already made in this direction, but they failed, because the advanced student class, as a rule, disdains to handle the vernacular stuff, you must learn to respect your mother tongue. Let the Youngmen's Indian Association start an organ in easy, plain and simple Hindi, rather Punjabi, in Hindi characters, avoiding Persian or Sanskrit words, as far as possible, steering clear of perverse taste of using a style in which you are the least at home. Be natural, write

as you think, imitate no one. College students might contribute small articles. To try your hand now and then at expressing in your mother tongue the most striking sentiments and enlightening thoughts which you come across in your reading, will benefit you more than the readers, although others will imagine that it benefits the readers more than you. For this work let no details trouble or tire you. The first Number should begin with the Hindi Alphabet and easy combinations of letters into familiar words, and let the blessed College students, the pioneers of light and learning in the land, undertake the happy Duty of initiating into reading and writing their sisters, mothers, wives, daughters or other female relatives who cannot read and write. Wait not for Public School systems. This sacred trust falls on *your* shoulders. If India is to live, the work of Female Education must widely propagate. Then why may it not begin at your hands? See to it that no woman or poor man is left unlettered in the Province. Blot out this stain of ignorance from the face of the country. Are you ashamed or afraid of teaching the

sweeper woman in your neighbourhood ? Then fie on your manners and morals ! Approach the poor and ignorant folk with motherlike sympathy and love to educate them. What an angelic work ! In the organ of Y. M. I. A. gradually let lessons on Elementary Physics, Physiology, Astronomy. History, Political Economy, Psychology, 'etc., be introduced in as interesting and easy a way as you can command, and by and by the style may be made more classical. Rama recommends Hindi characters for the paper, for Hindi bids fair to become ere long the national language of India. To educate women and the poor is a paramount duty before you, a duty which being well discharged must ultimately exalt yourselves immensely. But forget not that there is also a more direct and even more imperative work for you, *viz.* to acquire agricultural arts and industries in more advanced countries and spread broadcast that useful knowledge in India.

RELIGION—Has the paper tried your patience too long ? Are you tired of listening ? Tired or not, hold on ! Rama cannot let you go until he gives you the one thing he knows. Ye

wedding Guests ! Have you to attend to most important calls of duty ? May be, but the Ancient Mariner will not leave you until you are told the one thing he was born to tell. No call of duty can be more important than listening to Rama's message.

Domestic, social or national duties are your *karma kand* ; and no karma or 'deed of noble note can be carried on in the dark, except only that the deeds of 'darkness may be committed in the dark. Without keeping alive the flame of Faith and the torch of burning *Jnanam* in your breast you cannot accomplish anything, you cannot advance a single step. All these directions and details that are everyday dinned into your ears are simply as the body of your lives ; but without the spirit never can the body stand. The spirit of all successful movement is living Faith and flaming *Jnanam*. Even the avowed champions of materialism, scepticism, positivism, atheism and agnosticism, owe their success *unconsciously* to the active spirit of religion in them. In some instances, they lived more religion than the Professors of Religion. Here is, say, the

Rubber Factory giving employment to thousands and thousands of workless hands, opening the national trade, multiplying capital in the country, encouraging the poor labouring class, bringing plenty of work and emoluments to the steamship companies, railway employees, post offices, etc. etc. Yet how could the whole affair be if but *one chemical equation, one invisible inner reaction* did not lend grandeur ? So can none of your personal, domestic, social or political undertakings flourish free except by borrowing grace and glory from the inner reaction, the heart conversion, the mental *Reformation*, the spiritual equation or in your very soul, a God-revolution. "Faith is great," says Caryle. "life giving." The history of a nation becomes fruitful, soul elevating, great, as it believes. These Arabs, the man Mohammed, and that one century, is it not as if a spark had fallen, one spark, on a world of what seemed black, unnoticeable sand ? But lo, the sand proves explosive powder, blazes heaven-high from "Delhi to Grenade." Allah-ho-Akbar ! There is nothing great but God.

Whatever is truly great, springs up from the

inarticulate deeps within. Whoever lives not wholly in the Divine Idea, or living partially in it struggles not as for the One God to live wholly in it, he is, let him live wherever else he likes, in whatever pomp or prosperity he chooses, a nonentity, not alive, dead.

Even H. Spener in his very last work, which might be called his dying Swan song, referring to an experiment of Huxley with the large brained porpoise, says, "The body of our thought-consciousness consists of feeling, and only the form constitutes what we distinguish as intelligence. That part which we ordinarily ignore, when speaking of mind, is its essential part. *viz. feelings*. The feelings are the master, the intellect is the servant." Feelings, known in popular language as *heart*, the religion of faith and religion, at once prompt the acts and yield the energy for performance of the acts. "Little can be done" continues Spencer, "by improving the servant (head) while the master, (heart) remains unimproved." and how remarkably does this conclusion of the redoubled arch Agnostic agree with the verdict of the ablest Psychologist of the age

(Prof. James). "Religious experiences are as convincing as any direct sensible experience can be, and they are as a rule much more convincing than results established by logic ever are." To live at a deeper level of your nature than the loquacious level, to sound the depths of your being, to realize, feel and *be* the innate Reality in you which is also the innate Reality in Nature, to be a living personification of Tat-tvam-asi.

This, this is life ; this Immortality !

This is to live and move as power, Shakti.
That splits pillars with the glances
Such can say,

1—The world turns aside,
To make room for Me
I come, blazing Light
And the shadows must flee.

2.—O mountains, Beware !
Come not in my way ;
Your ribs will be shattered
And tattered to-day.

3—O Kings and Commanders !

My fanciful toys !
Here's a Deluge of fire,
Line Clear ! my boys !
4—I hitch to my chariot,
The Fates and the Gods,
With thunder of Cannon,
Proclaim it abroad :

5—Shake ! shake off delusion,
Wake ! Wake up ! Be free.
Liberty ! Liberty ! Liberty !

This *Jnanam*, the inexhaustible power of
which is one aspect, has for the other aspect
Infinite, Infinite Peace.

Peace immortal falls as rain-drops,
Nectar is pouring in musical rain ;
Drizzle ! Drizzle !! Drizzle !!!

My clouds of glory, they march so gaily !
The worlds as diamonds drop from them !
Drizzle ! Drizzle !! Drizzle !!!

My breezes of Law blow rhythmical,
rhythmical.
Lo ! nations fall like petals, leaves ;
Drizzle ! Drizzle !! Drizzle !!!

My balmy breath, the breeze of Law,
Blows beautiful ! beautiful !
Some objects swing and sway like twigs,
And others like the dew-drops fall ;
Drizzle ! Drizzle !! Drizzle !!!

My graceful Light, a sea of white,
An ocean of milk, it undulates.
It ripples, softly, softly, softly,
And then it beats out words of spray.
I shower forth the stars as spray.
Drizzle ! Drizzle !! Drizzle !!!

OM ! OM !! OM !!!

THE FUTURE OF INDIA

WRITTEN AS INTRODUCTION TO A BOOK

Rama will now say a few words about the Future of India, which promises to be hopeful and bright.

Everything in this world "moves rhythmically," and the law of periodicity governs all phenomena. In accord with this law should move even the Sun or star of Prosperity. There was a time when the Sun of wisdom and wealth shone at the zenith of glory in India. As seen through the eyes of History, this luminary, like other heavenly bodies, began gradually to march westward and westward. It passed over Persia, Assyria, and further west. Egypt saw it shining overhead. Next came the turn of Greece. After that Rome enjoyed the noon of glory. Then Germany, France, and Spain were duly waked up by the Light.

At last England began to receive the dazzling splendour of the Sun of prosperity.

Westward, ho ! travels the sun and brings America to the high swing of Fortune. In the United States, the Light spread in the usual course travelling from New York (or “the East”) westward and westward till it reached California (or “the West”). When it was day in India, nobody knew America. Now that it is day in America, the night of poverty and pain is hovering over India. But, no; the Sun seems already crossing over the Pacific Ocean, and Japan bids fair to be among the foremost powers of the world, and if the Laws of Nature are to be trusted, the sun of wealth and wisdom must complete his Revolution and shine once more on India with redoubled splendour. Amen !

Reviewing the past history of India we find, as in the case of any other country, an ultimate internal cause of India's night to be no other than Exclusivism, “How glorious is the broad daylight in this room (India) ! Oh ! it is mine—mine ! Let it belong to me alone.” So saying we practically pulled down the curtains, shut the doors, closed the window; and in the very attempt to monopolize the

light of Ind created darkness. God is no respecter of persons, nor is fortune geographical. We ceased to incorporate in our lives the divine truth of One-ness-feeling (*Tat-tvam-asi*); we were divided and weakened. The great wrong which the leaders of the nation committed was to lay more stress on their self seeking rights than on their self-denying duties to their children—the lower classes. Be that as it may, by the very necessity of the situation, matters are taking a most hopeful turn. Those who sleep well, wake well. India has slept long enough. Most surely, though slowly, the lethargy is breaking; and most surely, though slowly, Conservatism is playing liberal to adapt itself to the altered conditions.

The Principle of progress demands differentiation of form and function but integration of spirit and feeling. The Hindu caste-system was due to national advancement expressing itself beautifully in organised *division* of labour and occupation and the union of spirit and heart. But in course of time, the form came to be exalted above the spirit, the natural order was reversed; evolution gave room to

dissolution, and there we had *division of love* (*spirit*) and *mixing up of labour* (occupation). Members of one caste often took up the occupations of other castes, and yet the ancient caste feelings kept the hearts even more estrange than before. The abnormal development of skin-consciousness (caste-prejudices) buried the real Self (*Atma*, God) under a heap of transitory names, forms and limitations. The *Shruti* (Vedic wisdom concerning the Eternal Self) was practically made a dead letter, and *Smriti* (Law-codes dealing with ancient customs and affairs) was made the tyrant's staff. The latter dominated over the spirit. Some one says, "Grammar is the grave of language." Yes, try to save the grammar, keep it invariable, and thereby the language will be dead. Just so the rigidity of laws, customs and *karma-kand* saps the vitality of a nation. Upto a time the laws and rules are helpful like the husk for the protection and preservation of the seed, but if not changed after a while, they become the choking prison impeding all growth. Bear in mind, dear people, the laws and *Smritis* are for you, you are not for the

laws and Smritis. Spread universally the teachings of eternal Shruti, but adapt your Smritis to the needs of the day. Let the heritage of Smritis belong to you and not you to the heritage. The rivers have changed their beds in India, the snow-lines are shifted, forests are replaced by cultivated fields, the face of the country is altered, government changed, language changed, colours of the inhabitants changed, yet in this inconstant, transient world ye seek to perpetuate the rules and customs of the past which is no more ! Sad, indeed, is the state of one who is all the time looking behind while he wants to walk forward. Such an one must stumble at every step.

Life evolves on the principles of *heredity* and *adaptation*. The *law of heredity* reigns supreme in the lower kingdoms. It is the predominance of the principle of adaptation or education that distinguishes man from the animals and the plants. The pretty little baby is just as unintelligent and silly as the infant puppy; nay, the puppy or polly is often more intelligent than the little Adam. But the difference lies in this, that whereas the little

dog or parrot has at the time of birth inherited almost all it required for its perfection, the child will or can through adaptation and education bring the whole world under his sway.

My beloved Hindus ! By aversion to change or adaptation, laying too much emphasis on the old customs and *heredity*, pray, degrade not yourselves below the level of man.

You live in time as well as space. You are descended from the ancient Rishis of India, but you live not in their age now, do you ? Steam-engine, Steam-ship, telegraph, etc. are at you; you can no longer shut yourselves off from the present world; your struggle is with the twentieth century scientists, artists and workmen of Europe and America; you can not escape it, and if you observe carefully, you will see that you cannot survive except by making yourselves fit to live in the altered environment of this age. If you are not willing and ready to assimilate the New Light which is also the old, old light of your own land, go and live in *Pitriloka* with your forefathers. Why tarry here ! Good-bye !

Rama does not mean that you should be

denationalized. A plant assimilates the outside air, water, manure and earth; but does it by that turn into the air, water or the earth? No. Similarly should you, by absorbing and digesting the outside materials, develop and flourish with the original life of Shruti still beating in your breast and bosom.

The object of Education should be to enable us to utilize the resources of the country. Proper education should enable the people to make the land more fertile, the mines more productive, the trade more flourishing, the bodies more active, the minds more original, the hearts more pure, the industries more varied, and the nation more united. The capability of quoting big long texts to show off our learning, nonsensical hair-splitting to torture the sense of passages in ancient scriptures, the study of subjects which we never have to use in life, is not education. The taking in of knowledge which we cannot carry out in practice, is spiritual constipation or mental dyspepsia.

It is a matter of satisfaction that, in spite of all surface discouragements and bitter but

lifeless opposition, steadily and surely the Hindus are acquiring proper education, showing necessary adaptation; the social laws of past age are becoming less stringent, and the caste system is resuming its more natural proportions. Instead of being scared by Western Science, the Hindus today welcome her as the greatest ally to their own Brahma-Vidya (Shruti).

As to Hindu marriage, the different communities, often headed by the most orthodox and learned Pandits, are enacting social laws to increase the age of marriage; and now and then suitable intermarriages are also tolerated.

Apperently the question of food has gained such undue dimensions amongst the Hindus that some have nicknamed our religion as no more than "kitchen-religion." But, in spite of all our fuss, our energy on the point has been misdirected and dreadfully wasted. We never examined scientifically what to eat and how to eat. As you eat, so will your acts and thoughts be. You cannot get out of a machine what is not put into it. It is silly to expect

muscular or brain work from persons who never take any food for the muscles or the brain. From vegetables, grains and fruits we could easily make a proper selection to supply us with the necessary amount of nitrates and phosphates to keep up high mental and physical activity. Is it not a pity that we prize *ghee* so much which contains not a particle of food for brain or muscle, and we despise barley, such an excellent food for students? Pepper, condiments and medicines undermine the system, pervert our natural tastes, invite all sorts of weakness, disease and death. Carbonates, like butter, sugar and starch, which serve only as fuel to the lungs and supply no nutrition for the muscle or the brain, are valued out of all proportion. The consequence is that lethargy, drowsiness and exhaustion become inevitable. Let *Jnanam* (Science, knowledge) guide our eating (*Annam*)!

The Sadhus of India are a unique phenomenon peculiar to this country. As a green mantle gathers over standing water, so have Sadhus collected over India, full fifty-two lacs by this time. Some of them are indeed beautiful

lotuses—the glory of the lake ! But a vast majority are unhealthy scum. Let the water begin to flow, let there be marching life in the people, the scum will soon be carried off. Sadhus were the natural outcome of the past dark ages of Indian History. But now-a-days the general spirit of reform, in-as-much as it is changing the feelings and tastes of the householders, is affecting the Sadhus also. There are springing up Sadhus, who instead of remaining as suckers and parasites to the tree of Nationality, are anxious to make of their body and mind humble manure for the tree, if nothing more.

The sense of the dignity of labour, the religion of unselfish activity, so long orally repeated by millions of the *Gita*-students, is at last being more or less realized in practice in the land of Krishna.

“And live in action ! Labour !

Make thine acts thy piety !

Casting all self aside !

Contemning gain and merit !

Equable in good or evil ;

Equability is *Yoga*, piety !”

Deep devotion and keen discrimination is observable among some of the laity as well as the Sadhus. And any one who is duly acquainted with the external and internal, ancient and modern, situations of India, can see without difficulty that the future religion of educated India must be—

PRACTICAL VEDANTA

OR

Renunciation—through Love - in Action.

True action is not separable from true love and true wisdom. The religion of Shruti (Practical Vedanta) makes every act, feeling, and thought of our life a *yajna*, an offering to the *devas*.

Deva in the Vedantic language means the power-giving life and light to the different faculties; and the *deva* or *devata* of a faculty, *indriya* or sense, implies that faculty, *indriya* or sense taken cosmically. (Cf. *Adhyatmik* and *Adhidaivik*). The *devata* of *chakshu* (or sight) is the sight of all beings, called *Aditya* and only symbolized by the material Sun or the world's eye. The *devata* of hands is the power in all hands and is named *Indra*. The *devata*

of feet is the power in all feet styled *Vishnu*, and so on. Thus true *yajna* or sacrifice to the *devas* means offering or dedicating one's own *individual* faculties and senses to the corresponding cosmic powers. Offering to *Indra* would mean working for the good of all hands in the land. Offering to *Aditya* would mean realizing the presence of God in all eyes, honouring and respecting all eyes; offending no eyes by unworthy conduct; presenting smiles, blessings, love and kindness to whatsoever eyes may turn upon you; and offering your eyes to the All-Sight with such a devotion that the egoistic claim being entirely given up, the All-Light Himself may shine through your eyes. Sacrifice to *Brihaspati* is dedicating my intellect (thoughts) to all the intellects in the land or thinking for the good of the land as if myself were none else than my countrymen, merging my interests in the interests of the people and exulting in their joy.

In short, *yajna* implies realizing in active practice 'my neighbour to be my own self,' 'feeling myself as one or identical with all,' 'losing my little self to become the Self of all.'

This is crucifixion of the selfishness, and this is resurrection of the All Self. One aspect of it is usually styled *bhakti* and the other is called *Jnana*.

O All, (OM !)—

Take my life and let it be
Humbly offered, All, to Thee.
Take my hands and let them be
Working serving Thee, yea ! Thee.
Take my heart and let it be
Full saturated, Lord, with Thee.
Take my eyes and let them be
Intoxicated, God, with Thee.
Take this mind and let it be
All day long a shrine for Thee.

This dedication being thoroughly accomplished, one realizes the blissful significance of *Tat-tvam-asi* ("That Thou Art").

Do you wish to be a patriot ? Tune yourself in love with your country and the people. Feel your unity with them. Let not even the shadow of your present personality be the thin glass partition between you and your people. Be a genuine spiritual soldier laying down your

personal life in the interests of the land. Abnegating the little ego and having thus become the whole of the country, feel anything, your country will feel with you. March, your country will follow. Feel health, your people will be healthy. Your strength will begin to pulsate in their nerves. Let me feel I am India—the whole of India. The land of India is my own body. The Comorin is my feet, the Himalayas my head. From my hair flows the Ganges, from my head come the Brahmaputra and the Indus. The Vindhya-chals are girt round my loins. The Coromandel is my right and the Malabar my left leg. I am the whole of India, and its east and west are my arms, and I spread them in a straight line to embrace humanity. I am universal in my love. Ah ! such is the posture of my body. It is standing and gazing at infinite space ; but my inner spirit is the Soul of all. When I walk, I feel it is India walking. When I breathe, I feel it is India speaking. When I speak, I feel it is India breathing. I am India, I am Shankara, I am Siva. This is the highest realization of patriotism, and this is Practical Vedànta.

Peace like a river flows to me,
Peace as an ocean rolls in me,
Peace like the Ganges flows,
It flows from all my hair and toes.

Through the arched door
Of eyebrows I pour,
And sit in the heaven of heart,
There well do I ride
In glory, and guide,
And no one can leave me and part.

Merry wedlock, union,
On earth or in heaven,
Is a dim foreshadowing symbol
Of my perfect embrace
Of the whole human race,
And my clasp so firm and nimble.

As the golden lance
Of the sun's sharp glance,
I pierce the hearts of flowers.
As the silvery ray
Of the full moon gay,
I hook up the sea to my bowers.

O Lightning ! O Light !

O thought, quick and bright !

Come, let us run a race.

Avaunt ! Avaunt ! Fly ! Fly !

But you can't

With me even keep pace.

O Earths and Waters,

My sons and daughters

O Flora and Fauna !

All limitations flinging

Break forth into singing

Hosanna ! Hosanna !

OM ! OM !! OM !!!

—

arise and be seated on the right hand of God

THE ANCIENT SPIRITUALISM OF INDIA

Lecture delivered on July 28, 1904

BELOVED IN THE SHAPE OF LADIES & GENTLEMEN:

When I first came to America, I landed at Seattle. I was received by the Spiritualists. They gave me the first welcome to this blessed land. I have among these Spiritualists in Seattle some of my most beloved, sweetest friends. In Portland, Oregon, again the Spiritualists arranged for my lectures; and also in South America I have met among these Spiritualists the sweetest souls I have ever known. My opinion about the Spiritualists of America is that they are among the most liberal and broad minded, most sympathetic and true, real Christian souls. I am delighted to be here among my own people once more. I am about to leave America now, and here I have an opportunity to address once more the people who welcomed me to this land.

And here we are all brethren, my dear heathens. Heathen is one who lives on the heath, and as we are living in the country now,

under the free canopy of heavens, of the trees and clouds, so we are once more heathens, brethren, I am happy to address my heathen brethren. I will talk to you first of "The Ancient Spiritualism of India," and will then pass on to another subject.

The Ancient Spiritualism of India is apparently not something like the organized spiritualistic societies of this land. And yet we read in the ancient Scriptures allusions and references, over and over again, to clairvoyant powers.

I am working, reading, writing and dictating under the possession of what is known in India as *Divya Drishti*, which means the vision of light. You have heard a great deal about *Bhagwat Gita*. This was spoken by a man, Sanjaya. In the very beginning of *Bhagwat Gita*, you hear the name of Sanjaya. This Sanjaya was a person not on the battle-field where *Bhagwat Gita* was recited before Arjuna. He was at a distance of about two hundred miles from the battle-field. So his preceptor blesses him with this power, known as *Divya Drishti*. Staying at a distance of two hundred miles, he

goes on citing everything that was passing in the battle-field, and among the doings of the battle was the Chanting of the songs known as *Bhagwat Gita*. You might remember there was a case of some of the sayings, doings and writings of what are called 'mediums' in this land. One of the greatest books, the most wonderful according to me, ever written under the Sun, is 'Yoga Vashishtha' which nobody on the Earth can read without escaping God-consciousness, nobody can read it through without becoming one with the all. That book was written under similar circumstances. Again, one of the greatest books in India, known as the *Ramayan*, was written by Valmika several hundred years before the actual incidents took place. Such are the accounts given about the writings of some of the books in India.

Then again, in the *Mahabharata*, the greatest book of the world, consisting of four hundred thousand verses, the story is given of a queen who, in a vision, sees the most beautiful prince and falls in love with him. She was so deep in love with him that her body, under the severe passion of love, fell sick. Her father sends

for all sorts of doctors and physicians, but to no avail. At last somebody discovers that her disease is the blessed disease of love. The Prime Minister of the king comes up, puts his hand upon her pulse, and orders one of the greatest painters to come up and paint the pictures of all the beautiful kings in India. This painter was a woman. This gives you some idea of the ability of women in India and the position they occupied in that land. This woman-painter comes up, and on a board against the wall, she draws picture after picture of the great kings that lived in India those days. This Prime Minister is watching the beating of the pulse of this princess. The paintress draws a picture of Shri Krishna. Then her pulse beats faster, and the Prime Minister stops short. He thinks that here is the man perhaps whom she had seen in her vision. But he sees that the pulse does not beat fast enough, and orders the painter to go on painting pictures. Then she paints the picture of the youngest son of Krishna, and when that picture is painted, lo, not only to say nothing about the pulse, but her whole heart begins to heave and beat up to

the very earth, as it were. Then the Prime Minister comes to the conclusion, "Here is the man who will drive away her sadness." This we believe to be no story but historical fact.

As to this paintress, what about her? Did she see all the kings and princes of the land? No! She was again under what we call *Divya Drishti*, under that higher vibration with the All, so much so that the book, of Nature remained no longer a sealed book, but every thing was an open book to her. I might multiply as many incidents of this kind as you please, might give you example after example. Suffice it to say that there is a vision and sight, rather there is an inner light which makes you possessed of all the knowledge in this world.

The Vedanta Philosophy is popularized by very beautiful illustrations. Let me give you an illustration to distinguish this inner supreme spiritual vision from that kind of light which you imbibe from the study of books and through the medium of Professors in the Universities.

They say, at one time a prince was going to get one of his most glorious palaces painted in

a marvellous way. Many painters came hoping that the prince would select the very best painter for the job. He gave them an examination. Two walls stood side by side parallel to each other, and two painters were employed to paint these walls. Curtains were hanging on these walls so that the work of one painter could not be seen by the other. About two weeks were allowed to them to finish their work. One of the painters reproduced on the wall all the scenes of the *Mahabharata*, the grand book of the world, and his work was most marvellous and glorious indeed. As to the other painter, I will not tell you yet what he was doing. Two weeks passed, and the king with his retinue came to the scene, and the curtain was lifted from the work of the first painter, and there were thousands and thousands of pictures upon the wall. Everybody who looked at the wall was wonder-struck. They stood, all surprised, in a most wonder-struck mood. How glorious was the work ! All the spectators cried out, "Give him the reward, select him for the highest work which you want to be done ! Let him be the victor, let him be

rewarded !” Then the king ordered the other man to lift up his curtain. When the curtain was lifted, all the people stood there with bated breath, their lips half open, their breathing suspended, and their eyes wide open with amazement. They could not utter a word; they were pictures of amazement and surprise. Why ? What had this second man done ? Everything on the wall of the first man was inscribed on the wall of the second man, with this difference that while the first man’s painting were relatively rough and rugged and uncouth, the second man’s paintings were so smooth, neat and clean, and so soft and polished, that even a fly in its attempt to sit upon the wall would slip away. So beautiful was the work ! And further, they saw that in the second man’s paintings there was a curious beauty of the paintings, which were inscribed within three yards of the wall. How had this work been done ? The second man had been polishing, purifying and smoothing his wall to such an extent that he made it transparent, and it became a veritable mirror, a looking-glass. Like a looking-glass, it took in all that the first

man had done, but everything was painted within it. You know that the picture within a mirror reflect within it as far as the object is without it.

Thus there are two ways of acquiring knowledge. One is the cramming and outside painting work, taking in picture after picture, and idea after idea, and pumping into the brain thoughts and ideas of all varieties,—Geology, Astrology, Theology, Philology, and all sorts of Ontologies and Nonpracticologies. This is one way of acquiring knowledge. I don't mean to say that you cannot acquire knowledge that way. You can, just as that man painted the wall by all sorts of colours used on the surface. But there is, blessed ones, another way of mastering the knowledge of the world. It is a purifying process. It is not stuffing in, but taking away and using only the thoughts which are needful. It is making your breast beating with the All. As Emerson says,

“Have thine with nature's having breast,
And all is clear from east to west”

There is that method of realizing my oneness with the All. Walt Whitman says,

“Unless you feel all, you cannot know all.”
It is feeling all.

All the original workers, all the men of genius, wherefrom did they get their knowledge? We have ever so many Professors of Theology, Doctors of Divinity, Reverends, Ministers in the Churches, who have devoted their lifetime to the study of tomes filling large libraries. And yet how many of them deliver original sermons like the sweet little sermons that came from the blessed lips of sweet Jesus. We have ever so many writers and speakers, but dear ones, out of all the speeches delivered in America, no speech was so powerful as the speech of the seven words: You all know that speech of seven words: “Give me liberty or give me death!” There are ever so many Professors of Mathematics, Doctors of Philosophy, but how many of them did produce ~~val~~ work like the single little “Principia” of Newton. Wherefrom did he get all this knowledge? The knowledge of Mathematics which he derived from books was not as much as the knowledge which he poured into the world. He got it from some

higher source. Shakespeare's books are read to-day in the Universities by the students in the Master of Arts class. This poor Shakespeare was not a graduate of any University, yet he wrote books which the people must read before they graduate from the Universities. The great Scientists of to-day, Herbert Spencer, was not a Graduate of any University. Somebody asked him if he was an omnivorous reader. "No, Sir; if I were as big a reader as others, I would have been as big an ignoramus as others." Now we see that these original workers, these people who advanced the march of Science, these people derived their original ideas and thoughts evidently not from the books written before them. If it were copied from other books, it could not be original at all. Then here comes the question, wherefrom does original knowledge come? Wherefrom does this originality derive its origin?

Dear blessed ones, dear sweet ones, hear, consciously, or unconsciously, mark these words, it is coming into unison, becoming one with what is called the Heaven within; the Origin

of all life within, the Origin of all light within. There, there is the source. The origin of all light, of all life, Heaven of heavens, is your real Self, the true Self. Let us for a second enter into silence with this thought that all life, all light is within me, all is within me.

Now I shall tell you the method which the sages of India adopted to acquire that God-vision. In India it is said that all the Vedas were written by God, by *Rishis*. It means that the people who wrote these Vedas wrote them while this body-consciousness or this egoistic consciousness, the personal consciousness, was entirely absent. So the people from whom these Vedas sprang are called *Rishis*. But they are not the authors. The word *Rishi* merely means the seer of divine light, the seer of divine truth. Again, in other parts of the Hindu Scriptures, it is stated that all the Vedas (the Veda is the Hindu Bible) are like a tree which sprang from the seed known as OM, OM, OM. This is called the seed from which the tree of the Vedas sprang. How to reconcile this idea with the other, that Vedas came from the people who did not write

them, but they sprang spontaneously as light emanates from a lamp or fragrance proceeds from a rose? The two ideas are reconciled in this way that those people who want to get a higher inspiration, those people who want to acquire that God-vision, who want to rise above the egoistic, personal, little, limited, local consciousness of self, they get the inspiration and light through the chant of OM, OM.

Now it is not the mere chant by the throat. it is something else also. While the lips and the throat chant physically, the mind chants it intellectually, and the feelings chant it in a language of higher emotions. Thus the three-fold chant of this sacred syllable brings you to that unison and oneness with the All, the Light. This was the method which they adopted. This requires of me to lay before you the significance and meaning of the *Mantram* OM. I might take that up some other day. But before I explain to you the significance and meaning of the *Mantram* OM, I must tell you why this *Mantram* has inspiration or God-consciousness, dependent upon these little sounds.

Is God a respecter of words ? This is the question that comes to the mind of everybody. I will show you that this OM is the most natural and real name of the Holy of Holies and for the ALL. This is a name not belonging to any particular language. If the Hindus took it up, it does not mean that it belongs to the Sanskrit language. It is Nature's name, Nature's word, it is Nature's syllable. Nature's *mantram*, and some people would like to discard it because it comes from Sanskrit, from the Hindus. You know that orthodoxy means my doxy, and your doxy is heterodoxy: so the orthodox are prone to reject everything that does not come in the name of their label. So you need not reject it thinking that it comes from the Sanskrit people. In Sanskrit, this word OM is not subjected to the same conjugation or inflection or other grammatical manipulations to which all other Sanskrit words are subjected. So it is not a Sanskrit word. It is a genuine word by itself, the word of Nature. The Hindus took it up. Every child is born with this sound. What is the very first sound which a child utters ? It is either, *am*, *um*, *om*, or *ma*. Now

oh, ah, uha, these three elemental sounds compose OM. In the French language, when the sound *oh* and *ah* come together, they coalesce together into *ah*. Similarly, when the sounds come together in Sanskrit, they coalesce. So the sounds *oh* and *ah* compose it, and every child of every nation is born with these sounds which he brings from the other world. We see again when a man is sick, what is the sound in which he seeks relief? He says *uhn, uhn, uhn*, therein he finds relief. A sick man, man suffering from excruciating pain, finds in this sound his OM. Wherever in this world children are happy, very happy in any place, their ecstasy finds expression in the ejaculation of the sound Om. There it is. This is the sound which stands for that state of your mind in which you are standing above or beyond this little, local, egoistic, personal, small, limited consciousness. Whenever you rise above the local consciousness, according to which you feel yourself to be limited within the short area of about five or six feet, on the north having a head covered sometimes with a hat or turban, and on the

south a pair of shoes, when you rise above this little egoistic consciousness, the natural sound of the *mantram* OM finds expression through you. We see again that in all the languages of the world OM occupies a very prominent place. Omniscient begins with OM, then the nasal sound; omnipresent, omnipotent, they are the sweetest and highest names for God—Omniscient, Omnipotent, Omnipresent, and they begin with the natural name for God—Om. In your prayers, when you come to that point when all speech stops, you say the world *amen*; in Arabic we say *amin*; in Persian we say *amin*; so in Hindustani or English—it is *amen*; or *amin*. We see it in the principal languages of the civilized peoples in the prayers, when they come to that point where all speech stops, the silence that speaks when you enter into that blessed silence, which the Hindus have expressed in the phrase:

यतो वाचो विवर्तन्ते अप्राप्य मनसः रुहा

Translated, this means “Wherefrom all speech and all thought turn back like a ball, flung against the wall, jumps back.” When

you reach that state, it is the word Amen that introduces you into the whole world. Amen is only a distorted expression of *Om*, *Om*, *Om*. So *Om* is the most natural name for God, the most natural name for the Holy of Holies.

Further, did you ever notice the sound which accompanies your breath, your respiration? We will see just now,—it is *so-ahm so-ahm*. Breathe alone and breathe aloud, you will see that *so-ahm* is the sound of your breath. In the Sanskrit language *so-ahm* has a meaning; and remember please, if it has a meaning in the Sanskrit language, the English language ought to adopt it. Philology proves that English, French, Scandinavian, Russian, Greek, and Persian, these languages are all the daughters of the Sanskrit language. So blessed ones, Sanskrit is the mother of your English language. So if it belongs to the mother, why should not the daughter take it? So, in the Sanskrit language *so-ahm* has a meaning. *So* means 'that', and *ahm* means 'I' am. I am that. Connected with that is a particular way of breathing. In *So-ahm*, the sound of your breath, there are two consonants,

and the rest are independent sounds. Drop out 's', the first consonant, and 'h', the second, the rest becomes OM. So we see that the breath of man or the inner living being in this world, consists of two independent sounds on which the others are dependent. Take away the dependant or consonant sounds, then the soul or independent life in your breath is OM. Thus the life in your breath is OM. The sound which is the soul of your breath is OM. This is then the most natural name for the Heaven within, the God, Supreme Spirit, that enlightens all spirits and all souls; the Soul of all souls, the Life of all lives is OM.

I could further explain to you the scientific reason for the higher vibration and the higher state which is brought about by the chanting of Om.

Sounds are of two kinds, you all know. Your Grammars call them the articulate and the inarticulate. In Sanskrit we have the articulate, that is, the sound which can be recited in letters of the alphabet, and the other sound is the inarticulate or intonation. The alphabetical and the intonational are the two varieties of

sounds. The alphabetical or articulate sounds are concerned with the topics which deal with the knowledge of the head, and the intonational sounds are those which deal, in the language, of the present-day psychologists, with what is called the *subjective mind*, or *the heart*, the feelings. We see that the articulate sounds can have meaning in a limited class. Here I am talking to you in the English language. To those who do not know English all this talk will be Greek. So those who have been trained, in the same artificial way in which the people learning a particular language have been trained, can understand me when I talk English. Nobody else will. Here comes a man who speaks to me in Persian or Russian, or in Sanskrit, you do not understand him. He does not know English, and begins to cry. Then you all understand him immediately. You know that he is in need, that he is distressed. There comes a man who tells you something in Sanskrit, Persian, Japanese; you do not understand him. He begins to laugh and laugh and you understand. So this crying, this laughter, was it the

intonational or alphabetical sound ? It was the intonational sound and did its work. The baby cannot speak to you in your language, but they say the language of love is understood everywhere. Here comes a cat and you want to drive it away. You speak to it in Persian, Sanskrit, Arabic, English, it does not understand; but clap your hands and off she goes. There it was the intonational sound; it was not the alphabetical. It did its work immediately. So we see that the intonational language is universal, the language concerning the mediums which are deeper down than the head. The philosophers of the seventeenth and nineteenth centuries have been placing the ruling centre of man in the brain somewhere. But to-day the mistake of these philosophers has been discovered, and once more the philosophical world has come to realize that it is in the gangleonic centre of the heart. There lies the ruling seat of man. So we say that the intonational language comes from somewhere deeper down than the head or the intellect. I heard a lady say, "You cannot preach to me in your Churches, but you can

sing to me there.” You will all agree that you enjoy the music in the Churches more than the sermons. How is that? You are all sad, and somebody begins to play upon the piano, and brings out the harmony of the vibrations, and you are immediately at rest. I have a friend in East Aurora. In his establishment, when the workmen are a little out of gear, and there is discord and lack of harmony, he stops the work immediately, and asks somebody to play upon the piano, and in half an-hour everything is set aright. You know what a charm music has upon people. Some Frenchmen in the Franco-Prussian War were treated with martial music, and all of them became homesick. The officers received application upon application for leave of absence. All were homesick and could not fight. You know how Music inspires people in battle. You have heard of the city of Troy coming out of the music of Apollo; out of his Music the city appeared. You all know about those sirens who lived on an island in the sea, and the passers by who travelled on the sea, no sooner did they hear that music than they were

drawn to that cruel island where they knew that the sirens had to make merry with them for three days, and then they would be cut and eaten up. Yet they could not resist. Such is Music.

This shows the temptations of this world. People know that when temptations get the upperhand, they will make merry for three days and then be eaten up. Yet they cannot resist. It is said that when Orpheus sang, the brooks and running streams stopped to listen to him, and even the animals. On one side stood a lion, and on the other a cow; on the one side a sheep and on the other a wolf; but all forgot themselves in that harmony. You know about that St. Cecilia who brought an angel down to the Earth. And you may have heard that in "Alexander's Feast" hearing about the musician who brought Alexander in rapport with the divine, he said,

"He raised the mortal to the skies,
And she (St. Cecilia) brought an angel down"

Consequently this musician was higher than St. Cecilia. What is Music? Is it alphabetical or intonational? Intonational, evidently. What

a wonderful effect it has ? Science can prove why particular sounds should have particular effects, and even if Science cannot prove it, the fact is a fact that intonation has a marvellous effect in producing wonderful results. In your mind it remains a fact.

So I say that intonation is connected with the chant of Om, and experience has proved that it has a marvellous effect in bringing your soul at one with the soul of the ALL. It has a marvellous effect. If Science cannot prove it today, let it grow, and a little later it will be able to explain it. In the meantime the fact will remain a fact. So on the basis of this experience of the ages, I mean personal experiences, I lay before you this, the treasure of the Vedic philosophy. Thus it is that the Hindus reached the higher vision of clairvoyance; of the inner, spiritual light.

PEACE LIKE A RIVER FLOWS TO ME.

Peace like a river flows to me,

Peace as an ocean rolls in me,

Peace like the Ganges flows,

It flows from all my hair and toes.

O fetch me quick my wedding robes,

White robes of light, bright rays of gold,
 Slip on, lo! once for all, the veil to fling!
 Flow, flow, O wreaths, flow fair and free,
 Flow, wreath of tears of joy, flow free.
 What glorious aureole, wondrous ring.
 O nectar of life ! O magic wine.
 To fill my pores of body and mind!
 Come fish, come dogs, come all who please,
 Come powers of nature, bird and beast,
 Drink deep my blood, my flesh do eat,
 O come, partake of marriage feast,
 I dance, I dance with glee
 In stars, in suns, in oceans free,
 In moons and clouds, in Winds I dance,
 In will, emotions, mind I dance.
 I sing, I sing, I am symphony,
 I'm boundless ocean of Harmony.
 The subject—which perceives,
 The object—thing perceived,
 As waves in Me they double,
 In Me the world's a bubble.

OM ! OM !! OM !!!

THE CIVILIZED WORLD'S SPIRITUAL DEBT TO INDIA

Lecture delivered on July 29, 1904.

While talking to students this morning, a remark escaped these lips:—"I never remember that I was ever born. Indeed, I was never born, and no power in the world can convince me that I can ever die." While addressing a large congregation in India, I spoke on a subject which smacked of political character. Among the audience where judges, lawyers, and people occupying very high positions under the Government. After the talk they came up and remonstrated, saying "Swami, never deliver such a talk in future, because there is a fear of your person being thrown into prison or being taken to the scaffold." The answer from Rama was, "Blessed ones, I can never play the part of Judas Iscariot and sell the Christ of Truth for thirty pieces of silver, for nobody can convince me that there is a sword in this world sharp enough

to cut my soul, or a weapon strong enough to wound me, immortal Being, never born, incapable of being put to death, the same yesterday, to-day, for ever, this is Me ! Why should I compromise ?”

The remarks which you will hear you may not be accustomed to hear so often and perhaps they will sound strange, but as a debt to Truth I am bound to declare them.

Many stories are extant in this country about India. The other day, after delivering a talk in Minneapolis, a lady came up to Rama and said, “Mr. Swami, don't the ladies still throw their bodies to the crocodiles in the Ganges ?” I told her, “Blessed Divinity, I was also thrown into the Ganges, but like your fabled Jonah, I swam out.” As a matter of fact, I have been from the source of the river Ganges to its entrance into the plains on foot. Those of you who have had the pleasure of walking with me know that its little body can walk 40 miles a day. I tell you that roaming along the banks of the Ganges from one end to the other, I found that sacred river so clear, pure and extremely rapid, awfully swift, that,

in the name of Science, no crocodiles or alligators could ever live in it. Alligators and crocodiles live in muddy, turbid streams, and no crocodile could be pointed out in that river. Bless the sweet hearts of story-contractors ! Such are the reports current in this country about India.

The other day I received a letter from Seattle, Washington, written by a Hindu implicated in a queer case. One night he was going home from the rooms of a certain Spiritual Society, and he took a car. A girl took the same car as he did. They rode together, and when she left the car, he also left, because he lived in that neighbourhood. After an hour a policeman came up and arrested the student, and for six hours he remained in jail. The next morning he was tried. The complaint which the girl lodged against him was "He looked at me with those 'piercing, black, spiritualistic eyes, and I felt as if I was going to be hypnotized, and I was scared.'" Oh heavens, where should the poor Hindus put their eyes before they come to America ? Such are the notions about the

Hindus in some quarters of the country.

As to the bright side I might lay before you, fact after fact, about the immense wealth of ancient India. Reports were current in Europe that in India houses were made of gold and streets of silver and such reports about India made all Europe lose patience and go after the wealth of India; and for conquest of India, people came from all parts of Europe. Some wanted to go by way of the north-west passage, and came to India. Your Columbus was at first in search of a new route to India when he stumbled upon blessed America. So India had a charm one day, even so far as its material wealth is concerned. I have simply to refer you to the accounts of the Persian and Greek writers of the temples in India. In one temple ten thousand servants were employed, and the ceilings were set with diamonds and rubies. If you want to have some historical records to prove these statements concerning the wealth of India, I refer you to the speeches of Edmund Burke about Warren Hastings and Lord Clive.

I might say a great deal about the

intellectual wealth of India. In India I have seen a man performing most wonderful feats of memory. About 50 or 60 persons were seated in a room in a semi-circle about him. Each person present was told to have before him passages from any book he might wish. Some of them took passages from books written in English, Arabic, Hindustani and so on. This man was blind. Each one of the persons told him the number of lines their passage contained. Then in turn each one of the parties gave him one line at a time. The first man, let us say, gave him the first line of his passage which consisted of 20 lines; the next gave the fifth line of his passage of 13 lines, and so on. Then came the second course when all the people gave him one line again. Thus promiscuously and irregularly the lines were given to this blind prophet. Then in the 13th course, when he reached the man who had announced that his passage consisted of 13 lines, "Mr. so-and-so, the number of lines of your passage are exhausted," and in his mind having arranged all these lines in their correct order, he repeated the whole passage from beginning to end without a single

mistake. So he went on completing and reciting passages to the whole circle.

I might tell you of some of the psychological researches. There was a certain Swami who visited India and who could throw himself into a state of suspended consciousness for five minutes. But in the Hīmalayas I have met many Swamis who could throw themselves into apparent death for six months. Here is a case of resurrection after a period of apparent death during six months. One of these Swamis was put into a box and interred into the ground, and after six months he was dug out and by means of certain processes which he had told the people to perform on his body, he came to life again. Just think of that, blessed ones ! A man came to life after three days of seeming death, and almost all Europe have pinned their name and faith to his personality on the ground of resurrection after three days. People resurrect in India after six months of apparent death, and we take it for what it is worth. This is not spirituality, but it is a genuine physiological and psychological process, a scientific process.

If the present-day Doctors do not know about it, they must grow in the knowledge of their Science. We take it for what it is worth.

Here again I am moved to say a few words about the negative side of the question before I pass on to the positive side. The negative side is this. The other day a gentleman came up and said, "Don't, Swami, bother us with your philosophy and religion. Is not that antiquated?" As if truth could be antiquated! As if truth were changeable and mutable! I said to him, "Brother, do you know what is the cause of your prosperity and of America and Europe's progress to-day?" I was moved to make this answer because he said, 'your religion is antiquated.' Our religion is living, is living! Our religion lays stress on the positive side, while yours lays stress on the negative side—"Thou shalt not." I said, "Blessed one, let us examine the cause of America's prosperity, and what America's religion is." I told him that his religion was worn as a charm around the neck, as an amulet. A boy wears an amulet and attributes his successes to the charms of the

amulet but his failures he attributes to the lack of his own exertions. So, blessed ones, the real cause of your prosperity and your boasted civilization is something else. It is not Christianity, or what I call Churchianity. Let us examine the matter historically. We read history, and we find that before this so-called Chirstianity or Churchianity was introduced into Europe, there were nations in existence who were prosperous and civilized at least to the same extent as America and Europe are today, if not more so. Egypt had her civilization, China had her civilization, and in some respects the European art has not come up to the art of ancient Egypt or China. Persia, Greece and Rome had their civilization, not to say anything of India. All these countries, all these nations were civilized and they were heathens also. If civilization and material prosperity always went with Christianity, then, pray tell me how it was that although Christianity was not yet born, these countries were civilized and prosperous. Why? Again, we see Rome, the greatest country in the world at one time, Rome, the most prosperous nation. If Rome

fell, what brought about the decline of the Rome Empire? It was the advent and introduction of Christianity. Read Gibbon on that subject; read any other standard historical work on that subject. Greece was so prosperous and happy before Christianity was introduced there. What is the Christian Greece of to day as compared with the heathen Greece of those good old times ? Again we say, "Come, read history." In spite of facts and figures nobody has the least right to attribute the prosperity of America and Europe to Christianity or Churchianity. For more than a thousand years after the introduction of Christianity into Europe, Europe was under the pitch-dark shadow of what are called the Dark Ages, the ages of indescribable gloom, superstition and ignorance that ever visited the world. This is what was the result of the introduction of Christianity into Europe.

Some people say, "Look here, what has not Christianity done ; Christianity is the greatest civilizing factor in the world !" It is the civilizing factor which must introduce Inquisitions, the burning of witches and the presecution of

scientific thinkers. Wherever Science wanted to advance, there did Christianity come up ready to choke it to death. Bruno was burnt to death because of his scientific views. You know how Christianity treated Ben Johnson and Carlyle. Let us examine the real facts of what has contributed to the prosperity of America and Europe.

Blessed ones, it is not the hell-fire preached from the pulpits that has raised you. It is the fire coming from the steam-engine, the electricity, the printing presses, it is the ships and railway systems,—it is these to which you owe your prosperity and material elevation. Says, Dr. Johnson of England, “If a boy tells you that he peeped through this window, while as a matter of fact he peeped through the other, whip him !” So I say to you, when you ascribe to one thing what is really due to some other cause, what do you deserve ? So the real cause of your material advancement are these factors which I have mentioned, these scientific discoveries, these scientific inventions. No one of these discoveries or inventions was made by a Reverend Doctor or Minister of the Church.

Was James Watt, George Stephenson, Benjamin Franklin, Thomas Edison, or anyone of those folks a Reverend Doctor, a Missionary or Minister ? If anyone of these men had been a preacher of the Gospel, then we might say that the Gospel was the cause of your material advancement, of your material prosperity. But we see that the only discovery made by a Minister was the discovery of gunpowder. The only scientific discovery that ever came from the blessed hands or the blessed brains of the preachers of the Gospel was gunpowder.

You see that the cause of your prosperity is not Churchianity or Christian dogmas. It is not. Just as the cause of America and Europe's material prosperity is not the blessed religion of America and Europe, so the cause of India's material downfall is not the Hindu religion. I maintain the real cause of your prosperity or that of any nation is true spirituality, and true spirituality I always distinguish from the forms, the dogmas, the creeds, the garments, the drees in which it is presented. So I say that the cause of America's prosperity is true, genuine spirituality, which is engendered and

propagated in spite of the preaching from the pulpits and the usages encouraged by that preaching. All of the "Thou shalt" and "Thou shalt not" have hindered and not aided your growth, your spiritual growth. Kant calls them the categorical imperatives, a statement in the imperative mood, second person. All such statements limit your freedom, they take away your liberty.

Wherefrom did this true spirituality arise? Wherefrom, in the history of the world, sprang this true spirituality? That is what I have to tell you. True spirituality is what we call Vedanta. All the religions of this world are based upon a personality. Christianity hinges around the name of Christ, Confucianism around the name of Confucius, Buddhism around the name of Buddha, Zoroastrianism around the name of Zoroaster, Mohammedanism around the name of Mohammed. The word *Vedanta* means the ultimate Science, the Science of the soul, and it requires a man to approach it in the same spirit in which you approach a work on Chemistry. You don't read a work on Chemistry, taking it on the

authority of Chemists like Lavoisier, Boyle, Reynolds, Davy and others. You take up a work on Chemistry and analyse everything yourself. I believe that water consists of hydrogen and oxygen on the authority of my own experiments, not on the authority of anybody else. The electrolysing of water shows that to me. So a religion that is based on authority is no religion. That alone is truth which is based upon your own authority. With that understanding I might recommend to you books upon books on the subject to be read by you, to be assimilated, to be chewed, masticated and digested, ground and made your own. This is the spirit in which I want you to approach the word *Vedanta*. I don't mean that you should pin your faith to Vedanta, I don't want to proselytize anyone. But having made the meaning of this word clear, I will say that this *Vedanta*, true spirituality flows from the mighty Himalayas, the mountains of the world. As the magnificent streams, the beautiful rivers, the monsoons flow from those heights, so the genuine spirituality has flown from India. Your European Orientalists say that the books

on these subjects were written about four thousand years before Christ. And these people, in their attempts to discover the origin of these books, have been working under the heavy weight of the superstition that the world was created only four thousand years before Christ. But I as a student of the Vedas, can furnish you with internal evidence that these statements of those folks are wrong. I have been a Professor of Higher Mathematics in a University. I have been lecturing on dynamics, analytical hydrostatics, astronomy, trigonometry, and through reading the Vedas I find frequent references to the positions of the stars and constellations in the heavens in those days. The marking of positions of Orion and other constellations in those days is given in the Vedas, and then making mathematical calculations, I give you the internal evidence, scientific and mathematical, of the fact that these Vedas were written, at least some of them eight thousand years before Christ. Shall we believe in the evidence given by peace of canvas, or the evidence given directly by God through the letters of the stars and mathematical

formulae? This is a vast subject, but I can, in this short time, lay before you only the salient points, some of the broad landmarks in the whole scheme.

Have anyone of you read the accounts of India given by the ancient Greeks? About four hundred years before Christ, the Greeks began to visit India. History shows that, and these Greeks have left accounts of their visits. I have read some of them. You will find in those accounts that in those days the people of India were called the ideal sort of people. The Greeks say that the Hindus never told a lie. The women had perfect freedom with men; they lived on terms of equality with men; and they say grand, wonderful Universities, in the mountains and forests, were prevalent all over the country. They go on describing in glowing terms the material wealth of the land, and what is called faithlessness and impurity, they say, was absolutely unknown in this land. They describe something about the system of philosophy of the people. They were much charmed. Even to-day we find, among some of the great works of ancient India books, written

by women. At one of the greatest Parliaments of Religions held in India, where one of the greatest philosophers of the world spoke, it was a woman of India who presided. Some of the grandest, greatest and most wonderful hymns came from the blessed hearts of women in India. I agree with Walt Whitman when he says, "Truth is first conceived of woman."

What brought about the downfall of all the institutions in India? What brought Idolatry in India? Idolatry is not indigenous in the land of India. To day the Christian folks tell you that the people are idol worshippers. But in the voluminous Vedic writings, in the writings on Poetry, Grammar, Mathematics, Architecture and Music in India, in none of them I find the least reference or allusion to idolatry. Wherefrom then did this idolatry come in India? It forms no part of the religion of India. This idolatry in India came through the Christians. People have not read that page of history yet, but this investigation of mine will come in printed form also. I prove it from external as well as internal evidence that between the 4th and 5th centuries

after Christ, some Roman Catholic Christians, came over to India, and these Christians are still present in India to-day. They are called St. Thomas Christians living in the Southern part of India. These Christians introduced idolatry. Then from internal evidence I prove that the greatest advocate of idolatry, Ramanuja, had for his preceptor, one of these St. Thomas Christians. The first statue before which these men bowed I know bears no oriental face. This shows, my blessed ones, that the origin of idolatry is from what you call Christianity. You took it there. The Missionaries come to India to-day denouncing idolatry, pulling it down on the one hand, and on the other they make those images and sell them to make money. This is how you want to convert these people. Will these idols which you make and sell to the people, have a greater force than the Gospel? It is for you to decide.

Then again, the people tell you so much of the slavery of women in that land—the custom of veiling themselves in that country. A word about the origin of that too. The Mohammedans who at one time ruled India

were very immoral. Whenever they saw an unmarried Hindu girl, they wanted to rob her of her honour. Thus women were subjected to brutal outrages. The Hindus wanted to escape this, and introduced the custom that no woman should be allowed to marry except under the age of puberty; under that they should marry. Then again the women could not walk in the streets with their faces bare, because the Mohammedan conquerors, if they saw their faces, would rob them of their honour. Thus the custom was introduced of wearing veils, which custom has been prevalent in all countries ruled by Mohammedans. This custom never existed in the days of Hindu rule.

The Hindus, my beloved ones, are of the same flesh and blood as you. Their language was the origin of your language. Their face is oriental, but they are one with you, your own flesh and blood. If my colour is dark, that means only that my skin is tanned; but the parts of my body which are covered are as white as yours.

That the European world owes its spirituality and civilization to Greece, no sane

man will try to deny. But, blessed ones, what about the Greeks? What about the Philosophy of the Greeks? Did you ever read Plato, Socrates, and Pythagoras side by side with the Philosophy of India? If you have, then you can never deny that the theories, such as the 'Immortality of the soul.' 'Metempsychosis,' all are the offspring of Hindu Philosophy, with this difference, however, that the Greeks did not get all the truth from the Hindus. We see to-day that the logic of Aristotle, as compared with the logic of the Hindus, is very defective. Compare the way the Greeks analyze the syllogism with the way the Hindus do it, and you will see that the Aristotelleian Philosophy is defective. In the works of the Hindus, Inductive and Deductive Logic is brought out, while the Greeks and Europeans bring out only the deductive methods. William Jones proves this statement. He says, "When we compare the writings of the Greeks with the great, clear, comprehensive system of the philosophy of the Hindus of India, we cannot help thinking that the Greeks derive their knowledge from the fountain-head of Indian philosophy."

What distinguishes your New Testament from the Old ? It is saying like these—"I and my father are One;"—"I live and move and have my being in him;"—"In the beginning was the Word and the Word was with God, and the Word was God;"—"He who has seen the Son has seen the Father ;"—"The kingdom of Heaven is within you;"—"Love your neighbour as yourself." " Again, when Christ says,—“Eat ye my flesh and drink ye my blood, and unless ye eat my flesh and drink my blood, ye cannot be saved,” see how the people have misinterpreted this saying. Instead of eating and drinking the flesh and blood and being done with it, they make a fetish of it. Why in the name of philosophy, logic and reason, he who runs may read. Read the books on the Vedas and you will know that these statements are in the Vedic books, preached thousands and thousands of years ago in India. As to the resurrection and sermon of Christ, these also are Hindus and Vedantic. Here I might refer you to a book written by a Russian—Nicholas Notovitch, written in French and translated into English, entitled “The Unknown Life of Jesus.”

The work is based upon some manuscripts discovered in a monastery in Tibet. The author visited the place, and when you have read the book, you cannot but realize the truthfulness of the statements. It gives you an account of that part of Jesus' life, of which the Bible says nothing, from the eighth to the thirtieth year of his life which was spent in India. These facts may or may not be so, but indirectly the knowledge could come to Jerusalem. The fact remains, however, that his doings as well as his teachings are only a faint re-echo of Vedanta, the philosophy of India. In your Bible you find the statement—"Love your neighbour as yourself," but no reason or rationale is given for it. As the blessed Herbert Spencer says, when we simply tell a child to do this we enslave the higher nature in the rational animal, for man is called by the logicians a rational animal. We enslave the mind of child when we tell it to do a thing on authority. A child will do a thing you want him to do on his own authority. The moment you say, 'do' or 'don't', you enslave the mind. Once a child was asked, "What is your name?" He

said, "I don't know, but my mother called me 'Don't'". When you say, "Love thy neighbour as thyself", you ought to tell me how and why I ought to do this. How shall I love my neighbour as myself, when the Ministers and Doctors of Divinity hate the Hindus from the bottom of their heart. Under such circumstances, how is it possible for us to love our neighbours as ourselves? These categorical imperatives have been preached in this world, and the world is the same to-day as ever. Confucius, Zoroaster and Shri Krishna preached, and the world still remains with its sins. Is the world any happier to-day? Somebody has said that the world is like the tail of a dog. Put the tail of a dog in a bamboo case for a period of twelve years and when you remove the case, the tail will curl as ever. The same illustration will hold with the world. Try to straighten it out, but when you let it go again, it will go back to its old ways. This reminds me of a story. A man once went to a pseudo-Swami asking for advice as to how to win the love of a girl. This pseudo-Swami says, "I will tell you a *mantram*, a certain formula to repeat. Repeat it

continually and you will win the love of the girl. But while you are repeating it, let not the thought of a monkey come into your mind.” This man began to repeat the formula to himself but, Oh, as ill luck would have it the monkey was all the time with him. Then he came back to this quasi-Swami and said, “I would never in my life have thought of a monkey if you had not told me not to think of a monkey?” So it is, blessed ones, it is those ‘dont’s’ and ‘dos’, ‘thou shalt’ and ‘thou shalt not’s’, which are not the commandments of God. So you know why animals, cows, buffaloes, even lions and tigers are cleaner than men. They have not prohibitive laws for the control of what are called the animal passions. In the commandment—‘Thou shalt love thy neighbour as thyself’, we see again that the mark is missed. Man will not receive anything on another’s authority. Why shall I love my neighbour as myself? In Vedant Philosophy in nine different ways this truth is brought home to us most gloriously, most wonderfully, and most splendidly. The readers of the ancient Vedantic Scriptures are told

that thy real Self is the self of all ; thy neighbour is thy own Self." When I know that my neighbour is myself, then naturally I love him as my own self. It is put here in a clearer form than in the Bible. We ought to know the laws of Psychology, for such is the Psychology of the human mind. Tell a child not to touch fire, and he will touch it. But tell a child that if he touches fire, it will burn him, then on his own authority he will never touch it, but never say only,—'Dont touch the fire.' When you simply tell me to love my neighbour as myself, I will not do it. But when you tell me that my neighbour is myself, then I can't help treating him as myself.

I have told you the origin of the great spiritualistic organism in the European world. Let me pass on a little further.

These grand teachings which only came through the Gospel were lost in Europe in the Dark Ages, and the world needed a new impulse. Wherefrom did this new impulse come which removed the Dark Ages, and afterwards swept away the Middle Ages ? So far as the accepted Christianity was concerned, the Dark

Ages were there inspite of it. If you have read History, you will agree with me that the Dark and the Medieval Ages swept away through what is known as the Renaissance, the Revival of Learning. This Revival was inspired by the study of the literature of heathen Greece and Rome. It was the heathen literature again which dispelled the Dark and the Middle Ages, and this heathen literature derives its origin from India. There again the new impulse to purify the world came from India. Then I pass to the present day thought of the world.

Here, sweet ones, what is the new thought of America? And what is this Christian Science, Theosophy, and Spiritualism of America? Whether through the Hindu teachers that came disembodied or embodied, or through the writings coming indirectly from Schopenhauer, or through direct channels of the new thought of America, they all came from India. Even the new thought in the political history of the world, what you call *radical democracy or socialism*, even that I can prove to you is characteristically Vedantic. I have written an Essay on Socialism and Vedanta,

and another book—*The rise and Fall of Nations*. In these works I have embodied the facts and testimony of the assertions I am making now.

In America, the Father, the prophet of the new thought is Emerson. He preached the Truth, Spirituality, but he made no mercenary use of Spirituality. The truth has been popularised by him. But the spiritual father of Emerson, his inspirer in America, was Henry D. Thoreau. He is more original than Emerson. Another inspirer of Emerson is Carlyle. And wherefrom have these men—Carlyle, Emerson, Thoreau, and Walt Whitman—got their inspiration? Their inspirations came from several sources. Whence came the writings of men like Kant and Schopenhauer? From no other source than the direct study of the Vedantic literature. I can prove to you that the new impulse given to the world by Carlyle and Ruskin was derived from the philosophical writings of Kant, Schopenhauer and Fichte, and I shall prove to you that the new thought of this country came from India, because the writings of Kant, Schopenhauer, Fichte,

and to some extent of Swedenborg, were the direct inspirations of Hindu Philosophy. Schopenhauer, in his book—*The World Is Will and Idea*,—says, “In the whole world there is no religion or philosophy so sublime and elevating as the Vedanta (Upanishads). This Vedanta (Upanishads) has been the Solace of my life, and it will be the solace of my death.” Could any higher tribute be paid to this philosophy of Vedanta? In his writings also there are references to the Vedantic philosophy and literature. Again, the historian of Philosophy in France, Victor Cousin says, “There can be no denying that the ancient Hindus possess the knowledge of the true God. Their philosophy, their thought is so sublime, so elevating, so accurate and true, that any comparison with the writings of the Europeans appears like a Promethean fire stolen from heaven as in the presence of the full glow of the noon-day Sun.” At another place he says:—

“When he read with attention the poetical and philosophical monuments of the East, above all, those of India which are beginning

to spread in Europe, we discover there many a truth and truths so profound, and which make such a contrast with the meanness of the result at which the European genius has sometimes stopped that we are constrained to bend the knee before the philosophy of the East, and to see in this cradle of human race the native land of the highest philosophy." Schlegel says that in comparison with the Hindu thought, the highest stretches of European philosophy appear like dwarfish pigmies in the presence of grand, majestic Titans. In his work on Indian Language, Literature and Philosophy, he remarks:—"It cannot be denied that the early Indians possessed a knowledge of the true God, all their writings are replete with sentiments and expressions, noble, clear and severely grand, as deeply conceived and reverentially expressed as in any human language in which men have spoken of their God." And with regard more especially to Vedant Philosophy, he says:—"The divine origin of man is continually inculcated to stimulate his efforts to return, to animate him in the struggle and incite him to consider a re-union and re-corporation with

Divinity as the one primary object of every action and exertion.” Max Muller says: “If the judgment or the opinion of such a grand philosopher as Schopenhauer requires endorsement, I, on the basis of my long life, devoted to the study of almost all religions and philosophies, must humbly endorse.” He says, “If philosophy or religion is meant to be a preparation for the after life, a happy life and happy death, I know of no better preparation for it than the Vedanta.” Again he says, “I am neither ashamed, nor afraid to say that I share his (Schopenhauer’s) enthusiasm for Vedanta and feel indebted to it for much that has been helpful to me in my passage through life.” Sir Edwin Arnold’s *India ‘Revisited’*, his “*Song Celestial*” his ‘*Light of Asia*,’ ‘*Song of Songs*,’ all contain information concerning this subject, to which I refer you. Thoreau; in his ‘*Walden Pond and Lettters*’, refers frequently to Vedantic writings; also in his ‘*Excursion*’ he refers to Indian writings. The source of all the new thought in America comes from Thoreau, who admitted that he got his thought from the Hindus. Emerson when

about to return to America after a trip to England, was attended by Carlyle to the railway station. As a present Carlyle gave him one of the early translations of the *Bhagwat Gita* by Edwin Jones. This work had been translated into Latin, French, and German even before the days of Kant. Kant revived the philosophical thought of Europe, and as the basis of his philosophy of the *a Priori* character of time, space and causation, he is indebted to India.

In the first edition of the work by Mrs. Eddy, there are quotations from the *Bhagwat Gita*; but in the later editions they were expunged. God's word, if it is God's word at all, must be clear, must be plain, and must be intelligent.

I don't mean to say that the people here are plagiarists or imitators. I maintain that it is just as well for the people of America to rediscover these truths by themselves as to get them from India. "There is nothing new under the Sun." History shows that it comes from the Hindus.

Real Socialism, genuine Socialism is to-day

actually in existence among the Swamis in the Himalayas. Edward Carpenter of England obtained his Socialism from the Hindus. So all your new thought is the old, antiquated thought of the Hindus. The genuine centre, the whole truth and all the new thought, Blessed ones, in order to get to that you have yet to wait a little and get more knowledge from India, because most of those wonderful writings have not yet been translated into your language, such as the *Yogavashishtha* which deals with all the new thought of America. This work is clear, comprehensive, logical and is written in real true poetry. Such is the manner in which our Mathematical works are written, and thus Mathematics is made a pleasure, instead of a bugbear as it is to most students.

In this world your work should be done with pleasure. It reminds me of a garden in which the poor labouring coolies are breaking stones on the paths. Their hearts are heavy, they are drudging all the time. On the lawn of the garden in which these coolies are working are princes playing tennis. Their work is a pleasure, for in their pleasure they are sweating

possibly harder than the coolies. Let your attitude in this world be that of the princes playing tennis. Their work is a pleasure. Not that you have to give up work and labour, but that your spirit in and towards your work should be changed, and work and pleasure you will always be doing. You will be full of another bliss, centred in your Godliness. When you are perched on the summit of the beautiful poplars and cedars of your divine Nature, on the divine Nature of this beautiful, spiritual thought, godly music and wonderful work will be falling and coming from your Soul. That which is forced is never forcible. As light emanates from the Sun, as fragrance emanates from the rose, as coolness emanates from the beautiful snowy peaks, mountain-streams and springs, so let peace, joy, love and light proceed from you, O Light of lights. OM peace be with you !

OM ! OM !! OM !!!

AN APPEAL TO AMERICANS ON BEHALF OF INDIA

*Lecture, delivered at the Golden Gate Hall,
San Francisco, on January 28, 1903.*

The subject of to-night's discourse is an appeal to the Americans. Don't know why very few Americans have come. Well, never mind, even those that have come, in the eyes of Rama, represent not only America, but Europe and the whole universe. If the words that are spoken to-night appeal to the hearts of this small audience, if these words reach home to a single one of you, if say, even, five, six or seven of you take up this work or hear this cry in the wilderness, Rama will regard these words as a success.

Rama appeals to the Divinity within, appeals to the Infinity in you, and he is sure that the Infinity within, even in a single body, can work wonders and marvels. You will kindly not put before the real Soul or the Infinity any curtain of sectarianism. For one

hour at least, you will kindly thrust aside and strike out all veils and all difference of colour, cast and creed, which do not allow people to listen to stranger willingly.

INDIA'S WORK IN THE PAST

Rama has been talking to you for about two months about the crest-jewels of Indian wisdom; he has been bringing to you the nourishing nectar, the invigorating milk of the Indian Scriptures. To-day Rama wants to tell you something about the mine that brought forth such jewels, the cow which yielded that milk; he wants to tell you something about the country which first promulgated this truth, something about the land that gave the world its religions. Yes, the religions were given to the world by India, directly or indirectly. Rama wants to talk to you about the land that is still giving you all your new religions and cults which are springing up in Europe and America every day. All your new thought, Theosophy, Spiritualism, Christian Science, Mental Healing, of which you feel so proud to-day, all these without exception derive their

origin from India, directly or indirectly. Rama is talking to you about the land which gave the world all its systems of Philosophy, in the days gone by or at the present day. Your Grecian philosophers like Plato, Socrates, Pythagoras, your Plotinus owe their inspiration to East-India; the history of Philosophy shows it to you. Schopenhauer, Schlegel, Schelling, M. Cousin, etc., all confess that they owe their inspiration to East India, to Vedanta, to Sankhya, to Buddhism, to the Upanishads or the Gita. Your modern Monism, whether of America, England, or Germany, derives its light from the East-India. Rama is talking to you of the 'land of Shankara and Krishna,' the land which brought forth such noble thoughts and high ideas that inspired and filled with enthusiasm your venerable Emerson, Walt Whiman, Sir Edwin Arnold and Max Muller; the land not only of noble ideas and high thoughts, not only of poetry and philosophy, but the land no less of physical valour and strength. You will be astonished to hear these words,—'the land of physical valour and strength.' Even in these days, who are the people that form the greatest

aid and safeguard to the British Government ? It is the Sikhs, the Gurkhas, the Mahrattas and Rajputs of East India. It is the Sepoys of India that have to bear the brunt of battle on all occasions where the British encounter their worst foes. Rama is talking to you of India, once the richest country. Nation after nation became prosperous by feeding on India. America was discovered by Columbus in the search for the most coveted India. America was originally named India. Rama is talking to you of the land which was once the head of the world. It was the most lofty and exalted land in the world with those mighty Himalayas covered with magnificent woods and rich fields. But that is not what Rama means, it was the head of the world, not only physically but intellectually, morally, spiritually. To-day that land is the feet of the world. O Americans, you are to-day the head of the world, and India is your antipodes, India is your feet. Rama comes to you with an appeal. O head, head, if you want to be strong, to be healthy, you should take care of the feet. If the feet are harmed or injured, the head will

also suffer. If the feet are paining, if the feet are aching, will not that damage the head? O head, to you does Rama appeal on behalf of your antipodes. The mother who nourished whole world with her philosophy and poetry, with her high thoughts and religion, that mother of the world, that ancient nourisher of the world is sick to-day. Your mother is sick to-day. The eldest scion, the eldest sister of the Aryan family, Esst India, is sick to-day. Will you not attend to her? The cow of plenty is diseased; it is not dead, it is diseased. You can help her, You can aid in curing her. India has been giving the world milk, nourishing food, strengthening tonic, inspiring knowledge; that India, like a cow, needs to be nursed. This cow is famishing, starving, dying of hunger and thirst; you have only to feed her with grass and fodder. The world has been taking from her milk, nourishing food; give her cheap grass, give her something to keep the body and soul together. Beef-eating England, flesh eating European countries will say, we want not to feed this cow, we shall kill her and eat her. Well, you may do what you please, but remember one

thing, that even if you want to kill her and eat her, you should take care of her health ; the beef that comes from a diseased cow will ruin your health, will be injurious to you.

O England and European powers, you have to take care of her health at least.

HOPES FROM AMERICA

Rama puts forth this appeal on behalf of India before Americans, the heroes of to-day ; Americans, the men of sacrifice ; noble Americans, who can produce men who offer their lives in the name of truth for vivisection. It was only the other day that a noble American offered his life for vivisection in order to advance the cause of truth ; Americans, the martyrs of Science, Rama appeals to Americans. Say, Americans, will you not hear ? Say, American press, will you not respond. Leave out Rama's body, crush down Rama, hack it to pieces, cut it piecemeal, do whatever you please with this body, but take up the cause of India, take up the cause of truth. To the Americans who abolished slavery, to the Americans who are breaking

down Caste in this country; to such blessed Americans is India crying for attention.

Supposing India is 'very bad; supposing India gave to the world nothing; supposing the Hindus to-day are the worst people in the world, that will be a higher claim on your attention; that will be the strongest reason why you should attend to her.

If one man is sick, he not only injures himself, but he spreads that disease throughout the whole world. If one be suffering from cold, others catch the contagion, India is suffering from cold. You will say how can cold catch a sunny, hot country. They are suffering not from the cold of winter, but from the cold of chill, penury, and poverty. India is suffering, shivering from cold. Now you know if one man is suffering from cold, his cold will affect his neighbours. If one man is suffering from cholera, his disease will be transmitted to others ; if one man is suffering from smallpox others will catch the contagion. It is the duty of each and all to help the person who is sick, if not for his own account, for the sake of the whole world. If you allow them

to suffer from the malady or disease, you are allowing weakness to spread over the whole world. For the sake of the whole world, Rama asks you to take up the cause of India. In the name of truth and justice, Rama asks you to take up in right earnest the cause of India.

You will ask what is wrong with India, what is the difficulty with India. The disease is *political, social and religious*.

THE POLITICAL STATE OF INDIA

Rama will not dwell long upon the political plight of the benighted land. In a country where millions of men are dying of famine ; where hunger and starvation are harvesting the green, fresh girls and boys ; where poverty and plague are nipping in the bud, promising youths ; where the tender, tiny baby cries with dry, pouting lips because the famishing mother has no milk to nurse it ; in a country where there is hardly a man who can make the two ends meet, where a person living from hand to mouth is thought to be very well off, where the Rajas and Princes are not unoften be involved in sad pecuniary troubles ; in a coun-

try which is loyal, patient, and faithful, no matter what its grievances and sufferings ; in such a country of appalling poverty, the gracious Government, in addition to the impoverishing taxes, thinks it indispensably necessary to squeeze out and ring out millions of dollars from the curdled blood and parched skin of the gasping labourers.....

.....In addition to this grand or awful fun and show, a thousand lesser forms of extravagant tomfoolery are draining the country and sucking the sap and life blood out of it. All the high lucrative offices are in the exclusive possession of the British. Out of the teeming three hundred millions of people there is not a single representative in the House of Parliament. All native enterprise is handicapped by the British.....

All native arts, industries and manufactures

have decayed. The only liberty that the people can enjoy, or rather, the only illusory liberty that consumes and enjoys their health, wealth and morality, is the demoniacal spirit of false freedom, borrowed from strong English wines and ruining British liquors, the use of which is highly encouraged among the naturally sober natives of India. These wines have been introduced by the English. This gives you an idea of the political predicament of India. This tells you something of their outward condition.

Now Rama will acquaint you with the internal wrongs from which they are suffering. Now you will be told something about the real, intrinsic cause of their downfall, the inherent or central cause of their difficulties and despondence. Much can be said on the subject, but the people cannot spare time enough to hear the whole matter at length, so Rama will have to condense everything in a nut-shell.

The downfall of India, the decline of India, is explained by the Vedanta philosophy. It is a matter of Karma. Karma means something brought about by our own doings. The literal

meaning of the word Karma is action, our own doing. This, what 'they are reaping, is what they sowed for themselves the other day. As the Hindus ill-treated the aborigines of India, so they in their turn are being treated by the conquering nations. As everybody who falls sick is responsible for his sickness, brings about his sickness by ignorance, by over-eating or by violating the laws of health, so the Indians are sick, diseased by their own doing, through ignorance.

But no matter how the disease may have been brought about, the Doctor is not to come to the patient and reproach him; the Doctor is to cheer up the sick, to help up the invalid. By reprimanding the sick, you make the malady worse, you aggravate his illness. It is not time to find fault with them for their misdeeds and wrongs. Our duty, your duty is to help them out of their difficulty.

THE ORIGIN OF INDIAN CASTE

Political Economy tells us about division of labour. In a factory or mill, in order that the whole business may prosper, the

work ought to be divided up. There is division of labour in your own body; the eyes only see, the eyes do not hear; the ears only hear, they do not perform the function of the eyes; the hands do not do the work of the feet, the feet have to do their work and the hand have to do the work peculiar to them. If we want to hear with the eyes and walk with the nose; if we want to smell with the hands, and to eat with the ears, would that be desirable? No, that would throw us back into the primitive stages of the development of protoplasm, that would make us monerons which are all stomach, one stomach performing all the functions of the eyes, ears, nose, and feet. We do not wish that. Division of labour is lawful, is necessary, and on this principle of division of labour at one time in India the Caste system was systematized. It was simply a division of labour and nothing else, one man taking up the duty of a priest, another man taking up the duty of a warrior, because this second fellow was more warlike and full of animal spirits. Being fit only for wielding weapons and for fighting and running

down his enemies, he could not take up the mild task of the preacher. Here was division of labour. There were some other people who were more fit for sedentary professions as of a shopkeeper. These were not as capable of doing priestly work as of following the profession of a shopkeeper. There were those, and especially the aborigines who were not cultured in the least, who received no education, who spent their childhood and boyhood in idling away their time. These people could not take up the work of a priest; they could not take up the work of a warrior, because they had received no drill, no discipline necessary for wars. They were unable to work even as shopkeepers. Shopkeeping requires some skill and some knowledge. These people were willing to take up the task of a common labourer, of a sweeper, or a labourer who breaks stones on the roadside. Thus were the four divisions brought about in the way of transacting business in India. The people of priest-caste were called Brahmans, the people who did the duty of warriors were called Kshatrias, the people who worked as shop-

keepers or merchants were called Vaishyas, and the people that pursued common manual labour were called Sudras. There was no prohibition nor any stringent law to disallow a man from taking up any work he liked. And is not this division of labour prevalent everywhere ? Is not this division of labour prevalent in America even ? In America these classes are present ; they exist in England ; they are present everywhere else. Has not America its Caste ? Have not Americans their Upper Ten and their common plebeians ? Everywhere we have this division, natural division. But, then, what is wrong in Indian Caste ?

In India there was written on Hindu Law a work called *Manu Smriti*. That book was a help to all classes in those days. To each class it gave different suggestions, directions, methods and rules for conducting business ; it laid down convenient ways and rules as a help to the Brahmans, and it told the Kshatrias how to do their work, and so this book was meant to serve all the classes of that time. By and by this book was misread and misinterpreted, and some how or other every-

thing was turned topsy-turvy, everything was upset. All this class-system and the system of division of labour was stultified, ossified, mummified, or petrified. They gave it rigidity, they made it crystallized and the nation's life was gone. Everything became mechanical and artificial. *Manu Smriti* instead of serving the people became a despotic tyrant.

DEGENERATION OF INDIAN CASTE

In a University there are usually four classes, the freshman, the sophomore, the junior, and the senior class. These classes are well and good, but the Professors do not wish that these classes should remain as they are, that the student of the lowest class should not make progress and advance to the next higher class, and the students of that class should not advance to the third year class, and the student of the third year class should not be promoted to the fourth year class. Classes are well and good ; this division was alright, but the mistake, the terrible blunder made in India, the terrible blunder which has to account for the downfall of India to-day, was the

stultifying, the paralyzing of this division, the crystallizing of this division. Thus arose the present Caste system of India, her greatest bane.

The fleeting rules and regulations of *Manu Smriti* which dealt with the then state of affairs, that concerned only the temporary matters of the day, by and by usurped and monopolized all the honour and respect which was due to Shruti or to the imperishable Truth preached in the Upanishads or Vedanta. People began to live for the rules and laws, instead of realizing that all rules and laws are for them. The authority of the dead past was over-rated and placed far higher than the dictates of the living *Atma-deva*, the God within. Man was practically made only the flesh and blood, the Brahman or Kshatriya ; the real Self, the eternal Truth, was ignored entirely to all intents and purposes. Fear of Caste-rules and the terrific bugbear of custom would not allow a person to feel for a moment that he is one with the people of the other races. The thought of Brahmanhood or Kshatriyahood is all the time too emphatically

pronounced to allow the feeling of manhood to enter the heart.

The face of the earth has changed many times since Manu's days, the rivers have shifted their beds, the wild forests have been hewn and burned, the flora and fauna have varied; the Kshatriya or warrior profession has been in a way entirely swept out of India. The language of the country has been washed out of the land and has become to the modern Hindu as strange and unknown as Latin or Greek; and yet the spiritual suicides of India remain up to this day abject slaves to the Caste conventionalities, rites and rules laid down by Manu for his contemporaries. Independent thinking is looked upon as *heresy*, nay, the worst crime. Whatever comes through the dead language is sacred. If your reasoning does not slavishly glorify the freaks and fancies and sayings of the dead, damned are you, everybody will turn right against you. You must fit the new wine into the old bottles. All work is noble, all labour is sacred, but through the perversion of the Caste spirit, honour and disgrace have got attached to

outside professions. The people who do not utilize their early age in educating themselves have to redeem their past idleness, by hard manual labour in youth. They pay by the sweat of their brow for their previous laziness. Who are you or I to call their labour menial or to despise the Sudra work? Is not that kind of labour also just as necessary as the priest's, the warrior's or the merchant's work. So, low have matters been brought to-day that the people of the lower castes are not allowed to walk in the same street where higher caste men—Brahmans, Kshatriyas, or Vaisyas—pass. They have to live in poor huts outside the respectable villages or towns inhabited by the higher caste men. If the shadow of a man of low caste falls upon a person of high caste, that high caste man will have to wash and bathe in order that he may purify himself. If any thing is touched by a person of low caste, that thing is polluted and, corrupted, that thing is not worthy of use for a person of high caste. The low caste men have to live upon the crusts and crumbs given to them by the high caste people in reward for the most trying and

OF GOD-REALIZATION

menial labour that these low class people perform. You will excuse Rama, if he in order to lay before you the facts, is obliged to use words which you are not accustomed to hear. These low caste men, these poor Sudras or Pariahs have to sweep the streets, to rub and scrub with their hands the dirty gutters, yes, not only that, they have to clean the water closets, and as a reward for that labour, they are given stale crumbs and crusts. They cannot be rich; they are exceedingly poor. Rama's heart aches when thinking their state. The low caste children cannot enter the schools where higher caste boys receive education; because of their sitting there those high caste boys will be defiled. How can these down-trodden people receive any education? These people live from hand to mouth; they are dying every day. India is a favourite haunt of all kinds of plague and disease, and these poor Sudras, living in unhealthy quarters are the most hospitable host to all sorts of maladies and contagions. They generously invite choleras, plagues and famines to feed voluptuously on their bodies. The poor, the low are always the feet, base or support of

Society, The overbearing Society which obstructs and stunts the growth of the lower castes, the Society that maltreats and denies education to the poor ignorant sinners, that society cuts down its own feet, that society must crumble down.

Most of these low caste men were the aboriginal inhabitants of India. The Aryans, whom you call Hindus to-day, conquered the aborigines of India and then they subjected them to this most menial, abject degradation. They reduced them to this state of misery. They committed a crime, and they sowed what they are reaping to-day. The Hindus or the Aryans sowed, in their treatment of the aboriginal inhabitants of India, what they are reaping at the hands of the Mohammedans, and at the hands of the English who are ruling India to-day. This is the law of *Karma* or *Compensation*.

Rama talks to you not as a Hindu, not as an Indian, not as a person of any nationality or denomination. Rama's stand is on "the truth, the whole truth and nothing but the truth." Rama's body belongs to the highest Caste in India, and Rama is appealing to you on behalf of the lowest downtrodden caste in

the world. In the name of truth and justice, in the name of the Real Self, which is also the Self of the Pariahs of India, strike out all curtains and veils of sectarianism and difference and take up the cause of the suffering people of India.

How is the Caste distinction or division working and bringing about the whole nation's downfall? It was originally intended to be the division of labour and the preservation of love. But in Indian Caste things have been turned upside down; the cart has been put before the horse. There is, in these days, division of love and harmony and preservation of ancient tasks and differences; it ought to have been otherwise. The clothes that fitted the member of a family, years upon years ago, are still forced upon him now that the muscles and bones tend to outgrow the child's swaddling clothes. Thus, like the feet of Chinese ladies, the intellect of the Hindus is kept cramped and thwarted by constraining moulds and squeezing and compressing shoes and jackets. The orthodox education of a Hindu is like running between two walls.

There was a man who was suffering from two diseases. He had stomach-ache and sore eyes. He laid his grievances before a Doctor and the Doctor gave him two medicines, one for the eyes, another for the stomach, but this man mixed them up. The medicine which was to be taken for the stomach contained pepper, salt, and some other things as hot, in order to set his stomach alright ; and the medicine which was for the eyes contained antimony, zinc, and other things of the same sort. Now, we know that if antimony is taken internally, it is poisonous, and the other things, pepper and salt, may be taken, but they are not to be applied to the eyes. This man got the two medicines interchanged, and that which was to be taken he applied to the eyes and that which was to be applied to the eyes he ate. Thus were the eyes aggravated and the stomach worsted. That is what has been done in India. There was to be division in work, but union and harmony in spirit ; but as ill-luck or ignorance would have it, love and spirit is divided and outside duties are attempted to be preserved.

The Gorgon of Custom and Conventionality

has, as it were, petrified and fossilized all the vitality and originality of the race. Orthodoxy has come to mean exclusivism and dumb conservatism. In practical life the high caste man, forgetting the glory, grandeur, and sanctity of the Real Self, the Heaven within, set his foot right on the Atman, Vedanta, and began foolishly to pride himself on his worldly position, prestige, and personal achievements. Then there was the anxiety to keep up and preserve his dignity or honour, and there was the caring for and hunting after further personal distinction and selfish aggrandisement. The penny-wise, pound-foolish policy of the high caste man eventually brought about his degradation and fall and also the ruin of the low caste mob that puffed him up and ministered to his vanity and ignorance.

How are we to remedy it? To-day shall we stir to crush these Hindus and Aryans because they were so cruel to the Sudras? Will this mend matters? No, no! The greatest punishment you can inflict upon a musician is to correct him and set him aright. The greatest punishment you can inflict upon a criminal or sinner is to

educate him, to kill the ignorance in him. If you want to kill the sinner in him, you need not kill the man; the sinner in him is ignorance. Educate him, remove his ignorance. There you have set matters aright. This is the proper way to remedy matters, to destroy the germ of the disease—ignorance.

The Aryans and Hindus have already suffered enough. You need not go from America and Europe to resent and avenge their cruelty to the aborigines. They have already very dearly paid for it. For centuries and centuries they have been under foreign yoke, have been living in slavery. People from Afghanistan invaded the country and conquered them ; people from Greece came and ruled over them. People from Persia lorded over them. People from all quarters of the world came and bullied them. They have paid dearly for their faults. Now is the time for you to go and console them, it is time for you to go and cheer them up, time for you to go and destroy that anti-Vedantic ignorance which makes them cling to caste.

How badly and sadly are their energies

wasted and their powers frittered by this idea of caste difference. All concerns,—moral, spiritual, political, social,—are corrupted and ruined by the party spirit, antipathy, and race-hatred engendered by the Indian caste. Here is, suppose, a man who goes to read Philosophy or to study History or any Science. If his mind is perturbed, he will be unable to continue his studies. In order that we may receive any education, it is necessary that our mind should be at rest. Now what is it that throws men off the balance? What is it that ruffles and upsets them? It is the feeling of difference. When you are with kindred spirits, there is no difference, there is no rival around you; you can read successfully, but when you are surrounded by antagonistic elements, by hostile factors, you cannot do anything, you cannot read. Just mark, if the members of my family, my brothers, sisters and other relatives are around me, I can go on reading, I will not be disturbed. I am disturbed only when such element drops in, which tells upon my mind, such element which is regarded as foreign, which is looked upon as alien. This

caste system of India impairs the *intellectual powers* because of rendering the environments uncongenial, engenders restlessness in the mind by making the people believe all those around them alien, foreign, different, and breeding a spirit of rivalry, jealousy and discord. There are four big castes and these are subdivided in their turn into hundreds, and the number bids fair to become legion. In addition to that, Mohammedanism is one sect or caste. Christianity another growing sect or caste, Theosophy, Arya Samaj and a thousand other mushroom societies with glowing names and nicknames are newly introduced castes. Now if there comes a Mohammedan, the Hindu student is unbalanced, if there appears on the scene a Christian, the Hindu is unbalanced ; if there comes, suppose, a Hindu of a different caste, even his presence overshadows the mind of the orthodox Hindu student.

Do you not see that this caste and this difference, which is carried too far in India, is not allowing their intellectual powers to develop properly ? It does not allow them to

carry on their education thoroughly. Thus, in order that our educational work in India may prosper, we must try to place the people under circumstances where their minds may be at rest, and the minds will be at rest only when this unnatural difference is done away with, when the caste spirit is dispensed with.

Rama does not say that you Americans are entirely free from caste. You are not. If you are a Christian and you cannot bear the sight of a Hindu or Buddhist, what is that? That is caste. If you are an American and you cannot bear the sight of a Spaniard or an Englishman, you are suffering from political caste. If you are a white man and you cannot work in the same room with a negro, you are possessed by the demon of social caste. You are not entirely free from caste, if you are jealous of your neighbour or your rival. To what is jealousy due? Jealousy is due to caste, nothing but caste. If you cannot bear your colleague to be praised in your presence, you are suffering from caste. American caste is mostly determined by the almighty Dollar. There are many social evils in America.

America needs to take out the beam from her own eye. America needs reform. American constitution of society is by no means perfect. America sorely needs the spirit of Vedanta. But the state of India is wretchedly worse. The east of America is flexible, soft, pliable, as everything living in the world should be. But the Indian society is like a clock run out, fixed, ossified, straight-faced, straight-laced, like the wax images in the dry goods stores of American cities.

Life evolves on the principles of *heredity and adaptation* or *education*. The law of heredity reigns supreme in the lower kingdoms. Man also owes his physical powers and organs to the principle of heredity. But man advances and rises to his most refined, full blown and perfect state more especially through *adaptation* and *education*. Chickens when hatched out of eggs are found possessed of all the intelligence their parents have. Some birds on the very instant of their birth begin to peck at flies like their ancestors. They inherit almost all their powers from the parents, and in that, practically, their development and

progress ends. On the other hand, man is marked for his rise, chiefly through education and adaptation. The pretty little baby is just as unintelligent and silly as the infant puppy; or polly is in some respects cleverer than the little Adam. But the great difference in men and animals lies in this, that whereas the puppy or polly has by the law of heredity got almost all it requires for its perfection, the child will or can by *education* and *adaptation* so develop and evolve his inherited powers as to bring the whole world under his sway. The blunder made by the Hindus consists in practically denying the virtue of *education* and *the law of adaptation for man*, and enforcing the principle of heredity on Hindu Society to such an extent as to reduce human beings to the level of trees and animals. They practically believe not in the infinite possibilities of the soul. They believe not that a *Sudra* can be educated up to Brahmanhood; they would keep the son of a *Sudra*, *Sudra* and the son of a *Vaishya*, *Vaishya*, because, as they say, a fig-tree produces fig seeds, and a dog gives birth to a dog only. This they plead and uphold

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in the teeth of every-day facts which give them the lie plain and simple. The sons of the once most cultured thinkers or venerable Rishis and marvellous philosophers and sages, as no doubt all the Brahmans are, have not most of them fallen back into the state of stupidity, if not idiocy, through lack of culture and education? And the descendants of comparative savages and wild uncultured people, as modern Englishmen and most other Europeans are, have they not by dint of education and hard, free work risen to the heights of physical, intellectual, and political powers? God is no respecter of persons, prestige, or caste. He who works carries the day. He who educates himself and acquires knowledge has the field.

Rama does not say that you are entirely free from caste, but Indians are suffering more from caste than you are. You can more easily free yourselves than most Indians can. You are in some respects nearer to Rama than Indians are. Rama wishes you to strengthen this spirit of freedom in you, to fan it on, to increase it and enlarge it, develop it more and more and

evoke this spirit of freedom among the Indians, and to make them also share your felicity and happiness. In this way we can strike at the root of the evil. It is through duality, through this difference, which is antagonistic to Vedanta, which is the opposite pole of Vedanta, that people commit bodily, mental, or spiritual suicide.

A few more words about the disease. The Brahman class, the higher class, think it beneath their dignity to take up any manual labour. The higher class people will not extend their hands to any work which is not sanctioned by usage or custom as worthy of their dignity ; for instance, a Brahman, a Kshatriya, or a Vaishya, the three higher castes will never, never take up the work of a shoemaker or the work of a barber, sailor, painter, blacksmith, dyer, tailor, mason, carpenter, weaver, potter, or a common labourer, to say nothing of the sweeper's work. These people will die rather than touch work of this kind. They will never trade in hides or leather. Now if these professions are not to be taken up by the higher castes who have a little capital, but are to be left entirely to the

lowest caste people who have no money, how are the industries and manufactures of India to prosper? How can they make any advance in the useful arts? America is rich to-day on account of its industries; England and other European powers are rich to-day on account of their industries, which are taken up by the people who have capital in their hands. What hope can there be for a people if more than three-fourths of them disdain industries and despise noble work, and call it religion to cling like creepers to the dead stock of custom and past professions?

As a natural consequence of slavish adherence to the past, and observing solely through the eyes of the dead, many other social evils which need not be described just now, are ruling rampant in India. What can be expected of them with such a dead weight of cumbersome customs of the past on their head? Help them, Americans, to stand on the shoulders of their forefathers, instead of being weighed down under their heels, nay, under their mere names. Help them to possess and own their noble heritage, instead of

being possessed and owned by it. Let their heritance belong to them and not they belong to the heritance. Their social customs and domestic ways have no doubt, some commendable aspects and redeeming features too ; but ignorant, blind obedience of those ways and customs makes them insipid and lifeless.

Out of one hundred and fifty millions of women in India, which is double the whole population of the United States, hardly one per cent can write their own name. What arrant superstition and timidity, will not such a state of affairs tend to transmit to posterity ?

The sublime teachings of the Upanishads and the glorious Vedanta have been replaced by a sort of kitchen-religion, that is, eccentric regard for diet and the ways of eating. The scope of knowledge of some of the best orthodox scholars (Pandits) does not extend beyond a mechanical mastery of grammatical rules of old Sanskrit, which is no more spoken anywhere. Memorising and quoting ancient texts gives you superiority over all original thinkers and free reasoners. You are a grand savant if you can twist and torture Vedic texts to

tickle the wild humour of your fellows. The mental energies of many a young man are being lavished or wasted upon discussing and debating knotty questions like "How many times should a man gurgle at the time of ablutions?"

Close confinement within narrow sectarian circles and extreme trust on authority has sunk them to such depths of ignorant bias that merest trifles and meaningless symbols have become the centres of deep-rooted feeling. The most solemn and extremely serious point in the popular religion of India today is extreme reverence for the cow. Some of the sects of Hinduism diverge from each other as widely as the poles, but extravagant regard for the cow is shared by each and all of the sects. The pet eccentricity, the feeling dearest and nearest to the Hindu in general is the sanctity of the cow's body. Touch this point and you immediately excite the deepest emotions and hottest temper of the Hindu. Innumerable factions and strifes are being caused every day by this touchy question. The Great Mutiny of 1857 was brought about in the

name of the cow. It is related that the first Mohammedan Conquest of India was affected by taking advantage of this favourite superstition of the Hindus. Mohammed Ghori was repulsed by the brave Hindu Rajputs when he first attacked India. But he returned and invaded India again, this time with a more extensive knowledge of the whims and hobbies that lay nearest to the Hindu heart. It is said he fenced his armies by keeping rows of cows all around. What a curious bulwark ! The Hindus could not attack. How could they raise their arms against the sacred cow ? The merciful Hindu shrank at the sight of the mild, sacred cows, spared them, but lost the country; and for centuries and centuries, even up to the present day, suffered and is suffering thousands, nay, millions and millions of cows to be slaughtered and eaten up by the merciless conquerors. This story may not be true, but a phenomenon of this kind is possible even to-day. Such rank ignorance prevails in the name of Ancient Religion. Now mark the anomaly. The most sacred Scriptures, the

revered Vedas, instead of prohibiting the use of beef, enjoin cow-sacrifice time and again. Here is an illustration, a passage from Yajur Veda, Satpath Brahmana, Brihat Aranyaka Upanishad, Adhyaya. VI, 4th Brahmana 18th verse:

“And if a man wishes that a learned son should be born to him, famous, public man, popular speaker, that he should know all the Vedes, and that he should live to his full age, then after having prepared boiled rice, with *meat* and butter, they, man and woman should both eat, being fit to have offspring. The *meat* should be of *a young or an old bull*. (Ukshana or Rishabha).”

Oh, where is that unflinching intrepidity of the Vedanta once preached by Krishna, which, instead of wasting our holy feelings on the bodies of cows, ants, and fig trees, sets us free of all timid regard, not only of the little body which we call “my own,” but exempts us from all weakening illusion that makes us attach undue importance to the bodies of father, uncles, grandfather, teachers and all relatives. Needed is the happy Vedanta which brings home

the Imperishable Reality, the true Atman, to such a decree that the knower is not moved even if all the suns are hurled into annihilation and millions of worlds are melted into nothingness.

They are strong intellectually, they are strong physically, spiritually they are also strong, but you may have read in Hydrostatics about what is called *resultant* pressure and *whole* pressure or total pressure. The total pressure upon a body may be enormous, immense, wonderful, but the resultant pressure may be nil, the resultant pressure may be nothing. In India, the gigantic forces of teeming millions do not co-work, do not co-operate, one force nullifies the other, one force counterbalances the other and consequently the resultant national force is nothing. The superstitious centering of love in outward ritual and forms, the blind focussing of feelings in ceremonies and external bodies, and ignorant implicit faith reposed in the reality of appearances and rigidity of circumstances, has brought race-hatred, sectarianism, party spirit, and caste feelings to such a pass that the people

cannot put their wills together, and cannot produce the marvellous dynamic force which always accrues to a nation from a practical realization of underlying Unity and Oneness despite all phenomenal differences. And this lack of Applied Vedanta among the masses makes India a house divided against itself. The relations between the numerous parties are strained.

This is the bane of India, and Rama makes it no secret that this spirit of division is encouraged by the British Government. The "Divide and Conquer" policy of the rulers widens the gulf between Hindus and Mohammedans, and again between the different sects of Hindus. If India is to be saved, whether spiritually, politically, socially, or in any way, it is to be saved through that kind of culture which removes discord and difference, which knocks at the head of caste-division, which deals a death-blow to jealousy and laziness. These are to be eradicated from India if we wish that she should stand up, live again, hold its own against other nations and be a source of blessing to England, to

America, and to the whole world. If a man is sick, we can cure him only by giving medicines which will aid and help the inner nature; it is the inner nature that cures us, the medicines are simply outside helps. They help nature, and nature does the curing. Similarly, if India is to be restored, you will have to give her something which will strengthen her inner life principle, which will invigorate and inspire her inner nature.

The diseases and difficulties of India have been laid before you. We shall consider next the different remedies suggested.

The world thinks, most religions believe, and many moralists practically advocate that precepts and rules will cure matters. Never ! Never !! Never !!! Precepts, binding principles, artificial rules of conduct, and unnatural morality will never cure matters. Remember that. 'Thou shalt not do this' and 'Thou shalt do that' will never bring about any reform. If these rules and these wise counsels could mend matters, the promised Kingdom of God would have been established long ago, the world would have been a heaven and not the

kind of a world it is to-day. These will not cure matters. Your punishment, your jails and prisons will not improve matters. The world will have to realize, whether to-day or to-morrow, that it is a great blunder to believe in the efficacy or virtue of jails and prison houses. Threats and punishment never prevented sin. In order effectually to mend matters, you will have to instil knowledge, culture, living knowledge, that is what is necessary. People say, bother us not with subtleties or fine theories. Bring us no more mere ideas.

O men, what is it that rules you? What is it that governs the world? It is ideas, ideas, ideas only, it is your inner light, your inner knowledge and nothing else that really leads you. Instead of keeping jails and prisons, you will have to teach the criminals, instruct them and acquaint them with the divine laws that govern the world. It is said, "Knowledge is virtue." How true! Here is a child. The child burns his finger by touching fire. Why? Because the child does not know that fire burns. Acquaint the child with the truth that fire burns, the child will never touch fire again.

Acquaint the people with the spiritual laws, bring light to mankind. This is the remedy. The process may be slow, snail slow, but it is sure; it may be very slow, sluggish, but it is the only remedy, the only effective cure.

There is no other way. Thus, by Christian ethics punishments and rules or regulations, India can never be raised. Living knowledge of the truth is the one thing needful.

Americans and the English have very beautiful houses. The Indians have very poor houses, it is true; but to build good, beautiful, magnificent palaces in India, and try to make Indians mere hot-house plants like Europeans, will not improve matters. In many cases where the houses are palatial and mansion-like, the people are not happy; worms, insects, crawling snakes often live in beautiful tombs. It may not be the rule, but there are evidences enough to show that outside splendour and grandeur brings no happiness. That is a fact. If the world does not realize it, the world is to blame for it. Riches will not improve matters. Rama brings in Vedanta, says something which does not humour everybody's desire, does not

fall in with everybody's expectations; but it is a fact that riches will bring no happiness. If Europe and America are following riches and are taking them to be a source of happiness, Europe and America are making a blunder. Rama does not recommend that Indians should advance by imitating the errors of America and Europe. Material prosperity pursued for its own sake was never achieved by any body. What nation or person is there that does not wish to accumulate all the wealth of the earth, and yet how very few realize this end? Prosperity always follows in the wake of labour and love or labour of love. Those nations advance that consciously or unconsciously possess more of this master-key to success—the spirit of practical Vedanta. Ignorant fools do not cultivate the tree, but are eager to eat the fruit thereof. Pseudo-politicians think of bringing about national rise without striking the keynote of power, *i. e.* the spirit of freedom and love. Now the life principle of every nation unconsciously, and of India consciously, is practical Vedanta, the spirit of freedom, justice and love. This inner nature of India should

be strengthened. Domestic, social, political, or religious salvation of every country lies in Vedanta carried into effect.

There is a special peculiarity of India. Although the Hindus are not over-religious in the true sense of the word, their regard or zeal for religion is so overwhelming that you cannot popularize and spread anything among them, be it social, political, or of any character, except in the name of religion. The Indian National Congress or any body and organization aiming at social or political reform cannot touch the masses, and appeal to their souls, because of not coming through the channel of religion. That being the case, there can be no methods more effective to introduce all kinds of reform in India than the preaching of practical *Vedanta* which embraces political, domestic, intellectual, and moral liberty and love; which marvellously harmonises freedom and peace, energy and tranquility, bravery and love; and all this in the name of religion: all this in the name of the Scriptures (Shruti, Upanishads) which lie nearest to the heart of every Hindu; in the name of the Vedas than

which there is nothing more revered to a Hindu, for which every Hindu would most readily lay down his life. Again, this spirit of freedom and love is not to be derived from Upanishads, the Hindu Bible, by the torturing of texts; it is there as plain as anything. *Vedanta* appeals to the masses simply because it is the teachings of their Bible, and it appeals to the educated Hindu because there is no philosophy worth the name under the Sun which does not support the Vedantic Monism, and no Science which does not uphold and advance the cause of Vedanta or Truth.

Strange to say, Indians, who have the perennial springs of Vedanta in their Scriptures, are suffering like Tantalus ; they are not drinking of those springs. Just as for a long time, the Roman Catholics suffered from dreadful ignorance of the Bible which was the most beloved thing of all to them in the world, there are some in India, though not very many, who possess a thorough knowledge of Vedanta. But their knowledge is merely theoretical. They are like a student who knows the rules of multiplication and division by heart, but

has not applied those rules to work out a single sum of multiplication or division. Most of the Pandits read Vedanta like a supposed student of Chemistry, who does not perform a single experiment. Most of the Sannyasis themselves are no more than *dasas* or slaves of Caste instead of being real Swamis or Masters. No doubt, Professors of Vedanta you will find plentiful in India, but most of them are like a University Professor of Hydrodynamics, who teaches about the ascent of balloons, the sailing of ships, the principles of swimming, but has never waded across a ford. You, people of America may not be Professors of Hydrostatics, but you are like the practical boatman who does not presume or pretend to possess a theoretical knowledge of the principles of hydrostatics, but unconsciously wields those principles in practice, far more than the Professor does. Thus, O Americans, can you serve the cause of India and, consequently, of the whole world, by combining your practical energies with the spiritual vigour of Vedanta and carrying this complete culture to India? As it is to-day,

the Swamis and Pandits in India are singing lullabies to prolong the lethargic sleep of their race.

It is suggested that the starting of Industrial Colleges and Institutions will mend matters, Will it ? No ; such institutions may bring about a temporary relief to some extent, but the real difficulty, the chief trouble and great pain cannot be removed by mere Industrial Colleges in India. At present, what do the labourers in India get for their work ? Take a potter, for instance, he makes twenty pots, plates ; he labours over them for a long time, and he gets one cent for twenty pots ! One cent for twenty pots ! Some other workers get about five cents for their long day's labour. There are some high caste men, who read in the Colleges and Universities, get Degrees and come out with flying colours, Masters of Art. What do they receive as their monthly pay ? Usually not more than 60 rupees, *i. e.*, twenty dollars for one month, which is two-thirds of a dollar in one day, about sixty-six cents, but even this is not what an ordinary Master of Art gets ; an ordinary

Master of Art will get about forty-five cents in one day. This is the state of affairs in India. In America, what does your common labourer get ? Two dollars for one day. Now, how is it that Indians are so poorly paid ? They clothe very poorly, eat very poorly, their houses are very poor, their standard of comfort is extremely low. Why is it ? Because there is little capital in the country. Don't you see ? The capital is being drained away. If we start Industrial Colleges in India like the Carlisle Institute for American Indians and Tuskegee Institute for Negroes in this country, that will do some good undoubtedly, it will teach the people to labour and work ; but to whose glory, to whose advancement, for whose benefit shall we take up this labour ? Please tell. To glorify principally the capitalists of England. All the big concerns of India are in the hands of English merchants. The Indian merchants are nominal capitalists ; the capitalists from Europe and America make a cat's paw of them. In spite of Industrial Colleges and training, what will Indians get ? Will the people be benefited ? They will be

suffering all the same ; their starvation and their famine cannot be cured by that. The lasting remedy is not to come from Industrial Colleges. Then, what do we need ? We need a great many things, but at present the most immediate need is to educate the higher castes, as well as lower castes, train them, instil and drill into them the spirit of freedom and fill them with unselfish power of Truth. That is the need. This perfect culture will embrace technical education also, but industries alone will not do. Industries are a secondary matter ; something higher is more urgently wanted.

There are forces already working in India, more or less, on the desirable lines. Let us consider their work. Christian missionaries go from America and strenuously work there and try to break down caste, so they claim ; they are trying to educate the people, they are trying to help the Pariahs, the lowest caste. But let us examine how far their claims are right. India is grateful to them for doing something for the lowest caste. They are, to some extent, educating the lowest caste people who could never be taught reading and writing

under any other circumstances. That is noble work indeed. Mission Colleges and Schools are imparting higher education to higher caste people also. We are thankful to American Missions for having already done a great deal in the cause of educating the Indians, but we ought not to neglect the dark side of the question. These Christian Missionaries who go to India draw a salary of 300 rupees a month. At least, three hundred Indian dollars each month. They live in right royal style, like Nawabs; they domineer over the people, bring about strife and discord in the Hindu families, and add another caste to the already existing numerous caste of India. The Indians that are converted to Christianity become usually bitter towards the other Hindus, they do not mix with Hindus, the Hindus do not mix with them, the relations are strained, the gulf has become very wide, and there is worse and worse schism wrought everyday. Girls are separated from their parents, and wives from their husbands. The Christians want to replace the dogmas of uneducated Hindu masses by the far worse dogmas of the Church.

Christian charity transforms itself into the act of smarting criticism or that of bribing small children to leave their parents, and place their tender necks under the yoke of Churchian superstitions. Under such circumstances your well-meaning Christianity tends to drive away and parch up any drop of fellow-feeling, sympathy or love that may have survived the ravages of bitter sectarianism and party spirit in the Hindu heart. This is the dark side. Thus we see that this will not mend matters. Whereas we are thankful to the Americans for spending millions and millions of dollars with the very best of intentions. Rama wants to draw your attention to the fact that the proposed remedy is not to the point, it only aggravates matters.

We are thankful to the English Government for many reasons. The British Government has done a great deal in breaking down the original caste in India ; the British Government did encourage education in India ; British Government did start Universities and Colleges there. It was owing to the British rule that Hindus were able to systematically read their

own ancient Scriptures. This much for the bright side. Now for the dark side. The British Government has drained India of everything. The British Government has given Indians some smattering of superficial education, but it has in every way impoverished India and reduced her to ~~such~~ a scale that if the measures of the Government are not changed or checked within a very short time, Hindus will be devoured by poverty and wiped off from the face of the earth. The Indian Princes and the Indian nobles, having lost all their precious jewels and power, are left mere carpet-knights with hollow rattling titles and vain empty names. Again, as to the education imparted in India. In these days, the British Government has commenced to grudge the intellectual elevation of the people. When Rama was in India, there were measures being taken to stop all higher education among the masses. Now, what is taught in these Universities? Dead languages, speculative philosophy, mathematics, past history, unapplied chemistry and similar studies. In no University, in no College, is taught any living

useful language excepting English. The people are taught English because they have to work under the English officers. The English do not want to take the trouble of learning the language of the people ; they want the people to learn their language in order to serve them. Mathematics is taught and the standard of Mathematics in these Universities is much higher than in America. They are taught metaphysics, speculative philosophy and other abstract sciences, but even in the so-called Arts Colleges, no practical science or useful art is taught. Applied Chemistry is not taught, weaving and mining are not taught in the Universities. Painting, pottery, mechanical engineering are not taught. Even those useful arts are withheld from the people, to say nothing of armoury. The people are not allowed to keep any arms in their houses ; nobody can keep a big knife, even in his house ; a man who keeps a big knife is put into jail, no armoury, no discipline is allowed. From this you know about the unsubstantial nature of education received by those few wealthy Hindus or Mohammedans who can

spare money to pay the exorbitant tuition fees of Indian Colleges.

There are some newly started noble sects in India that are doing splendid work of reform, but the deep ingrained spirit of hero-worship and submission to authority makes them averse to anything that comes not in the name of their leaders. Every sect of movement fences itself with names and personalities. Instead of making the deeds and sayings of their dead leaders as starting points for further progress, they make them the bounding lines or unsurpassable barriers and hedges. Thus do the indigenous bodies of reform in India begin to stagnate.

Now having laid before you the disease of India and also having told you by what methods this disease can be removed, Rama asks you to feel, feel for India. That is the primary thing needful. If you feel for India and take up the matter in right earnest, everything can be accomplished. "Where there's a will, there's a way." Have a will to do something for India. Are you willing to do anything for India to advance the good

of humanity? Will you love India with all your heart? Are you willing to sacrifice your life for the cause of a down-trodden race? Are you willing to devote your time and life for her cause? Three hundred millions of people from a large proportion of the entire population of the world. Three hundred millions of people? We can train them, educate them, put their energies at their best. If these three hundred million men begin to work with you, if they begin to think on the same lines as you do, if they begin to exercise their brains on the same points as you do, will you not be aided and helped? If the energies and brains of Indians be spared from being dissipated in petty chafings and worries, and be employed in high thoughts and noble feelings, the vast population of India will produce more Franklins and Edisons than America. Thus by utilizing Indian energies, would not the world be enriched? To enrich the world, to help your fellowmen, to help yourselves, feel for India and try to bring them on the same level with you. That is to be affected.

SUGGESTIONS FOR ELEVATING INDIA

Now, how can this be done? Rama has two suggestions to make. One thing, of course, is to send Americans, right earnest Americans, Americans the martyrs to Truth, to India. Do not send to us the refuse of America. Do not hoist on India the people who cannot get any job in America. Send to India the cream of society, the cream of America, that is what is needed there. We want there people who will go and work among the Pariahs, the lowest caste—ungrateful labour. These Sudras will not reward you, they will not even be thankful for your work, because these people are very poor, illiterate, ignorant; they will not even give you clothing and food in reward for what you do for them. Why? Because they themselves have no food and clothing. Needed are men who will go and work among these people, who will starve themselves and help these poor men. Will not men from America take up this work? They must come from noble America, from sacrificing America. Rama

expects to get a good lot of people, a happy band of men who will take up this work, Rama wants not missionaries of the type who go to India, live in rich bungalows and lord it over the people, who keep lolling in carriage and rolling in worldly honour and plenty. These people cannot effect the salvation or the rise of India. We want martyrs in the name of Truth, real workers, sacrificing men who will be willing and ready to lie down with the Pariahs upon the floor and who are content to be clothed in rags with them, who are content to starve with them, who are content to share with them the tough and hard crusts or half cooked bread. People of that type we want, who can forego their sensuous comforts and love to renounce selfish pleasures. Now you will say "This is hard work." and "That is a most difficult thing to execute." No, call it not a trying, thankless task. There is enough reward for it. Personal experience shows that if we try to raise another man, the other man may or may not be elevated, but we are surely uplifted. Action and reaction are equal and

opposite. It is a fellacy, it is a nonsensical idea for people to undertake anything with the thought of benefiting others. Americans, you may or may not have been benefited from Rama's lecture ; Rama has been benefited by them, and that is reward enough. Everybody's experience shows it. Take up this cause with no eye upon reward. Your work will be its own reward. Unselfish work lays God under debt and God is bound to pay back with interest. Americans, go to India, preach and broadcast Self-Knowledge, Self-Reliance and Self-Respect or Vedanta. You heard Rama's lecture the other night on the "Secret of Success," and it was proved that the only success is practical Vedanta, and nothing else on the face of the earth. That is the only secret of success. Realize that Vedanta, realize that yourselves, live it and go there ; you may not open your lips ; your very conduct, your deportment, your behaviour will educate them.

The most important duty which it is worth while to impress on the attention of those who visit India is to evoke in the Indians an adventurous spirit. The poor fellows live

not in the broad universe, they live in poor, little private worlds of their own creation (Jiva Srishti). The hampering caste system forbids a Hindu to step outside India. Visiting foreign lands and even embarking on board ships is not in keeping with stringent orthodoxy. At present the wealthy Hindus who pluck courage and heresy enough to put orthodoxy out of countenance and visit other countries, especially England, for receiving education, spend thousands upon thousands of Indian dollars abroad, and usually return to India as full fledged barristers or lawyers, and directly or indirectly, encourage litigation and spend the money tortured out of poor peasants, their clients, in buying brittle glassware, cutlery, tapestry, or pictures of English make in addition to some ruinous English spirits and drinks. What a terrible unproductive consumption of the capital, robbed from poor starving labourers whose irritability and litigency grows worse and worse according as their poverty and hunger increases.

There is a sore necessity of introducing in Indian poor castes the adventurous spirit of

the Japanese. Japanese boys come to America with just enough to pay their steerage passage. They work in the houses of American gentlemen and also manage to attend different kinds of schools. After spending a few years this way in America, they return to Japan with their pockets brimful of money, and their brains full of knowledge.

It is worth while teaching Indians to give up their superstitions, clinging to the soil; serfs of the soil they have made themselves through caste. They regard it somewhat sacrilegious to quit their forefather's land and thus make themselves serfs of the soil. In order to make them abreast of time, we should teach them that they ought to emigrate. People emigrated from Europe, came here to America, and they raised America to such a height that Europe is cast into the shade. If Indians emigrate, come out to America, come out to other places, India will have fewer mouths to feed, and the people who are left behind will be better off for that, and those who emigrate will also fare better. For the health of our physical system the blood must keep circulating, so for the preservation

of world's health, or any country's health, the people must keep moving, circulating and mixing with each other frequently, otherwise stagnation or death will ensue. If we go from England and America, and try to educate Hindus, however much we may try, we cannot evoke the spirit of real freedom, because the common surroundings, the ordinary environments of the people are paralyzing, the suggestions from all sides keep these people hypnotized into weakness. In order that the hypnotism may be shaken off, they should leave the country ; and when they will visit America and other countries, even if they learn no books or trade there, by simply mixing with the foreign civilized people, they will unconsciously, willingly or unwillingly, get the spirit of freedom, their horizon will be enlarged, their sphere will expand, their thoughts will be extended. This is education by itself. *To see other lands is education by itself.*

In India, a Hindu or a Mohammedan or an ordinary native cannot dare approach an Englishman or American. He is afraid of a white man, stands at a respectful distance of

twenty or thirty feet ; he shivers and quivers at the sight of pants and hats. In a railway carriage, if a European is sitting, very seldom will a native be allowed to sit with him. On railway stations, Rama saw natives kicked out and driven out by Englishmen. If a European sees a native coming towards his house, the European asks his servant to go and drive him off, kick him out of the grounds. Thus by foreigners the Indians are hypnotized into weakness, weakness, weakness. And again by their own caste-fellows, by their own countrymen, they are hypnotized into jealousy, fretting, worry and differences:—he is somebody, I am somebody else, he is my rival, that is my enemy. Again in all the Government offices, the Government, through disposing of the coveted posts on caste or race considerations, encourages party spirit, and manages matters in such a way that each fellow should become inimical to his brother, and regard him a bitter enemy. The present political and social condition of India will not allow the spirit of freedom to take root in the people. What is education ? The goal of education is freedom

and nothing else. If education does not bring me freedom and independence (Moksha), fie upon it, away with it, I do not want it. If education keeps me bound, I have no use for it. Thus, in order to evoke in them true education or freedom, they should be helped to change their surroundings. How to effect this? One way to effect this is to go there and teach them.

THE URGENT NEED AND IMMEDIATE RELIEF

There is a more immediate way. O Americans, could you not raise, in the name of truth and justice, in the name of religion and philosophy, the name of Science and Art, could you not raise enough money to call some Graduates of Indian Universities to come over to America, and here to receive education in your industrial, mechanical and other useful concerns, in your Colleges of Arts, in your armouries and other places. Educate them and teach them weaving and mining and other useful arts. This is the most direct way of elevating India. Raise funds here, bring the Indians to this country. Those Indians who

receive education in America, could return to India and start Industrial Universities. They know the ways of the poorer classes, they know the language, habits and customs of the Indians, and they can do better work among the Indians as professors than your Americans can. American Professors can only teach the higher castes, they can only teach the rich men who know English already ; the poorer classes do not know English. In order to teach the poor we require people who know their language and their ways. This is the most efficient way and the right method to uplift Indians.

Indians, when they step upon the free American coast and find white ladies and gentlemen ready to warmly shake hands with them and receive them as equals, their fears are fled, the white man remains no longer a bugbear, faith in self is restored, the veil of Maya is rent and the spirit of freedom is practically secured. Let the Indian Graduates, trained in America, return as Missionaries of work and freedom in their motherland. Let the Gospel of Science and Art be preached by them in India. Let the people of India be

helped to spread practical Vedanta in their own country. This way when the wound gets healed, the scab will fall off of itself. When the people get the right kind of education, the other difficulties will disappear of themselves. If you could bring some Indian Graduates over here and educate them and instruct them for two or three years, suppose, these people on their return to India can immediately start work, can start business or work useful for themselves as well as for the poorest classes.

Even one capitalist of America could take up this noble work, could stand up and say, that he is going to lay out say \$ 1,000,000, to educate the Graduates of Indian Universities in America ; if one of you to-day take up that task, take up that work and deposit even \$ 100,000 we can establish respectable scholarships for poor Indians to be educated in America. Rama appeals to the American Press. Rama appeels to each and all of Americans. If any one of you can step forward and take up this duty, you are helping the cause of the whole world. Supposing there

is no one among those present here who is so rich, could you not lay this matter before your rich friends, before your rich neighbours ? Could you not ask your rich friends to have an interview with Rama ? If you can't pay thousands, could you not contribute your mite ? You can do that at least. Rama does not want you to give him anything to eat, Rama does not ask you to give him any clothing. Perish these lips if they beg anything for personal interest. This cause is yours just as much as Rama's. Rama is just as much an American as an Indian. The wide world is my home and to do good my religion. To Rama, Christ is just as near and dear to the heart as Krishna ; to Rama Buddha is just as much his as Shankara. Rama belongs not to this sect or that, Rama is yours, truth is yours. In the name of truth, in the name of justice, in the name of humanity and American freedom, you are requested to step forward, feel for India. What are you willing to do ? Some can serve with pen, some can help with speech, talk to their friends about it and make speeches on the subject. Some can help with

manual labour, some can aid with purse. Now say, Americans, each and all of you, say, in what way you are willing to take up this cause. How will you help ! The rich should give money, the heroes should step forward as teachers to go to India and work among the people, among even the low caste Pariahs. Gifted talkers should speak to their rich friends about this cause. The press must take up this matter with the pen. All those who are willing to help and are in right earnest about the truth, those who love their own self, are asked to come to Rama and give their names and addresses, writing out with their own hand in what way they are willing to help. If they want to deposit any money ; the money will be placed in the hands of trustees, Americans, your own Americans will keep that money. If you want to come and offer your services in other ways, do so right away that we may take a definite arrangement to commence the work systematically. What are you willing to do ? This is Rama's appeal to Americans on behalf of India. Rama makes this Appeal impersonally ; Rama is not

personally concerned with it. Rama is free wherever he be ; Rama is not bound in any way. All the worlds are Rama's. Rama can live everywhere. But, see, India is your own feet, and you are the head. Neglect not the feet ; if the feet are sore and paining, you will totter down. God comes to you hungry in the bodies of Indians, feed Him ; God comes to you naked in the bodies of Hindus, clothe Him ; God comes to you needy and troubled in the shape of those people, attend to Him. Those people are benighted and suffering in order that you may be blessed with the noble virtues of charity and love. They are fallen in order that you may be saved. Thank you stars that you have got an occasion for exercising your higher feelings and noble endeavours. Avail yourselves of the opportunity ; gladly, cheerfully, lend them a helping hand.

America is educating Chinamen, Japanese ; Red Indians, and Negroes. America is sparing no pains even to prevent cruelty to *animals*. O America ! here are the Hindus, your own flesh and blood. Aryans, most grateful, affectionate, faithful ; neglect them not.

N.B.—All those who wish to know more on these lines can correspond with—

RAMA SWAMI

Care of D. Albert Hiller, M. D.

10/11 Suttet, San Francisco, Cal., U.S.A.

This lecture was originally printed in America. Then about the end of 1903, it was published in an issue of the *Indian Mirror* (Calcutta). Again it was issued in a pamphlet form by the Edward Press, Sukkur, in April, 1905. The political condition of India has since changed in certain respects and some of the Swamiji's statements are no longer existing.

FACTS AND FIGURES ABOUT INDIA.

The superficial area of India is nearly two million square miles or equivalent to that of United States minus Alaska, Oregon and California.

The population is nearly 300,000,000 or about one-fifth of the human race. The population is 167 to per square mile for the entire Empire, including mountain, desert and jungle, as against 21.4 in the U.S. In the Province of Bengal, the population is 588 per square mile. Some parts of India have a larger population to carry than any other part of the world.

India has every variety of climate. One portion of its territory records the greatest rainfall in the world; another, of several hundred thousand square miles is seldom watered with a drop of rain,

One hundred and eighteen distinct languages are spoken in India, and 59 of these languages are spoken by more than 100,000 people each.

There are over two million Christians, out

of which more than one million are Roman Catholics, 453,612 belong to the Church of England; 322,586 to the orthodox Greek Church; 220,863 are Baptists, 155,455 Lutherans; 53,829 Presbyterians, and 157,847 miscellaneous Christians. These Christians (somewhat over 2,000,000) include the foreign population the British army, the foreign missionaries, etc. Thus the native converts to Christianity do not make a large figure, and these Christians who have been proselytized in India come from the lowest castes—the higher castes are altogether untouched. The British Government spends Rs. 4,500,000 annually from the Indian Treasury on Christian religion.

According to the last census, the enormous area of 546,224,964 acres is under cultivation, which is an average of nearly two acres per capita of population, and more than 22,000,000 acres produce two crops a year. As many as 175,735,000 people are wholly engaged in agriculture. 25,468,000 are more or less employed upon farms, 3,646,000 are engaged in raising cattle, 14,576,000 in producing food and drink, 11,220,000 are serving in

house-holds, 12,611,000 are engaged in the manufacture of textiles, 2,361,000 in the manufacture of glass, pottery and stoneware, 3,285,000 in manufacturing leather (all of the latter are Mohammedans), 4,293,000 in the manufacture of wood, cane and matting (all Mohammedans). Millions of Hindus are in what the census terms “disreputable occupations”—doing absolutely nothing. If they cannot do what their fathers did before them, they will do nothing.

Out of a total of 140,496,135 women in India only 543,495 are able to read and write—less than one out of a thousand. The total number of illiterates recorded is 246,546,175 out of total population of 300,000,000.

In 1900, A.D. 54,000,000 people were affected by famine. In the year of the Durbar, 5,000,000 died of starvation. The struggle for life is becoming greater every year. Wages are going down instead of up, notwithstanding the increase of industries, the extension of railway systems, and other sources of wealth and employment that are being rapidly developed.

More than 200,000,000 persons in India

are living upon less than 5 cents a day. More than 100,000,000 are living on less than 3 cents a day, and more than 50,000,000, upon less than 1 cent a day. At least two thirds of the entire population do not have food enough during any year of their lives to supply the nourishment demanded by the human system. In many parts of the country, families are compelled to live upon the average of a quarter of an acre of land, and millions more upon half an acre.

The men and women who work in the cotton fields of India are not paid more than \$ 1.50 a month. One cent is paid for a shave. The postmen employed by the Government, the letter-carriers receive a maximum of only 12 rupees a month which is about \$3. Able bodied and skilled mechanics, masons, carpenters and blacksmiths get no more than \$ 2 or \$ 3 a month; and book-keepers, clerks and others having indoor occupations, from \$ 4 to \$5 per month. Taking together all the wage-earners in India, their compensation per month is just about as much as the same class receive per day in the U. S.

Nearly two-thirds of the entire population are dependent upon rainfall for the prosperity and, one may say, for their lives. If there is a drought, there is a famine. They cannot earn enough to lay up food against starvation. Not lack of food, but lack of money causes the suffering from famine, as generally when there is famine in one part of India there is enough, and sometimes more than enough food raised in other parts of the country.

The net profit which the British Government derived in one week from the Railway departments was \$ 7,600,000 (the week of March 24, 1904). This is increasing constantly.

Ninety-five per cent of the Government employees in India are natives, and they receive only 35% of the entire sum paid to Government employees, 65% goes to the 5% which is made up of English officials.

The income of all foreign missionary societies for the year 1903 was \$ 20,298,057. This was used mostly in India.

The beginning of British capitalism in India dates from the founding of the East India Company in India in 1600, with a capital of

£70 000. East India Company-trade was abolished in 1833, from which date until 1858 the Company was simply an administrator of India ; and in 1858, after the Indian Mutiny, the Company itself was abolished ; but their policy remains. Their capital was paid off by loans which were made into an Indian debt on which interest is paid from Indian taxes. The Empire was purchased by the Crown from the East India Company, but the people of India paid the purchase money. The Indian debt, which was £51,000,000 in 1857, rose to £97,000,000 in 1872. During the 40 years of peace which have succeeded, the Indian debt has increased continuously. In 1901 it amounted to £200,000,000, on which the people of India have to pay an annual interest charge of between 3 and 4 million pounds sterling, or from 15 to 20 million dollars. This is equivalent to a debt of a thousand million dollars, on which they pay interest annually. What country in the world could stand any thing like this ? The Home Charges, remitted annually out of Indian revenues to Great Britain, have increased to £16,000,000. The pay of European officers

in India, virtually monopolizing all the higher services, comes to £10,000,000, (\$50,000,000).

One half of the net revenues of India, which are now £44,000,000, flows annually out of India.

(The above facts are given on the authority of a book published in England, "The Economic History of British India" by Sir Romesh Dutt C.I.E.)

The number of widows in India in 1901 was 5,439,360. There are 265,922 child widows in the Province of Bengal.

INDIAN WOMANHOOD,

... Rama will now read from a lecture delivered by an English lady in London which was printed in an Indian paper. Rama reads from this lecture in order to inform you about the wrong notions and the false ideas which are spread in this country about the way of living in India. Some people are under the impression that people who visit India will be unable to do any work ; they are under the impression that the caste-system there is pronounced to such a degree that no American can mix with them. Many such ideas have been spread by some people who were never in touch with the Indians.

What a grand thing it would be to die for anyone whom we love ! O what supreme beatitude !

He alone loves who is willing to lay down his life for the object of his love. It is such love that makes one live and do great services. It is such love that India needs, it is the love

of such men and women that India needs who go to her to work. .

Many false reports are spread by people who see not life in India, and yet live in India, just as you take a book, and wrap it in oil-cloth and submerge it in water, the water is all around the book, but does not get to the book. Just so people live in India, but do not mix with the people of India. they do not become one with the people of India. Here is a woman who lived India, and lived in the Indian style and is bearing witness. Rama wishes Americans to visit India in the same way as this woman. If you go as real workers, you will have to spend no money from your pocket. People there are supporting millions of men. The people there are very poor, but they are very generous.

Rama never saw Indian monks have money with them. When they visit the streets, it is always understood that they do so to get alms to appease their hunger, and every woman in India takes it as a duty laid upon her by God, to feed the hungry and administer to the needs of those who pass by her house as needy

persons. If a monk should happen to pass the house of some woman who had nothing in the house to feed the hungry, Rama knows what would happen. Pathetic tears would stream forth out of her eyes, when she has no food to give to a poor monk. Any body who walks in the dress of a needy or hungry person is looked upon as a monk; a monk does not mean a Swami. If you are in India and are hungry, you will be honoured as a monk. Whoever has no money with him or no clothes with him is a monk.

ABOUT WIFEHOOD.

It is very generally represented in America and England that in India wife is not respected and loved. This is a very false idea, for in India the wife is more loved and respected than in this country. In this country the wife is loved, kissed and fondled in public, but in private the wife is rejected. In India the husband pays but little or no respect to the wife in public, but in his heart of hearts he worships her.

In this country the public treatment of the wife is more important than the private, but not so in India; the husband pays no attention to the wife in public, but the husband in his own way sacrifices everything to the interests of the wife. He spares no pains to advance her happiness, but the difference lies in the fact that the women of India are not educated to the same degree as the men. But are women educated in this country to the same degree as the men? The men in India are not educated to the same degree as in this country, nor are the women.

To-day all the blame is placed at the door of the marriage relations in India, but this is not right, it is not the correct solution of the problem.

In India a man dare not call the wife as "my wife", never can a man refer to the wife as my wife. Such words are looked upon as obscene, as sacrilegious, as shameful. A man in India never uses these words and when he refers to the wife, he addresses her or refers to her as the mother of my son, he says "My Krishna's mother, or my Rama's mother, etc."

"There was a hut where a boy was plague stricken."

In India the law is that none of the family be permitted to come near the one who is plague stricken.

This grand woman went to the hut of the plague stricken boy, and by some means gained entrance. She remained there and exposed herself in order to nurse the poor boy who was dying of plague. Finally the mother of the boy was admitted and the dear boy was lying with his head on the feet of his mother and there he was dying ; that according to the

Hindu religion was a death in the Holy land; just as when a Christian dies with his head on the feet of Jesus. When an Indian boy dies with his head at the feet of his mother, he looks upon that death as very sacred.

In this country you worship God as the Father, "The father who art in Heaven." In India God is worshipped not as the Father but as the Mother also. The word mother is the dearest word in the Indian language; 'Mata Ji' the blessed God, the dearest God.

When a Hindu falls sick or is suffering excruciating pain, at the moment of pain the words that escape him are not 'My God'. No; it is 'Ma, Ma' which means mother, mother; this is what escapes from his lips, this is what comes from the innermost depths of a Hindu's heart. Mother is the word which brings the deepest feeling from the soul of a Hindu.

WISDOM Vs. KNOWLEDGE

(AN ARTICLE SENT FROM AMERICA FOR THE
PRACTICAL WISDOM, PUBLISHED FROM
THE SHANTI ASHRAM, MUTTRA, U. P. India.)

“Whoever walks a furlong without sympathy, walks to his own funeral drest in his shroud.”

Wisdom and learning are not identical. They are not always on speaking terms. Learning looks backward to the past. Wisdom looks forward to the future.

Wisdom has been defined as knowing what one ought to do next. Virtue is doing it.

Wisdom—without virtue is a weariness of the flesh. But as volition passes out into action, and science into art, knowledge into power, so does wisdom into virtue. And where thought does not go over into action and precept into practice, there results mental dyspepsia or spiritual constipation.

Says an American humorous writer: —

“I’ve thought and thought on men and things,
As my uncle used to say,

If the folks don't work as they pray, by links,
Why, there ain't no use to pray. .
If you want something and just dead set,
A pleading for it with both eyes wet,
And tears won't bring it; why, you try, sweat,
As my uncle used to say "

The power of safe and accurate response to external conditions is the essential feature of sanity. Inability to adopt action to need is a character of insanity. "Change or Perish" is the grim watchword of Nature. Keep pace with the advancing time and you can survive in the Struggle of Life. (India, take note.)

The spirit of all practical wisdom is pointed out concisely in the simple and saving advice of Krishna. "Thy business is with the Action only; never with the reward or merit accruing from it; let not the fruit of action entangle thee; nor be thou the slave of inaction."

"And live in action! Labour! Make thine acts
Thy piety, casting all self aside,
Condemning gain and merit; equable
In good or evil, equability
Is *yoga*, is piety!"

Be in the struggle ; That is your duty. A true hero loves engagement (Action) as ever a lover wooed his sweetheart. In case of death in the field you bring glory to heaven or Truth (*i.e.*, advance the cause of Evolution and Cosmic Progress by letting the *fittest survive*), and in case of victory also you let the real Power, Truth (*sat*) shine through you. In reality you are the truth¹ that conquers and not this body or that which is consumed in the strife. You are ever victorious. As Truth's self shine, shine forth as energy of Life.

“Either—being killed—

Thou wilt win heaven's safety, or—alive
And victor—thou wilt reign an earthly king.

Therefore, arise thou son of Truth ! brace
Thine arm for conflict, nerve thy heart to meet—

As things alike to thee—pleasure or pain,
Profit or ruin, victory or defeat.

So minded gird thee to the fight, for so
shalt not sin.”

The true gauge of success being spiritual growth, and not outward gain or loss, defeat is as glorious as victory.

"Shah swar-i-khush ba maidan amadi goye bizan."

O happy knight you happen to be on the playground (world,) hit on ! hit on!

A man's strength of character bears a direct proportion to the extent of trials he has undergone.

"Then welcome each rebuff

That turns earth's smoothness rough.

Each sting that bids not sit, nor stand, but go !

Be our joys three parts pain !

Strive and hold cheap the strain ;

Learn, nor account the pang ; dare, never
grudge the thrice.

For thence a paradox

Which comforts, while it mocks,

Small life succeed in that it seems to fail."

VIRTUOUS SPIRIT

Waiving all conventionality and superficial mode of talk, and appealing directly to the facts of innermost experience, we see that all wise counsels, rules of conduct, authoritative obligation, categorical imperatives, "Thou shalt not" and "Thou shalt" are only vain efforts to infuse life into one who is not firmly

rooted in his own Godhead whether consciously or unconsciously; and these are out-side electric charges which can at best but move this muscle or that of the dead carcase, being never capable of inspiring more than a sham life.

“That which is forced is never forcible.”

Unless Love build the house, they labour in vain, who build it.

It is true that the “miracles of genius” were always “miracles of labour,” but what seems painful labour from the standpoint of others was always a most enjoyable play in the eyes of genius herself.

That lifeless, insipid work which I (personal ego) have to labour out, I better leave alone. If the work does not do itself through you as an efflux of the soul, your strained exertion furnishes but a poor excuse for doing it. Such dull prosaic work dragged along by the credit-hunting small illusory self (egoistic consciousness) is described by Shankar as the twin of bondage (slavery).

A boy was merrily whistling in the streets, a policeman objected. The boy replies:—“Do I whistle? No, Sir, it whistles itself.”

Let a nightingale or dove be perched on the top of a stately cypress and full delicious *notes* begin *instantaneously* to flow from the bird. Let the little self be flung into Infinity. May you wake up to your oneness with Light and Love (Sat-Chit-Anand) and immediately the Central Bliss will commence springing forth from you in the shape of happy heroic work and both wisdom and virtue. This is inspired life, this is your birth-right.

“From himself he flies

Stands in the sun, and with no partial gaze

Views all creation; and he *loves* it *all*

And blesses it, and calls it very good”

“It is *difficult* to find happiness in one self”, says Schopenhaur, “but it is *impossible* to find it anywhere else.”

All great work is done *impersonally*, in spite of the prudent little self and not by it. The Sun simply shines in His native glory as a disinterested witness—Light, (Sakshi) and lo! the rivers are unlocked from their snowy cradles, the breezes begin to dance with glee, all Nature is in activity, animals wake up, plants grow on, violets and roses blow on, and even

the sparkling flowers of men, women and children's eyes open up at the mere presence of the Sun's glorious majesty.

You have simply to shine as the Soul of All, as the Source of Light, as the Spring of Delight, O Blessed One, and energy, life, activity will naturally begin to radiate from you. The flower blooms and lo! fragrance begins to emanate of itself.

If anybody not knowing the art of swimming perchance fall in a lake he will naturally be buoyed up by the water, but the losing of calm and his desperate struggling with the hands and feet makes him sink helplessly. So, the care and anxiety-worn struggling little ego, is the drowning sink for man. Says Jalal-i Rumi :

“Heavenly manna was showered daily to the Israelites in the forest, but some graceless scoffers out of Moses' host
*Dared to demand the onions,
And manna was lost.*”

What aches the head, bends the back, or chokes the chest? It is walking on the head instead of on the feet. Let your feet be on the earth, and your head in air filled with

heavenly joy; invert not the divine ordinance, put not the earth on your head and call it sane living, take not the appearances more seriously than the divine (real) Self.

They say a man threading the forest in search of mushrooms tramples down oak trees under his feet. Beloved, why should your attention be dead set on petty gains and losses so as to miss the Infinite bliss (Atman)? Is it the responsibility-ridden, duty-stricken, honour-laden(false) ego that really effects any deed? A fly on the flanks of a horse might just as well claim that *it* makes the horse run and drives the carriage.

Obtrude not the little I (ahankara) in the way of the effulgent outburst of ecstatic Truth. Trust, Trust that power. The true Self, whose presence caused the poor little ameaba unconsciously to evolve up to your human form divine. Law is still present; and that God being neither asleep nor dead there is no fear of fall.

Like birds that slumber on the sea
Unconscious where the current runs
We rest on God's Infinity

Of bliss that circles stars and Suns.

Trouble and pain is another name for feeling yourself a prisoner and slave of conditions and circumstances. Shake off all atheistic delusions of isolation. If the Ruling Self of outside Nature were different from your own Inner Self, there were no other course left for you but to hang down the head and be damned. But, as it is, thou appearest on the one hand as garrisoned by environments and the other hand thou appearest as those environments and conditions. The looking glass is in Me (in my hand) and I am in the looking glass.

I heard a knock—a hard, hard blow—

On my door and cried I : “Who is it ? Ho !”

I wondering waited entranced, and lo !

How soft and sweet Love whispered low,

“Tis thou that knockest, do you not know ?”

According to the true interpretation of Musalman Scriptures even the Archangel was hurled into perdition by refusing to recognise the Supreme (God) in man (Cf. *Alastu Qalubala*, &c.), and even the rankest sinner inherits Heaven through realizing God (*Ahd*) in man (*Ahmad*).

This practical, living perception of "my Self as the Self of all others" is the true saving Islam (*Shardha, Faith*). To call it mere belief is doing no justice to it ; It is the "*Ultimate Science*" (or *Vedant jnanam*) ; It is the art of arts. It is the Law of Laws.

What is the final test of truth ? We can trust our life to it. And yes, you can safely trust your life and all to the fact underlying all phenomena : "I and my Father are one," "That Thou art," (*Tat tvam-asi*).

The Law of gravity might even deceive your trust in it, but the Law of Spiritual Unity never deceives. Just *feel* this unity and you find all creation behaving as your own body. Gold and Silver cannot *insure* your life, O deluded immortal ; Thou it is that lends life to *Prana*, lustre to gold and silver and light to the Sun and stars.

People do not make rapid progress because the load of outside opinions, conventionality and things sitting like the mighty Himalayas on their back (nay, breast) does hardly let a single step be advanced. Free yourself of unhealthy 'superstition' or limitation. In your

mind must be a liquid which will dissolve the world whenever it is dropped in it. The universal solvent of *Jnanam* (self-knowledge) will hold the universe in solution and yet be as translucent as ever. Provided you think aright, the Heavens falling or the Earth gaping, will be music to you to march by. No foe can ever see you or you, him. You cannot so much as even *think* of him..

In music the different notes may succeed and precede each other in regular sequence (as cause and effect) ?; the symphony is not understood by examination and comparison of the notes alone but by experience of their relation to the deepest feeling which inspired the piece, which sustains the piece, which is the origin of the piece and the result of its performance, the *alpha* and *omega*.

So is not Nature explained by dwelling on its surface—laws—laws and superficial causation but by “its *becoming* the body of Man.” Unless you *feel* all, you know not all. Diving into the reality sounding below the names and forms, passing free, free into woods and fields, mountains and rivers, into day and night,

clouds and stars, passing free, free into men and women, animals and angels, as the self of each and all--This, this is life, this is Self-Knowledge, this is practical Wisdom.

The whole world is bound to co-work with one who feels himself one with the whole world.

Jnana (Fundamental Truth, "That thou art") being realized on the *Causal* plane or penetrating the core of the heart becomes overwhelming love, universal oneness, feeling and living ecstasy which like the effulgent Sun although it asks nothing, begs no reward, seeks no fruit (being perfect renunciation on the *mental* plane) yet must spontaneously pour itself out as wonderful energy and powerful action on the *physical* plane.

Hence, realized *Jnana*—Renunciation in Action through Love !

Within the temple of my heart

The light of love its glory sheds.

Despite the seeming prickly thorns

The Flower of Love free fragrance spreads.

Perennial springs of bubbling joy

With radiant sparkling splendour flow.

Intoxicating melodies
On wings of heavenly zephyrs blow.
Yea ! Peace and bliss and harmony—
Bliss, oh how divine !
A flood of rolling symphony
Supreme is mine
Free birds of golden plumage sing
Blithe songs of joy and praise.
Sweet children of the blushing spring
Deep notes of welcome raise.
The roseate hues of nascent morn
The meadows, lakes and hills adorn.
The nimbus of perpetual grace
Cool showers of nectar softly rains.
The rainbow arch of charming colour
With smiles the vast horizon paints
The tiny pearls of dewdrops bright
Lo ! in their hearts the Sun contain,
O Joy ! the Sun of love and light,
The never-setting Sun of life.
Am I, am I
That darling dear
Came near and near—
Smiling, glancing,
Singing and dancing.

I bowed with sigh

He didn't reply:

I prayed and knelt

He went and left.

"Why cut me so ?

Pray stay, don't go."

He answered slow ;

"No, no."

I entreated hard

"Pray, sit by me, Lord."

He answered ;

"Wouldst thou sit by me ?

Then do please sit by thee."

I :—Do unto me speak

He :—"Enter the inner silence deep."

I :—"I would clasp thee and kiss,

Dear, grant me but this."

He :—"Wilt thou clasp theyself and kiss."

I am one with thee, why miss ?"

My form divine

I, an image of thine.

Why seek the form

O source of charm ?

With thee I lie

You outward fly.

Don't slight me

Nor outward go.

I have no scruple of change, nor fear of death.

Nor was I ever born

Nor had I parents.

I am Existence Absolute, Knowledge
Absolute, Bliss Absolute.

I am That, I am That.

I cause no misery, nor am I miserable.

I have no enemy, nor am I enemy.

I am Existence Absolute, Knowledge Absolute,
Bliss Absolute.

I am That, I am That.

I am without form, without limit.

Beyond space, beyond time,

I am in every thing, every thing is in me,

I am the bliss of the universe.

Everywhere am I.

I am Existence Absolute, Knowledge Absolute,
Bliss Absolute.

I am That, I am That.

I am without body or changes of the body.

I am neither senses, nor object of the senses.

I am Existence Absolute, Knowledge Absolute,
Bliss Absolute.

I am That, I am That.

I am That, I am That.

I am neither sin nor worship,

Nor temple, nor virtue,

Nor pilgrimage, nor books.

I am existence Absolute, Knowledge Absolute,
Bliss Absolute.

I am That, I am That.



✓

In Woods of **GOD-REALIZATION**

OR

The Complete Works of Swami RAMA TIRTHA

VOLUME VIII

FOREST TALKS



199.54
R.T.P.L.

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PREFACE

The Readers of 'In Woods of God-Realization' are aware of the fact that the works of Swami Rama Tirtha published originally in four volumes were later on brought out in eight volumes in 1930.

Lately a suggestion was placed before the management that these volumes should be of uniform size as far as possible and some of the lectures should be put under the appropriate titles which each volume suggested. Some matter which was not already published in these volumes had also to be brought out.

The Rama Tirtha Pratishthan, therefore, evolved a scheme early in 1947 to publish the complete works of Swami Rama Tritha 'In Woods of God-Realization', in 12 volumes as follows: —

- (1) The Pole Star Within
- (2) The Fountain of Power
- (3) Aids to Realization
- (4) Cosmic Consciousness and How to Realize it.

- (5) The Spirit of Realization
- (6) Sight seeing from the hill of Vedanta
- (7) India—the motherland
- (8) Forest talks
- (9) Mathematics and Vedanta.
- (10) Snapshots
- (11) Precious gems.
- (12) Musings of the Poet Monk.

Now this volume is published under the new scheme while other volumes are in the course of publication likewise. How the lectures have been redistributed would be manifest from a perusal of the full scheme.

I hope the blessed readers will appreciate our efforts in this direction.

RAMESHWAR SAHAI SINHA

M. L. A.

Hony. Secretary.

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SAYINGS OF RAMA

1

Sell not your liberty to Buddha, Jesus, Mohammed, or Krishna.

2

If three hundred and thirty-three billons of Christ appear in the world, it will do no good, unless you your-self undertake to remove the darkness within. Depend not on others.

3

All religion is simply an attempt to unveil ourselves, to explain our Self.

4

True Religion means faith in *Good* rather than faith in *God*.

5

Remember. religion is a thing of the heart and virtue is a thing of the heart, so is sin. Sin and virtue have to do altogether with your position and frame of mind.

FOREST TALKS

FOREST TALKS

No. I

Civilization

Stretched beneath the cedars and pines, a cool stone serving for pillow, the soft sand for bed, one leg resting carelessly on the other, drinking fresh air with the whole heart, kissing the glorious light with fulness of joy, singing OM, letting the murmuring stream to keep time, Rama is questioned, half in joke, by a visitor—some upstart of civilization:—

“Why do you import Asiatic laziness into America ? Go out, do some good.”

Rama:—O my dear Self ! As to doing good, is not that profession already choked, overcrowded ? Leave me alone, me and my Rama.

Laziness, did you say ? Oriental laziness ? Why ? What is laziness ?

Is it not laziness to keep floundering in the quagmire of conventionality and let oneself

flow down the current of custom and fashion and sink like a dead weight in the well of appearances and be caught in the pond of possession and spend the time, which should be God's, in making gold and call it "doing good?" Is it not laziness to practically let *others* live your life and have no freedom in dress, eating, walking, sleeping, laughing, and weeping, not to say anything of talking? Is it not laziness to lose your Godhead? What for is this hurry and worry, this break-neck hot haste and feverish rush? To accumulate almighty Dollar like others, and what then? To enjoy as others? No. There is no enjoyment in running after enjoyment. O dear dupes of opinions, why postpone your enjoyment? Why don't you sit down here in this natural garden on the banks of this beautiful mountain-stream and enjoy the company of your real blood relations—free air, silvery light, playful water and green earth—relations of which your blood is really formed? Hide bound in caste are the civilized nations. They separate themselves from fellow-beings and exile themselves from free open Nature and

fresh fragrant natural life into close drawing rooms—dens and dungeons. They banish themselves from the wide world, excommunicate themselves from all creation, ostracise themselves from plants and animals. By arrogating to themselves airs of superiority, prestige, respectability, honour, they cut themselves into isolated stagnation. Have mercy, my friends, have mercy on yourselves.

The wealth swept out of the possession of more needy and added to your property by organised craft will enable you simply to have sickening dinners of hotels and taverns and furnish you with pallid countenances and conventional looks, will imprison you in boxes called rooms, choked with the stink of artificiality, will keep you all the time in the *restlessness* of mind excited by all sorts of unnatural stimulants—physical and mental. Why all such fuss for mere self-delusion? In the name of such supposed pleasures lose not your hold on Real Joy, no need of beating about the bush. Come, enjoy the Now and Here. Come lie with me on the grass.

Don't you waste away your life in soliciting

the favour of silver or gold to *insure* your life. Can your *life* be *insured* by becoming rich in money and paying in time ? Don't you believe it, O deluded Immortal ! Why seek excuses for existence in rush and push about dainty trifles?

"The world is much with us; late and soon,
Getting and spending, we lay waste our powers :
Little we see in Nature that is ours ;
We have given our hearts away, a sordid boon !
This sea that bears her bosom to the moon ;
The winds that would be howling at all hours
And are up-gather'd now like s'leeping flowers ;
For this, for every thing, we are out of tune ;
It moves us not.—Great God ! I'd rather be
A pagan suckled in a creed outworn,—
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn,
Have sight of Proteus rising from the sea ;
Or hear old Triton blow his wreathed horn"—

Wordsworth.

The so-called advanced nations of Europe and America are only in advanced stages of mortification. Advancement means spiritual or intellectual advancement. True progress must touch the real man and not waste itself on his mere shadow. Progress has nothing

to do with material riches or with the multiplying of unnecessary necessities. The ancient Aryans, writing magnificent works, living unsophisticated, free lives and owning nothing in the world, led a mode of life to be repeated by History again with proper modifications. Present civilization is side-tracked from its main end. Man is talked of just as they speak of corn and wheat; prices rising and falling. Rise above it. Nothing can set a price on you.

Beloved devotees of Show, to you the Aryan ideal of *Sannyasa*, Renunciation, appears as idle dreaming. Be on your guard, please, the time is ripe to shake you and wake you up and make you realize what a terrible nightmare you were under. The civilized man without renunciation through love is only a more experienced and wiser savage.

Be not charmed by glamour, artificiality, conventionality, money-madness of the civilized world. These have proved a failure. These were tried in the fire and found wanting like wood, hay, or stubble. Half the population is dying of starvation, the other half is buried

under conspicuous waste, superfluous furniture, scent, bottles, affectations, galvanized manners all sorts of precious trifles, squalid riches, and unhealthy show.

Neither mental nor manual labour is incompatible with health and longevity *except the one is maintained at the expense of the other*. But in the present-day world some are living on (rather dying of) manual labour, others are perishing from the luxury of intellectual dissipation (mental strain). This is like dry bread being divided among some members of the family and mere butter (or garnishing) distributed among some others.

The self-condemned slums of the Universe are those who possess any thing, the real Shudras are those who claim anything, the self-impeached prisoners in dingy dungeons are those who own anything, the pitiable atoms are those who are for accumulation, These suicides choking and strangling themselves in the dirty dust of riches calling themselves kings and presidents, some drowning themselves in the depth of darkness calling themselves doctors and philosophers, some be foundered

in the quagmire of weakness and nervousness calling it *strength*, bottom-like taking airs of superiority at their very ludicrous condition, self-hypnotised to fish on dry floor—helplessly suffering from the nightmare of possession and property, these self-persecuting strange aetics need emancipation and waking up. Down with the prerogatives and presumptions of wealth, knowledge, titles, and authority. Equality is the law of happiness. Savage greed, the animal instinct of clutching, grasping and the worse than animal tendency to possess and accumulate keeps them hurried, worried, and flurried. Let the typhoid fever of arrogance and vain ambition be allayed. Let the inexorable Truth be instilled and drilled into every ear: “Just inasmuch as thou hast possessed anything, thou hast been possessed and obsessed.

Be not oppressed by the pressure of Civilization or the ways of the world around you, O aspirer after Truth ! Be not handicapped by the show and display of the so-called advancing nations. Their “facts and figures” are mere trickery of the senses, fables, and fictions; and

their "hard cash or stern reality" is mere gossamer and will-o'-the-wisp. In the twentieth century the day is not far off when the progressing nations must change their forms of government or ways of living and fashion them on the principles of freedom and Vedanta. In renouucing the spirit of Vedantic renunciation lies the salvation of nations as well as of individuals. There is no other way.

In all the civilized Western countries, suffering from the fever of thirst to accumulate indigenous forces are strongly at work which soon, very soon, must wake up the self-stifled grubs from the nightmare of Possession. The Reign of Renunciation is to bless the world, the Kingdom of Freedom.

Ques.—Do you mean to advocate a new faith?

Ans —Rama is no *advocate* of any idea. Truth advocates itself. Rama simply offers no resistance to the Master, just keeps himself transparent, lets the light shine free. Let it shine in any form. Let the body, mind, and all be consumed by the flame ! There can be nothing more fortunate, message delivered, kill the messenger.

Ques.—Do you play the *role* of an apostle or prophet ?

Ans.—No. That is below my dignity. I am God Itself and so are you. The body is my vehicle.

Ques.—It (your message) won't succeed. People are not *prepared* to receive it.

Ans.—What is that to me ? I (Truth) never march on these *catchpenny considerations*. Ages are mine, Eternity is mine. If Christ was rejected by his own people, the whole world took him up. If rejected by his own time, the succeeding ages were his.

Ques.—History does not bear out your thought.

Rama.—Your History is incomplete. That chapter in History which this Truth is to write, you have not read yet. History shrivels up before Will, even if it be the will of one man. History loses itself on the study of symptoms missing the intrinsic cause.

Ques.—According to Emerson, true bond of love is *feeling alike*, and you, a typical non-Conformist, don't seem to agree with *any body*, what a loveless life you must be dragging !

Ans.—I exult in looking at my paintings (world) from different stand-points. Here I view them as a conservative from behind; there I watch them as a progressive liberal from the front; as Rama (or Puran) I examine from the right; as a critic (of the *Thundering Dawn*) I inspect from the left. All these poses and side-views are entirely mine. When a milk-woman is churning out butter, the string in the right hand is being pulled by herself as well as that in the left hand. All views being *mine own*, how could I differ from any body? Thus am I the ocean of Love surging in *different* waves. I agree to differ from each and all. Come, enjoy with me this *Agreement in difference*.

Ques.—Is it not *mysticism*? How can one individual be identified with another individual who lives in complete separation from him?

Ans.—Well, let it be so. I also wonder that to all *appearance* we cannot be one, and yet we are *one*.

Lame Philosophy may not be capable of proving it, senses may be helpless in showing

it ; *yet it is so*. When reality is realized, appearances vanish. Love demonstrates it. "*That Thou Art*," God Itself thou art.

Ques —Why do you say God-*Itself* ?

Ans.—Some worship God as *Father in Heaven* and address It as He. Some worship God as Mother Divine and ought to address It as She. Others worship God as beloved sweet-heart (like Persian poets), so before using any personal pronoun for God we ought to determine whether God is Miss, Mrs., or Mister.

Ques.—Then what is God ?

Ans.—Neither Miss, nor Mrs., nor *Mister*, but *Mystery*,

FOREST TALKS

No. II

Property

Most of the following was originally written in reply to a question asked on the road just before the parting of ways.

Was it you, Blessed one, who once asked Rama's views about "Property-rights" ? or, if you excuse Rama for the correction, "Property wrongs" ? Well, whoever it may have been that put the question, in Rama's eyes it was your own noble self, whether in this body or some other.

What is *Property* ?

That which is *proper* to one or *right* for a being (or thing).

Inherent lightness, combustibility, etc., are the properties of Hydrogen but the glass which holds the gas can never be its property. So, manhood, nay, Godhead is your property,

but the house in which you live or jewellery can never be your property. People are willing to lose their birthright, their natural Property—Godhead, but how persistently they make fun of themselves by tenaciously clinging to house, gold, and the like regarding these their property ! What a huge joke !

All divisions and distinctions on the riches and possessions are quite as unnatural as mankind's classification by shoes.

Rama proclaims by this that the only veil or hindrance to the realization of Self is the usual sense of property, the rights of bundles and baggage. The very moment we want to possess a thing, possessed we are by the demon of Self-delusion. Renunciation, or you may call it *All-Possession*, by identification with Truth is Vedanta pure and simple. Perfect Democracy, equality, throwing of the load of external authority, casting aside the vain accumulative spirit, throwing overboard all prerogatives, spurning the airs of superiority, and shaking off the emarrassments of inferiority, is Vedanta on the material plane. And Vedanta carries that spirit on the

mental and spiritual planes as well. Giving up the exclusive claim to any thing and everything including the body, intellect, writings, sayings, house, family, reputation, prestige, is Vedanta. In other words, destroying all hedges and limitations, fencing not yourself in by fencing others out, but as God regaining supreme dominion over every power, atom, star, and tree in the world is Vedanta. Many organized attempts are being made (often unconsciously) to pave the way for the realization of Vedanta by the world at large. The flag of Sannyasa must eventually wave all over the world.

Some Vedantins are already living a life of perfect Love-Government and in some quarters the flame has been kept alive from prehistoric times.

Just think of a sage sitting on the bank of the Ganges while cows, dogs, fishes, and birds, emboldened by his love, fearlessly approach and share with him the loaf of bread from his hands. Let me cite an extreme case.

I know of a Swami whose body was suffering from a severe wound. Worms were

eating up the skin, no ointment to kill the worms would he use, or when the satiated worms fell down from the pus of the sore he would pick them up, and laughingly, smilingly help them on to the sore part. This little body belongs to every insect in the world and the wide world belongs to me. The universe is my body. Air and earth are my dress and shoes.

Swami means a continuous giver. Keep to Truth and let everything else go. A Sannyasin, the only alms taken by whom are given away to the more needy, when he has nothing more to give, very cheerfully does he give away his body to flies, worms, and reptiles, and, as the Self of all, he enjoys in the capacity of receiver as well. He enjoys as flies and worms while partaking of the feast of flesh; he enjoys as air and heat while drying up the bones.

Ordinary Charity :—The sense of possession has taken such a turn, and things have come to such a pass that to give back a nominal moiety of the wealth, which has been accumulated by degrading, impoverishing and

hard pressing one portion of society, is called noble charity, as if to pour a little water into the mouth of a dying victim to prolong his tortures were the highest virtue. To charge no *vyaj* (which originally means in Sanskrit, fraud, craft, and nowadays designates *interest*) is considered great favour, because *vyaj* is the order of the day.

This describes the charity of Europe and America. Indian charity, however, does not trouble itself so much about the starving or labouring classes (Sudras), but it takes the charitable donors straight to Heaven by feeding the oversatiated idlers, in the store-houses of God, the high representatives of religion petrified.

I shall make simplicity fashionable. What makes you more attractive ? Is it the clothes that conceal you or the grace that reveals you ? No need of borrowing beauty from clothes or anything. Wear natural smiles, health, and cheerfulness.

Let any body come and steal. Let the poor government make a fool of herself by becoming possessed of possessions. What is

that to you ? You give not your portion up. Truth, truth is your Self. Certainly not for the "salt sea spray" (of material riches) but for Truth you stand up. Shall we require any University Degrees ? Nonsense. The final Degree must be self-conferred.

It is true that a dream-built sword is necessary to vanquish a dream-tiger. But from the stand-point of wakeful consciousness both the sword and the tiger of dreamland do not count anything. Just so with the empirical sciences and arts : however indispensable they may be as worldly knowledge, they carry no value in Divine Wakefulness. One of the great stumbling blocks in the way of self-realization is the deference and abnormal respect for intellectual capital—University-degrees, certificates, titles, honours, and other mental possessions. To a man of realization the world is simply the creation of the hypnotism of people, who in this self-created bedlam keep each other in countenance by mutual suggestion. All the objects in the world are simply like the lakes created by a hypnotized man on dry floor, and being of

such nature, the knowledge of those objects also, on which the Doctors and Professors pride and take airs of superiority, is nothing more than hypnotism. The world is but etherial and so is the knowledge of these people. To a man of realization who has risen to the fountain-head of all worldly phenomena, neither the great spheres, the rivers, the mountains, the suns and stars appear as surprising, nor the *knowledge* of such phenomena as possessed by astronomers, mathematicians, botanists, geologists, and zoologists appears to be of any intrinsic value beyond mere play, amusement, and fun. The people who possess worldly objects (capitalists) and those who possess the *knowledge* of objects (Scientists) stand on the same level with those objects, that is to say, are phenomenal. The frowns and favours, criticisms and suggestions of the Doctors, Philosophers, and Professors fall flat upon a man of God-Realization, have no meaning to him. Usually Universities, shows and fairs are nothing short of different means to prolong the hypnotic state. As a rule, churches, temples,

gatherings, and meetings are all different methods of prolonging the hypnotic world-sleep. The *jivanmukta* feels no surprise or wonder if the sun were to cool down to the freezing point, or if the moon were to rise in temperature to the highest degree, nay, even if the flame of fire were to burn below the fuel instead of above it, or all space were rolled away like a scroll.

There was a time when the Brahmanas (Priestcraft) ruled the world; there was an age when the Kshatriyas (Chivalry) reigned; these are now the days when Vaishyas (Capitalists) govern; and next is coming the era of the supremacy of labour in Sudras, but Sudras blessed with the spirit of Sannyasa.

In Europe and America, the *working class* (the Sudra caste) is not stereotyped and rigidified by rules of heredity and religious injunctions, and yet matters are very unsatisfactory. In India the evil and injustice is doubly multiplied by the caste-system coming to aid the self-delusion of all the parties. This prevents *strikes* but makes the whole nation more helpless and more timid than innocent sheep.

Up to this time Vedanta has been the exclusive property of a few only. It has lived on the intellectual plane mostly. This child, conceived so long ago, remained in the womb of the earth (the Himalyas), but it comes down at last to the plains as the holy Ganges, washing alike the Brahman and the Sudra, purifying man as well as God, sweeping away all unnatural differences. Organic man should be one, which is seldom felt. Just as regular meals you need to take consciously but the assimilation or distribution of the food material into *different* parts and organs of the body takes care of itself unconsciously to you, while you concentrate in unity and integration (love and divinity) the differentiation and appropriate variation will take care of itself.

O Princes, Priests, Sudras, and Ruling classes of India ! Can you conceive the state of affairs a few years hence ? Call it odd and curious, yet I see before me a world of Swamis ; gods walking on the face of the earth ; clay-classifications of Man swept away ; the distinctions in India, China, America,

England, etc., dissolved ; new crystals springing up to be dissolved again in their turn.

O dreaming darlings ! Cast away the scales from your eyes and see the highest Sannyasins joining hands with the lowest Sudras ; lo ! there is the begging bowl converted into a spade or hoe. Sannyasins shorn of their laziness, Sudra—labour exalted to the dignity of Sannyasa, the spirit of renunciation actuating all, shameless boldness of a harlot and the purity of Rama combined, the tenderness of a lamb wedded to the resolute intrepidity of a lion, the extremes meet and the intermediate unnatural distinctions dissolved, the world becomes one family. See all this, look there and see !

Shall we require sword or fire ? No. Any police ? No, Is it Utopia ? No, flimsy phantom this. Is it communism or socialism ? May be. But for India it is the native growth, the most natural application of Vedanta. O Indians, if you know yourselves and adopt this renunciation, where will the disease be ? When the mental malady is

gone, material disease is bound to flee. No need of underhand work, no need of policy playing, no need of suspicion and fear. Let that be followed by the timid *Deicides*.

I am Emperor Rama, whose throne is your own hearts. When I preached in the Vedas, when I taught at Kurukshetra, Jerusalem, Mecca, I was misunderstood. I raise my voice again. My voice is your voice. *Tat Twam Asi* Thou art all thou seest.

Some of you are scowling. Some of you I see have turned up your noses at an angle of thirty degrees. Some of you have thrown off the paper in disgust. Do what you please but the Dispensation must work. No power can prevent it, no kings, devils, or gods can withstand it. Inevitable is Truth's order. Faint not. My head is your head; cut it if you please, but a thousand others will grow in its place.

Shams-Tabrez sings the same melody. Did the sweet Bullah and powerful Gopal Singh of the Punjab chant the same song? Did Jesus babble the same Truth? Did Mohammad see the same Crescent moon?

That is nothing to me. My *Id* comes when I see *her*. Old truth is ever new. Your *Id* comes when you realize for yourself. All the prophets and saints, the heroes of your self-ignorance, are merged in you the moment you wake up to your real Self, *God-Truth*.

OM ! OM !! OM !!!

FOREST TALKS

No. III

Reformer

“Higher and still higher
From the earth thou springest
Like a cloud of fire ;
The deep blue thou wingest
And singing still dost scar,
And soaring ever singest.”

Shelley.

THE HOLY SHADOW

(Translated from French by Ruth Craft)

Long, long ago there liyed a saint so good
that the astonished angels came down from
the Heaven to see how a mortal could be so
godly. He simply went about his daily life
diffusing virtue, as the star diffuses light and
the lower perfume, without even being
aware of it.

Two words summed up his day:—he gave, he forgave. Yet these words never fell from his lips. They were expressed in his ready smile, his kindness, forbearance, and charity.

The angels said to God: “O Lord, grant him the gift of miracles.”

God replied: “I consent; ask what he wishes.”

So they said to the saint: “Should you like the touch of your hands to heal the sick?”

“No,” answered the saint, “I would rather God should do that.”

“Should you like to convert guilty souls and bring back wandering hearts to the right path?”

“No: that is the mission of angels. I pray, I do not convert.”

“Should you like to become a model of patience attracting men by the lustre of your virtues, and thus glorifying God?”

“No,” replied the saint, “if men should be attracted to me, they would become estranged from God. The Lord has other means of glorifying Himself.”

“What do you desire then?” cried the angels.

“What can I wish for?” asked the saint smiling.

“That God gives me His grace; with that, should I not have everything?”

But the angels wished: “You must ask for a miracle, or one will be forced upon you.”

“Very well,” said the saint, “that I may do a great deal of good, without ever knowing it.”

The angels were greatly perplexed. They took counsel together and resolved upon the following plan: Every time the saint's shadow should fall behind him, or at either side, so that he could not see it, it should have the power to cure disease, soothe pain, and comfort sorrow.

And so it came to pass: when the saint walked along, his shadow, thrown on the ground on either side or behind him, made arid paths green, caused withered plants to bloom, gave clear water to dried up brooks, fresh colour to pale little children, and joy to unhappy mothers.

But the saint simply went about his daily life diffusing virtue as the star diffuses light and the flower perfume, without even being aware of it.

And the people respecting his humility, followed him silently, never speaking to him about his miracles. Little by little, they came even to forget his name, and called him only "The Holy Shadow."

ब्रह्म सत्यं जगन्मिथ्या जिवो ब्रह्मैव ना परः ।

Sense in English

Let Truth gain such immense proportions for you that before its magnitude all appearances and the vanity-show of purses and persons may volatilize into evanescence. And when your identification with Truth is true and real, the shafts of malice shall not penetrate you, the rhinoceros shall find no point wherein to drive his horn, the tiger shall find no room to fix his claws, the sword shall find no place to thrust itself, cannon balls raining on your body shall not touch you.

Your league should be with Truth alone. Even if you are obliged to stand alone, live

with Truth, die with Truth. If on the ethereal heights of Truth-life thou art left alone, the sun of righteousness should be companion enough for you. Comrades will begin to pour in by taking the living suggestions from you. The organization thus formed will be natural. Don't run after organizing by compromising. I do not want to make any converts and gather any followers. I simply live the Truth. Truth requires no defence and defenders. Does the sun-light require any apostles and messengers? I don't spread the Truth, the Truth speeds me and spreads itself.

Say the Evolutionists on *adaptation*. "The world is not on the whole a hard world to live in, if one have the knack of making the proper concessions. Hosts of animals, plants, and men have acquired this knack and they and their descendants are able to hold their own in the pressure of what is called the 'Struggle for Existence.' Yes, one who possesses the Art of Living is a Rishi, all the world must harmonize with him because he harmonizes with all the world. How

could obstacles present before a person in accord with the *all* through renunciation of the desiring little self? But the people are very apt to misapply this principle of Science." " *The child of altruism alone survives.*"

What is altruism ?

Does it mean continuous looking out? What the people are *expecting*, what they would like, desire, and approve of? Does the "knack of making concession" imply *conformity* to the opinions of the people? or is it the fever of "doing" that constitutes the Service of Humanity ?

No. *Truthful Individualism* is the only true altruism. He who simply keeps himself *well attuned* to cheerfulness and love and gives out plainly the Truth as revealed to him without distorting it in the name of Concession or Conformity, such a one alone will survive in the long run.

When an apparently new and startling idea is struggling out in your breast, rest assured that thousands around you must also have at least felt the same way if not definitely

conceived the same thought ; just as while one melon is ripening in a field, thousand others must also be growing under the influence of the same season. When one leaf, petal or stamen begins to form on a tree or one plant begins to push its way above the ground in spring, there are hundreds of thousands all around just ready to form. A new spiritual, moral, or intellectual birth is ever sacred—as sacred as a child within the mother's womb—it is a kind of blasphemy against the Holy Ghost to conceal it.

In being true to your Self you will be astonished to find yourself true to All. Concession, Renunciation, Conformity in favour of Truth and Truth alone is sinless. Respect for persons, appearances, titles, riches, learning, and forms is *idolatory*. Worldly wisdom is only excuse of Ignorance.

“ With joy the stars perform their shining,
And the Sea its long Moon silverd roll ;
For self-poised they live, nor pine with nothing
All the fevr of some differing soul ”

“ Bounded by themselves and unregardful,
In what state God's other works may be,

In their own tasks all their powers pouring
These attain the mighty life you see."

"Resolve to be thyself ; and know that he
Who finds himself loses his misery "

Be it life or death I care only for reality.
Be it sin or sorrow, I'll be true to the inner
genius.

O Truth, I love Thee ; O Love, I am
true to Thee.

A great malevolent force is the anxiety
on the part of "workers" "to *accomplish*"
something, to *achieve ostensible* results, that
the matters may record, the largest possible
number of converts and followers The
anxiety for "facts and figures" works
all sorts of mischief. There may be venom
enough in a dead body to infect a nation,
does it prove the greatness of the carcase ?
Often times to that amounts the contagious
spread of some creeds.

People are too eager to see the trees,
planted by them, fructify and to eat the fruits
thereof. This implies lack of faith and
selfishness. Jesus, Nanak, and some others
made their bodies the humble manure of

There is a tendency in India to reject a worker's service in this line because of his fault in that line, for instance to reject the teachings of a preacher because his personal habits of living are not acceptable. Thus co-operation has become next to impossible in the country. This tendency amounts to rejecting the cow her milk because the cow is not fit for riding purposes, or not riding a mare because she yields no milk.

The clear observation of naturalists shows that the race is not "to the swift" nor "the battle to the strong," but to them who can keep together. Prior to *competition* is *Combination*. How is combination to be secured among mankind? Any combination for combination's sake is doomed to fail. Natural organisms *like our body* are unconscious. All Science is the out-come of mutual help, co-operation, unity and common work, but no two Scientists need live together. In faithfulness to the same Truth consists the organization of Scientists. Children have a common practical religion of love, play, and innocence all over the world. This *unity*

comes about by the natural faithfulness of each child to his dear sweet Self. The desire to be well thought of by one's fellows often enough ruins the veracity of character. This is the foundation of hypocritical society. The additional pressure that is brought to bear upon one by his desiring to please others, who may have abnormal or perverted tastes, leads him into many things he would otherwise desire not to do. Drinking habits are usually induced by sympathy and regard for drinking friends.

Truth is the good. Following truth is the only doing good. Truth makes you strong. Truth makes you free. Independence of outer authority and law is secured by being a law to oneself. This is *Honour*. Might does not make right, but that which is right will justify itself in persistence, and persistence is strength (or might). That which is weak dies. *We only know God's purpose by what he permits.* In the Book of Nature, God with His own fingers writes so clearly and unmistakably : *There is no Sin but weakness*, and it is born of Ignorance.

That which persists and grows must be in line with God's purpose. A law is only an observed generalization of what is. The Gospel of Nature gives us the following law : " Whatever is right shall justify itself sooner or later by becoming might." Truth is tough. It will not break like a bubble at a touch ! Nay, you may kick it about all day like a football and it will be round and sound in the evening. God is governing the world and *Mighty, nay* Almighty Truth alone conquers. Be not astonished at or afraid of the Truth and speak from the depth of your heart "*I am God.*"

That party alone which demonstrates more of Truth, works more in harmony with the Power Infinite, and reveals more of the Almighty, shall have success and superiority. *Truth consciousness* brings strenght and victory, *Skin-consciousness* (*deha abhiman*), even if it be Brahman-consciousness or Sannyasin-consciousness) makes a cobbler (Chamar, *Sudra*) of you. It is this leather dealing *Chandalhood* against which the sane Shruti warns you again and again.

A truthful, self-denying person can bring the noble spirit of Sannyasa to bear upon the leather dealer's trade. That trade, profession, or business in itself cannot make a Sudra of you. The roots of the tree of Nationality are *women, children* and *Sudras*, the proper education and care of all of whom is sadly neglected in India. The so-called higher classes, *par excellence*, are only the fruit of the tree.

Let us not waste all our time in trying to keep the fruit on the tree. Attend to the root, feed it and water it properly.

Dear Reformers ! By catering to the tastes of the rich, your personality might perhaps be exalted for the time, but Truth will advance through the poorer classes, children and women, and through them alone. So says History. There is a tendency on the part of teachers to compliment themselves when officials attend their speeches. Well, it is true that the Government employees are in these days more intelligent than the rest, and can be of some service, but the uplifting of the nation is not to be expected through

them. People who have sold their liberty for a pittance (call it a large salary), whose vitality is sapped by the now necessary evil of routine work and whose energy is sucked by overwork, these honorable stone-Thakur jees—from their pedestal of worshipful confinement and high helplessness—let them enjoy the well-earned siren-songs of flattery, soothing lullabies, and homage of their attendants ; but real revival will begin with the humble root and root alone.

The chief cause of the failure of ever so many movements in India, has been that the workers spent away their energies in watering the fruits and leaves (nobility and gentry). The poor Sudras need light and life. The people will upraid you for attending to the poor “ *nothings* ” as the “ lower ” classes are considered. But remember, even a nothing (cipher) can multiply the value ten times, being placed on the right side of the significant figure 1. Let your ‘I’ be identified with figures or ciphers in the right way. “ *Tat-Twam-Asi.* ” That thou art.

Some say “women, children, and Sudras”

are not *adhikarins* (worthy of Brahma Vidya). It is just that view which has kept Vedanta a great but doubtful formula—a mere formula and no reality.

If every child is worthy of the Sun's light and air, why not of spiritual light and air ? Why shut out Brahma Vidya from any one ? Down with the closed rooms and underground cells of ignorance and weakness. Let Divine Light and air bless all.

Spiritual Pauperism is produced by giving people moral commandments. Hysteric moralists defeat their own end by forcing *forms* of virtue instead of enlightening themselves and others as to the knowledge of Reality. Everyone is true to his lights. No one will step into a well when he sees it before him. All our “ Do's ” and “ Don'ts ” appeal only to the *animality* in man. When we tell even a boy or girl “ Thou shalt do this or that,” the rational in him or her resents and rebels because of being ignored and slighted. Our imperative commandments are like trying to drive away the horse (the animality) from its rider (rationality). We teach children

the spirits of rebellion in trying to rule them or exercise on them any authority other than their 'own reason. Where forced rule does not create rebellion it creates decay and death. According to a law of Psychology the more indirect a hint in the normal state of man, the stronger is its effect. In our forced moral teachings to ordinary person naturally takes a suggestion to the contrary. Desire of anything is increased by prohibition or condemnation.

The custom is that people cannot spare even God and want Him to wait upon their precious little self, serving them with daily or monthly bread. A customer of mystic power once went to a trader in religion, asking the venerable Siddha (or Pir) to teach him some "divine" formula by repeating which he might gain the worldly end, nearest to his heart. The Fakir told the *mantram*, but imposed a rather queer condition for its fruition. "Let not the thought of a monkey cross your mind while repeating the formula for a prescribed length of time." The poor fellow returned to the Guru next day

complaining : “ Sir, the idea of monkey could never occur to me, had you not warned me against it. But now the monkey-thought clings to me with monkey-grip, I cannot shake it off.” Thus impurity and other sins would long have left the world, had not our blessed teachers kept them up by continual dwelling on them in condemning them. Adam, poor Adam, in the magnificent grand garden of Eden would never have thought of eating the fruit of a particular tree in a neglected quarter, had not the Biblical God distinguished it as “ *forbidden*.”

In the name of reform we carry our dictatory directions to the extremes. A child being once asked his name replied : “Mamma always calls me Don’t ! That must be my name.” So have people lost their Real Self under the weight of rules and orders, and they fancy themselves to be merest name and form.

The practical Vedanta needs to be commenced in India not through books so much as through health. Vedanta is health—physical, mental, and spiritual. Not only colds, coughs,

fevers, diabetes, and the like, but jealousy, laziness, distemper, unclean thoughts, weakness, and other forms of impurity are immediately washed away by restoring health of stomach.

True liberty is the accurate appreciation of necessity. I am that *necessity* and being that necessity am free. Real health is in knowing Me. Unless you have *me*, your so-called health is only a fair covering of foul disease. The words Health, Whole, Holy belong to the same stock. The feeling of Unity is health. Live in that Unity and be not overwhelmed by the importance of any thing in the world. Say what you have to say, not what you ought. The problems of life cannot remain unsolved, for life is the solution of problems. Let the Health express itself free, harbour no motives. The improper property to be immediately renounced are one's *objects*. *Look straight* : which means dare to look at any body and everybody just as boldly as you look at trees and rivers fearlessly, with no apprehension, as a child, projecting no personality in them, seeing your own Self

and no stranger in these. Children who play life discern its true laws and relations, more clearly than men who think they are wiser by *experience*, that is, by failure. Even nettle (Bichhu ghas) will not hurt you if you grasp it unhesitatingly, but will set your skin in burning irritation if merely touched. There are some good workers whose private conversation is mostly full of (cautious apprehension of) “ Spies ” and (wise fear of) “ Detectives. ” These worthy Reformers, I dare say, are thieves themselves. Dear Detectives, Sweet Spies, you are entirely welcome, I need you. I shall pay you infinitely more than your previous salary (if any). Please do detect me. Pray, do spy into my secrets, and I will be pleased to give you all I have, all your desires will I wonderfully fulfil, all your wants will be removed, no more will you suffer pain, poverty will be swept away, all the kingdoms you will find at your feet. Bless your secret-seeking heart ! Come.

Work every healthy person must be doing by the very demands of health. The child has no motives, yet it is one of the most active

beings on the earth. Vedanta requires of you to hit hard, play your part manfully, but hang not your joy on the event, let every stroke *be* propelled and *impelled by joy* and *not always be aiming vainly at joy*.

Ye who stand alone in Truth, be not afraid that the vast majority is against you. No. This seeming vast majority of Conservative Ignorance is like the armies of morning dew-drops swarming on the fresh leaves and green blades of grass. This melting majority is glistening simply to bid you welcome, O Sun. Identify yourself with Truth, what matters it, if a handful of seething millions opposes you, the majority is still on your side. The rocks, trees, rivers, breeze, the sun and stars are with you. Time is with you. The day is yours, centuries are yours. Eternity is yours. All embracing Nature is with you. You surround the opponents and are not surrounded by them. You surround chance and take it captive.

WANTED

Reformers—

Not of others,
but of themselves,

Who have won—

Not University distinctions,
But victory over the local self;

Age :—The youth of divine joy.

Salary :—Godhead.

Apply Sharp—

With no begging solicitations
But commanding decision
To the Director of the Universe,
Your own Self.

Om! Om!! Om!!!

FOREST TALKS

No. IV

Stories

Let God work through you and there will be no more duty—let God shine forth. Let God show Himself. Live God, Eat God, Drink God, Breathe God. Realise the Truth, and the other things will take care of themselves. Live ye the Kingdom of Heaven, which is in you, which is you ; all other things are added unto you.

LORD BYRON (I)

He let the spirit of freedom work through him. When he was a student at the University, the class to which he belonged in an Examination were asked to write Essays on the miraculous changing of water into wine by Christ at the wedding feast. Oh ! how some of those candidates laboured ! During

the time allotted, some of them wrote long, long stories of how the guests were dressed, how the feast was spread, how Jesus looked, and went on and on to elaborate upon the subject. During all this time, Byron sat in his seat looking at the ceiling, watching the faces of the other students, and well nigh whistling. When the time was up, the Professor came around to collect their composition books and as he came to Byron he said in joke, "You must be tired, you have been writing so hard," and expected to be handed a blank book, but Byron said, "Wait a minute," and forthwith he scrawled out a line and handed the book to the master. Now after three weeks or so had passed, the result was announced, and some essays received honourable mention, but how surprised were all to know that Byron had won the first prize. To convince the students of the high merit of Byron's essay the teacher read it in class, and this line made the whole essay ; "*The water saw its Lord and blushed.*" He forced nothing. This little line was spontaneous, and like all work, done

naturally, was perfect, free, graceful, poetic—the work of the Self.

“ The eye—it cannot choose but see,
We cannot bid the ear be still ;
Our bodies feel where’r they be
Against or with our will.



Think you, mid all this mighty sum
Of things for ever speaking
That nothing of itself will come
But we must still be seeking ?”

Wordsworth.

MASTER MUSICIAN (II.)

There was a beautiful organ in a Church, in fact, the organ was so fine that the custodian would not allow an amateur to touch it. One day while they were having a service in the Church, a stranger, dressed poorly, came in and wanted to play upon the organ, but he was not allowed to near it. He was unknown to the minister and since this was such a choice thing, of course they would not let him play upon it. After the service was over and the musician had left

the organ, this man stealthily crept up to the organ. The minute he laid his hands upon it, the organ recognised its master and such music as it poured forth, though the congregation were on their feet and ready to go, still when these peals of grandeur came forth, they were spell-bound, enraptured, and could not leave the Church. This wielder of wonderful harmony was the master musician, the inventor of the organ himself.

We do not give the Self, God, Love, a chance to do for us, we must care for this body, we must care for this mind, and it is plain to be seen that in that case only common place notes come forth of us. Let the Master play upon the organ and the minute Love's hands touch the chords, music will pour forth—music that you never dreamt of before.—wonderful light and harmony will begin to flow, divine melodies will begin to burst out, celestial rhapsodies emanate.

“God of the granite and the rose,

Soul of the sparrow and the bee,

The mighty tide of being flows,

Through all its channels, Love, from Thee.

"It springs to life in grass flowers,
Through every thread of being runs
Till from creation's radiant towers
In glory flames, in stars and suns.
' God of the granite and the rose,
Soul of the sparrow and bee,
The mighty tide of being flows
Through all its channels back to Thee.
"Thus round and round the current runs
A mighty sea without a shore,
Till man with angels, stars, and suns
Unite in love for ever more."

— *Lizzie Doben.*

DODGING DEATH (III)

Once there was a man so clever as to reproduce himself to such a perfection that you could not tell the reproduction from the original. He knew that the angel of death was coming for him, and as he did not know just what to do to avoid the angel, finally settled upon what might be termed an able device. He reproduced himself a dozen times. Now when the angel of death came, he could not know which was the real person and therefore did not take any. The angel returned

to God and asked Him what to do, and after a consultation, returned to the earth to try again to take this man and remarked, "Dear ! you are wonderfully clever, why, that is just the way you have made these figures, but there is one thing wherein you have erred, there is just one fault." The original man immediately jumped up and asked suddenly, 'In what, in what have I erred ?' And the angel said, "In just this," singling out the clever man from the mute statues. The only wrong is to ask "*Am I right?*" Dear one, what else could you be ? The little imp of doer-self is claimed by death.

THIS IS MY CARROT (IV)

In famine days a poor woman died. The Judge of Death in his post-mortem investigation into her case, while assorting her good and bad deeds, could discover no act of charity except that she had once given a *carrot* (or *radish*, I am not sure) to a starving beggar. By order of the Judge the *carrot* was reproduced. This carrot was to take her to heaven.

She caught hold of the carrot and it began to rise lifting her with it.

There appeared the old beggar on the scene. He clutched at the hem of her tattered garment, began to be elevated along with her, a third candidate for mercy began similarly to be uplifted being suspended from the foot of the beggar, nay, a long series of persons one below the other began to be drawn up by that single Carrot-Elevator. And strange to say the woman felt no weight of all these souls hanging from her ! (Do not such things often happen even in dreams ?)

These saved persons rose up higher and still higher till they reached the Gate of Heaven. Here the woman looked below, and don't know what moved her, she said to the train of souls behind her,—

“Off, you fellows !

This is *my* carrot !”

And unconsciously waved her hand to keep them away. The carrot was lost and down fell the poor woman with the entire train.

The facts are plainly stated, *you may* moralize yourself.

EQUALITY (V)

The mountain and the squirrel
Had a quarrel,
And the former called the latter "Littte Brig."
Bun replied,
"You are doubtless very big,
But all sorts of things and weather
Must be taken in together
To make up a year
And a sphere."
"And I think it no disgrace
To occupy my place.
If I'm not as large as you,
You are not so small as I.
And not half so spry,
I'll not deny you make
A very pretty squirrel track.
Talents differ ; all's well and wisely put."
"If I cannot carry forests on my back,
Neither can you crack a nut."

Question.—"You say, Swamiji, that our Self is all knowledge ; so pray tell me some method of Vedantic clairvoyance by which I

may win the highest prize in the ensuing Law-examination without reading the books.”

Answer—A prince in his childhood was playing hide-and-seek with the children of noblemen. He had much ado to search out the boys. A by-stander remarked, “What is the use of making so much fuss to discover the play-fellows who can be collected immediately if you exercise princely authority to call them out?” The prince replied. “In that case the play would lose its relish, there would remain no interest in the game.” Just so, in reality, you are the supreme ruler and all-knowing Omniscient Divinity, but as you have in fun opened the quest of your own subjects (all sorts of study and other pursuits in the great hide-and-seek labyrinth of the world), it would not be fair play to exercise that authority which checkmates the whole game. On the plane where the past, present, and future and all the thousands of suns and stars become your own Self, nay, all objects are mere ripples and eddies in the ocean of your knowledge, how could you care for the Law examinations and wordly success?

If you want to possess Divine clairvoyance, you have to give up or rise above the very plane of senses from which and for which you seek clairvoyance.

A net was spread to catch fish. The fish on falling in the net carried it off by their stupendous weight. Vedantic new clairvoyance is that "queer fish" which carries away the net of desires entirely. Again the ordinary method of acquiring knowledge is itself a Vedantic process of clairvoyance inasmuch as it entails an unconscious escape during study from the sense of ego and duality.

It is said of Imam Ghizali, a Mohammedan saint, that in his student life, one night, after his usual strenuous work, he fell asleep in the study. In a vision appeared to him Khwaja Khizar, the God of Learning, offering to convey all the knowledge of the world to him by the simple act of breathing into his ears and mouth. Imam Ghizali's sound sense of self-respect refused, and he asked instead the boon of being provided with oil for his midnight reading. He preferred the longer road

to the short cut, not caring to steal into the backdoor of heaven.

Do not counsel God how to behave ; do not dictate your will to Him, just resign your self unto Him, abandon the little self, renounce spurious desires and thus will you make your body and mind full of light. All true knowledge and education worth the name comes from within, and not from books or extraneous minds. Men of genius. the original workers in the field of investigation, made their discoveries and investigations, only when they were merged in Thought Absolute, far far above yearning or hurrying of any sort, making their mentality and personality free of any tendency to selfishness. They made themselves transparent, the light of knowledge shone through them, they shed light on books, illumined libraries. This is work. By work Rama never means plodding drudgery. Work in Vedanta always means harmonious vibrations with the Real Self and attunement with the universe. This unselfish union with the one Reality, which is the only real work, is oftentimes labelled and branded

as no work or idleness. Even a most laborious undertaking, pursued in the spirit of Vedanta, is found to be all pleasure and play and no drudgery or burden. "Having nothing to do, be always doing" sums up Vedantic teaching. O happy worker, success must seek you, when you cease to seek success.

TO VAYU (BREEZE).

"Naught stirrest around,
Yet hark to that sound,
"Swoo-oo" and Ai-yu !"
Oh, bodiless Vayu !
Pause and come hither
And whisper us whither
Thou speedest along ?
Invisible wending,
The heather tops bending,
Before us thou sweepest,
Behind us thou creepest,
By our ears rushing,
O'er our cheeks brushing,

Gliding by gholefully,
Murmuring dolefully,
Dirges of song,
With Swoo-oo and Ai-yu !
Oh ! Bodiless Vayu !
Pause and come hither
And whisper us whither
Thou speedest along ?”

FOREST TALKS

No. V

Love

“ I am the origin and end
Of all this changeful universe,
There is, oh mankind, naught beyond ;
For all is strung on Me alone
As are the beads upon the thread.
I am the freshness of the waters,
The splendour of the Sun and the Moon,
The essence of the Holy thought,
The sound of sounds, the man in men,
I am the life of life, oh man !”
“All true devotion’s centred power,
All being’s seed am I, the strength,
The wisdom of the strong and wise,
Lo, those who worship Me in truth,
Fulfilling in their acts my laws ;
Regarding me their aim and end,
Their hearts oh man, dwell then in love,

And I to them will always be a guide
From out the surging flood of wrong and
migratory life.”

At whose behest doth work the intellects ?
At whose command does life subsist ?
By whom enlightened grasps the mind ?
And what enlightens ears and eyes ?
The Ear of ear, the Mind of mind,
The Speech of speech, the Life of life,
The Eye of eye, the Self of self
That eats up Pain and Death as rice.

ALL IS LOVE

To know is to love Truth.

What is Truth ? *Tat Twam Asi* or Love
itself.

Step by step this Love manifested itself
through different stages as the force of
affinity, cohesion, gravitation, greed, desire,
ambition, aspiration. In different modes and
degrees of vibrations this Love appeared
being known as Magnetism, Electricity,
light, heat, sound, etc., the most accurate
conception of the material atoms being

as "Centres of forces." Matter itself in the ultimate analysis, resolves itself into concentrated Love. All Law being nothing more than the discovery of unity in diversity, harmony in heterogeneity, unision in variety, is itself a phase of Love. In your inquisitive detectives, insidious spies, suspected friends, menacing foes, betraying comrades, there is no other Power at work but Love. No other government rules the world than Love. Carlyle said, "Hatred is inverted love." Fear is only congested love. Else how could love conquer fear? A man with a purse of a thousand pounds in the woods is full of fear only because of the *loved* gold. A free man greets all he meets. A free person enjoys the uniform circulation of love. Love being the only force there is in reality, the realization of identity with Love is *salvation* and redemption and the conscious or unconscious struggle to achieve that absolute Love-Consciousness is *life*, to be willing to follow the line of quickest approach to that goal is *wisdom*, and to that end to rightly adjust the bifferent love-forces is *virtue*.

There is no such thing as betrayal of love nor is any body a traitor. No character is unfaithful. No right have we to limit our ideas as to the possibilities of man on the ground of his being a Jew, Mohammedan, Sudra, or Brahman. Even the sworn slaves of dogmas are bound to be redeemed. God, Truth, must pull you out from the clasp of conventionality and conservatism, even as Krishna drew out the Gopikas from the homes of their so-called husbands.

Man's real Self is nothing but this transcendental Love. You are love. Oh, you are the universal Self. You are the Roseate Dandy that flushes in the blooming cheeks of Laili on the one side and appears at the bleeding heart of Majnoon on the other. To realize and feel this truth in practical life is Purity. But he who begins to seek things and hankers after them as not one with him rends his God-self twain and is thereby impure. Shunning and curling up is not Purity ; resisting and avoiding beauty is not Chastity. True Purity is that where all beauty is absorbed in me and I feel and

enjoy my spiritual oneness with all to such an extent that to talk or think of meeting any object, sounds like a painful hint of separation.

"Speak to him, then, for He hears and Spirit to
Spirit can meet ;
Closer is He than breathing and nearer than
hand or feet.
The sun, the moon, the stars, the hills, and the
plains,
Are not these, O Soul, the visions of him who
reigns ?"

Tennyson.

Thy voice is on the rolling air,
I hear Thee where the waters run,
Thou standest in the rising sun
And in the setting, Thou art fair.
Far off Thou art and ever nigh
I hear Thee still and I rejoice,
I prosper circled with Thy voice
I shall not lose Thee, though I die.

All that is, is good—God is that which is fit, appropriate, apt. Now the world's movement is nothing else but continuous adaptation. So the world is nothing but a

flow of good. Wherever people's adaptation to the past (conservatism) opposes re-adaptation to the running present, the irresistible marching adaptation (harmony or God) is accompanied by a noisy and dazzling show—Revolution.

We cannot give up anything until we get something else to take its place, and progress must be gradual. Love and attachment are a form of grasping and grabbling from one stand-point, and nothing short of renunciation from another stand-point. Love rises from one object to another. The objects of love keep changing all the time, and in every act of unfoldment or development, it renounces a good many old clingings. By slow degrees, there comes at last a time when a person falls (or rather rises) in love with Love itself and the object of love turns out to be the Self of each and all and the lover is tied back or married and re-united to this—his one Self Supreme. After this marriage (that is religion 're,' again 'ligo' unite), the true lover finds the whole universe in his embrace and every object in his clasp. What can such an one

desire ? Can we desire the bride that is already folded in our arms ?

When one realizes his own Self to be the all, he cannot desire, but simply enjoys everything as his. He looks at his work and finds it good. Every object brings him joy ineffable. Every creature pays him tribute from clod to the clud, from the minutest atom to the mightiest sun, from the lowest crawling vermin to the remotest shining star, all declare his glory, all sing praises, Hallelujah. There is nothing different from such an one.

LET NOT THE WORLD BE TOO MUCH WITH YOU

I see two objects before me, sweet peas and a maiden. The flower is dissected. In the flower is found a force called cohesion, keeping the different particles together, and some other forces like heat, gravity, magnetism, etc. And in the maiden all the imaginable wonders are suppressed, especially in that part of her body called the head. Herein I find all space and all time including

and embracing the whole universe. The whole world is contained in a single ball called the head. This universe is present in the head as a mere idea, the whole world is a mere idea in the head. If it were not for the passing of this idea of the world from one head to another, like the throwing of a ball from one to another, the world would have been no world. This hypnotic sleep or idea of the world we pass on or fling from generation to generation, and from country to country, and this is the whole world, your world, your idea, your doing. Let not this ball be too much with you. It is your own head-ball or foot-ball.

Renunciation alone leads to immortality— And practical renunciation means throwing off and casting overboard all anxiety, fear, worry, hurry, trouble of mind by continually keeping before your mental vision the *ball-ness of the world and all-ness* of your Real Self. You have no duties to discharge, you are bound to none, you are responsible to nobody, you have no debit to pay. Assert your individuality against all society and all

nations and every thing. That is Vedanta. Society, customs and convention, laws, rules, regulations, criticisms, reviews, they can never touch your Real Self. Even a tiny slender column of water can match and balance the pressure of the whole sea, says Hydrostatics. O individual infinity, dare to stand on your own feet, and you can hold back the weight of the universe. Feel that. Throwing off fear, renounce anxiety, dispel the limited vulnerable ego. Giving this sense to Om, chant it.

OM! OM!! OM!!!

FOREST TALKS

No. VI

Rest

The multifold demands of life and the different claims on your physical and mental powers are likely to keep you all the time strained and in tension. If these outside circumstances be allowed to keep you always on the rack, you are digging an early grave for yourself.

How to avoid it? Rama does not recommend the shirking of work or the giving up of daily pursuits, but recommends to cultivate a habit which will keep you ever in rest inspite of strenuous, onerous, and trying tasks. This advice is no other than Vedantic renunciation. You have to keep yourself all the time upon the rock of renunciation; and taking your stand firmly upon the vantage ground, giving yourself up entirely to any

work that presents itself, you will not be tired, you will be equal to any duty.

To explain further. While at work, between whiles, devote spare interval of a moment or so to the thought that there is but one reality, God, thy Self ; and that as to the body etc., you never had anything to do with it. You are simply a witness, you have nothing to do with the consequences or the result. Thus contemplating you may close your eyes, relax your muscles, and lay the body perfectly at ease, unburdening yourself of all thought. The more you succeed in taking off the burden of thought from your shoulders, the stronger you will feel.

Nerves keep up the vitality in the body, and thought is also sustained by the nervous system. The digestive process, the circulation of the blood, the growth of the hair, etc., depend ultimately upon the nervous action. If your thought is distributed and you are hurried and worried by all sorts of ideas, that means too much burden upon the nerves. This action of the nerves in the shape of strenuous thought-exertion may be a gain on

one side but it is a decided loss on the other. Through restless thought and worry the vital functions of the body suffer. If you want to keep up your vitality, to preserve your health, the weight of life to be borne easily by the horse of nervous system, you ought to make the burden of egoistic thoughts lighter. Let not anxious thoughts and worrying ideas suck the sap of your life. The secret of perfect health and vigorous activity lies in keeping your mind always buoyant and cheerful, never worried, never hurried, never borne down by any fear, thought or anxiety.

The entire object of true education is to make people not merely do the right things but enjoy the right things—not merely industrious but to *love* industry.

MOST IMPORTANT ADVICE

My cup is the hemisphere of heavens and the sparkling light my wine.

Think it not that it is your duty to get clothes, or to win anybody's love, to make

anybody happy, or to achieve this worldly aim or that. Discard all these aims and objects, make it your profession, your business, your trade, occupation, vocation, the aim and object of life to keep your own self always peaceful and happy, independent of all surrounding circumstances, irrespective of gain and loss. Your highest duty in the world laid upon your shoulders by God (your religious duty) is to keep yourself joyful. Your social duty, the demand of neighbours, is to keep yourself well pleased, peaceful; the duty having the greatest claim on you from domestic relations, is to keep yourself cheerful; and your duty to yourself demands of you again to keep yourself happy in all states. Be true to yourself and never mind anything else in the world. All other things are bound to bow down to you, yet what does it matter to you whether they bow down or not, you are happy by yourself. To be dejected and gloomy, is a religious, social, political, and domestic crime; and this is the only crime you can commit, this is the only crime which is at the root of all other crimes, falls,

and sins. Be full of serenity and dispassionate tranquility, and you will find that all your surroundings and environments will of course and of force adjust themselves aright. It is not your duty to worry or hurry about any business. Your only occupation or duty is to keep yourself self-contained, self-poised and self-pleased. No duty upon us, no burden upon our shoulders. You have no responsibility to anybody but to yourself. You are a heinous criminal to yourself if you violate this most sacred law of Cheerfulness and Peace. Let other people, when they get up early in the morning, think that they have duties before them as to rub and scrub the rooms, to go to the office, or to do washing or cooking or reading and writing or this and that ; but when you get up early in the morning, address to yourself always in Supreme happiness. The only duty you have to do is this. This does not mean that you have to shirk other work or neglect other household employments. These things you may feel as secondary matters of play and these things you will have to do because your

spiritual health will demand of you to be doing something. But while doing anything, remember that the so-called material work in hand is quite immaterial. The really bounden duty for you, is to keep yourself self-pleased. Students, listen, if you hang your joy on the future results of examinations, being content now to oscillate and vacillate the gloom of suspense “you will never *be*, but always *to be* blessed.” Like comes to the like. Have joy of God in you—right now and the joy of success must gravitate towards you. That is the law.

“ Laugh and the world laughs with you,
Weep and you weep alone :

For this brave old earth must borrow its mirth,
It has sorrow enough of its own :

Sing and the hills will answer,
Sigh ! it is lost in the air :

The echoes do bound a joyful sound,
But shrink from voicing care.

Rejoice and men will seek you,
Grieve and they turn and go ;

They want full measure of all your pleasure,
But they do not want your woe.

Be glad and your friends are many,
 Be sad and you lose them all.
 There is none to decline your nectared wine,
 But alone you must drink life's gall.
 Feast, and your halls are crowded ;
 Fast, and the world goes by ;
 Succeed and give, and it helps you live,
 But no one can help you die.
 There is room in the halls of pleasure
 For a long and lordly train,
 But one by one we must all file on
 Through the narrow aisles of pain."

Ella Wheeler Wilcox.

"Happiness is the only good.

The time to be happy is now.

The place to happ is here.

The way to be happy is to make others so.

SUMMING UP

Rama brings to your special attention two important points :—

1.—Denial of little self.

2.—Positive assertion of Real Self.

First—Denial, according to Vedanta, is perfect relaxation, relief, rest, renuncciation. Whenever you can spare time, just throw down your body on the chair or betstead ns

if you never carried that burden or weight and you had nothing to do with it and it were quite as much a stranger to you as any piece of rock. Let the body lie down for a while stretched like a dead carcase, altogether unsupported by your strained will or thought. Let the mind be relaxed of all care and anxiety for the body or anything. Give up and deny all desire, ambition or expectation. This is denial or relaxation. Let your property rest on the ground and not weigh down your heart.

Second—*Godhead*. Make God's will your own. Defend His purpose as if it were your purpose whether for weal or for woe ; feel yourself above the body and its environments, above the mind and its motives, above the world and its opinions. Feel yourself to be the all-pervading Supreme, the Sun of suns ; above causation, above phenomena ; and one with the all Bliss, the free Rama. Chant OM and sing OM in any tune or tunes that naturally and spontaneously occur to you. Thus will all causes of complaints and maladies leave your presence of themselves.

The world and your surrounings are exactly what you think them to be. Let not the world lay heavy upon your heart. Every day and night meditate upon the truth that all the opinions and society of the world is simply your own idea and that you are the real power whose breath or mere shadow the whole world is. The reason why you do not attain to the height of health, is that you are more courteous and polite to the fickle, unsetted, hazy judgement of others than to your own nearest neighbour, the Real Self Supreme. Live on your own account, not for the opinions of others. Be free. Try to please the one Lord, the Self. The One without a second, the real husband, owner, master, your own inner God. You will not in any case be able to satisfy the many, the public, the majority, and you are under no obligations to satisfy the hydra-headed mob. You are your own architect. Sing to yourself as if you were all alone and no listeners were by. When your own Self is pleased, the public must be satisfied. That is the Law.

Whoever dwells among thoughts dwells in the reign of delusion and disease—and though he appears wise and learned, yet his wisdom and learning, are as hollow as a piece of timber eaten out by white ants. Therefore though thought should gird you about, you need not be tied to it, as a man takes off his coat when hot; and a skilful workman lays down his tool when done with.

“While at work your thought is to be absolutely concentrated in it, undistracted by anything whatever irrelevant to the matter in hand—rounding away like a great engine with giant power and perfect economy—no wear and tear of friction or dislocation of parts owing to the working of different forces at the same time.

Then, when the work is finished and there is no more occasion for the use of the machine, it must stop equally absolutely—stop entirely—no worrying—as if a parcel of boys were allowed to play their devilments with a locomotive as soon as it was in the shed—and the man must retire into that

reign of the consciousness where his true Self dwells."

OM !

" O my sons ! O too dutiful
Towards God not of me,
Was not I enough beautiful ?
Was is hard to be free ?
For, behold, I am with you, am in you,
And if yuu look forth now and see,
I bid you but be ;
I have need not of prayer ;
I have need of you free
As your mouths of mine air ;
That my heart may be greater within me
Beholding the fruits of me fair
I that saw where ye trod
The dim paths of the night
Set the shadow called God
In your skies to give light ;
But the morning of manhood is risen
And the shadowless soul is in sight.
The tree many rooted
That swells to the sky
With frontage red-fruited
The Life-tree am I ;

In the buds of your lives is
The sap of my leaves. Ye shall live and not die
But the Gods of your fashion
That take and that give,
In their pity and passion
That scourage and forgive,
They are worms that are bred in the dark
That falls off ; they shall die and not live.

FOREST TALKS

No. VII

Married Life

JUST AS THE SPECTACLES ARE

Through the spectacles we see everything, but they are no burden to the eyes. Instead of obstructing the vision, they aid it. Instead of being a screen between our eyes and other objects, they are the elucidator of these objects. So should the relation be between husband and wife. Instead of the one being a hindrance, shut up as it were by the other, each is to see the whole universe through the other. This can only be done if the union be spiritual and on the Vedantic understanding, and on no other conditions, where both of them see the soul and spirit and Atman, rising above the personality,

personal regards and surroundings, manners and customs, passions and habits.

As the breath is so close to us but we never feel it, so should the married life be in perfect understanding. No burden ! one is not to hang heavy upon the heart of the other. Both free ! With either party the thought of the second party is not to be a kind of drawback. At present in the case of married people, the thought of the wife is a hindrance to the spiritual progress of the man. The thought of the husband is a great obstacle and burden upon the woman.

In india, men and women throw antimony in their eyes. That is used to strengthen the vision ; it remains in the eyes, but it does not obstruct the vision. The very moment it makes itself felt, there is something wrong with it. Just so when you feel the stomach, there is something wrong with it, That is the law.

There was a question put to Ram by the former wife of Rama, "Do you remember me ?" Rama said "No, Rama never remembers." Remembrance comes in the

case of a person who is different from you. Do you remember your eyes, your nose, your hands? Never. They are one with you. When one party becomes one with the other, being one and the same and identical, he cannot remember. These things must be made clear.

When we receive a letter from a friend, we like the letter, we make much of it. We love the letter because of the friend. So should the husband and wife be a kind of letter from God. The body of the husband should be a kind of letter or picture from God. So she may love his body and respect his body, but after all, this body should simply be a letter, a picture, a something which is not the thing in itself. Thus she sees God through him. A symbol of Divinity, a picture of God, let the husband become. If at night the bodies meet, then in the day time the woman is to make spiritual union. If simultaneously with the bodily union at night, the spiritual union is not felt, then in the day time she is to fill up the gap. With every embrace is to be associated the thought that she is accepting Divinity. Oh Light,

come to me. I embrace Light. You might call it Happiness ; you might call it perfect purity or union with the whole Universe. Oh Divinity, Wisdom, come to me, I accept you. Thus everything should be made a symbol of Divinity. If it was not felt at night, it can be supplied in the day time. You may simply feel that oneness and marriage. To embrace Divinity, Divinity, Divinity. To feel the whole universe as one's body. To be the all, the all, the all. This idea is to be constantly kept in mind. Whereas on the one hand Vedanta requests you to dispense with all thought of bodily union, and never let the one body be a burden upon the other, on the other hand it requests you to be continually at one with the real Spirit. All the time you meditate on the thought that Divinity, power, harmony, perfect divine love, universal harmony are in me. I am That, That am I. He is Me and I am He. Then you have to see the real Self, whom you married, your own Self in the plants, in the trees, in the river, in everything that am I.

FOREST TALKS.

No. VIII.

The snares of 99.

They say, "Don't fall into the snares of 99." What does that mean ?

A man with his wife used to live very happily in their small hut. Very happy they were.

He used to work all day long and get a pittance to make the two ends meet. He had no other worldly ambition, no other desire, no feeling of envy or hatred, a good honest worker he was. He had a neighbour who was a very wealthy man. This wealthy man was always immersed in anxiety, he was never happy. A Vedantin monk once visited the houses of the rich man and his poor neighbour, and told the rich man that the

cause of his worry and anxiety was his possessions. His possessions possessed him and kept him down ; his mind was wandering from this object to that. The monk pointing to the poor neighbour said, "Look at him, he owns nothing, but on his face you find the bloom of happiness, and you find his muscles so strong and his arms so well built. He goes about in such a happy, cheerful, jolly mood, humming tunes of joy." This happiness the rich man could never enjoy. He had his property fashioned and moulded in the way other people liked it. Then the rich man wanted to test the truth of the monk's remarks. According to the advice of the monk, the rich man stealthily threw into the house of the poor man \$ 99. The next day they saw that no fire was lit in the house of the poor man. In the house of the poor man there used to be a good fire and they used to cook certain things, purchased with the money, earned by dint of the poor man's labour. That night they found no fire in the house, they did not cook anything, they starved that night. The

next morning the monk taking the rich man with him, went to the poor man and enquired as to the cause of his not lighting fire in his house. The poor man could make no excuse in the presence of the monk, he had to tell the truth. He said that before that he used to earn a few cents and with those few cents they used to purchase some flour and vegetables, and cook and eat them, but on that day when they lit no fire they received a little box containing \$ 99. When they saw the \$ 99, the idea came into their minds that there was only one dollar wanting to make it full \$ 100. Now in order to make up that \$ 1, they found that they might forego food on alternate days, and thus they might scrape up some cents and in a week or so would save up \$ 1 and thus they would have \$ 100. Hence they were to starve. This is the secret of the niggardliness of the rich people. The more they get, the poorer they become. When they get \$ 99, they want more if they have \$ 99,000, they want \$ 1,00,000.

HE HAS AN AXE TO GRIND

Benjamin Franklin in his Autobiography relates an experience of his boyhood. When he was a boy, he was going to school in Philadelphia, and one day on his way to school he happened to see a blacksmith at work. In those days, the machinery was not in such a high state of development as it is to-day. The blacksmith was working in his shop. Just like a curious boy, Benjamin stopped at the shop and was looking at the man at work. Children lose themselves in any thought that comes up before them. He had a satchel in his hand and he was just going to school, but he forgot all about his school to enjoy the sight of the working blacksmith. The blacksmith noticed the interest of the boy. He was sharpening his tools and knives. The assistant of the blacksmith having gone on an errand, was absent. On seeing the little boy taking so much interest in the work, he asked him to come upto him. Benjamin moved up and the blacksmith said, "What a nice boy, what a fine boy, how intelligent you are !" Benjamin was puffed up and felt

flattered, and when he noticed the beaming smiles on the face of Benjamin, he asked him if he would take the trouble to help him in turning the grindstone. Benjamin immediately began to do that work. Children are naturally very active and they want to do something which will keep their muscles employed. You can send them to the other end of the world if you can tickle their humour. While Benjamin was working at the grindstone, the blacksmith went on humouring and flattering him. The boy went on doing the work. In the meantime, he whetted a number of knives and axes. By that time the little boy felt fatigued and he remembered his school time and recitation hours, and wanted to leave the shop. But there was that man upon him with his flattery and humouring spirit saying, "Oh good boy, I know you are never punished in school, you are so fine, so smart. What the other boys take three hours to accomplish, you can do in one hour. The school master never gets angry with you, you are so good." One by one the swords were whetted and

when one was half done, Benjamin wanted to leave, but he could not. The recitation hours commenced at 10 and he was released at 12. He went to school and was flogged for being late. He was tired and his arms were sore. For a week he had to suffer the consequences. He could not prepare his lessons. Ever afterwards when any one flattered him, the thought came to his mind, "He has an axe to grind." After this event never was Benjamin Franklin entrapped in the snares of flattery.

FOREST TALKS

No. IX

Hoarding of Wealth

A monk had some copper cents and was about to give them away to some boys. Many poor people came to him to get them, but he would not give them. Finally, there came before the monk a king seated on an elephant. The monk threw the copper pieces into the howdah on the top of the elephant where the king was seated. The king was astonished at this unexpected act of the monk. The monk said the money was for him, the poorest man. The king enquired how he could be the poorest man. The monk said he was the poorest man, because of his possessions and of his continual hunger and thirst for more kingdoms. Hence he was the poorest man.

A man was collecting heaps of money in

a box. A monk passed by. On being invited to the house of this rich man who was hoarding the money in large boxes and steel chests, the monk asked the reason of this act. The wealthy man said, "Sir, what do you care, you are fed by the public, and even if they do not feed you, you do not care a straw for your body, but for us it is necessary to lay by some money, so that it may be of use to us at the right time." The monk was silent. The next day the wealthy man had to go and see the monk in the rotten cottage where he lived. When the wealthy man came to the cottage of the monk, he found that the monk had with great labour dug a big pit and in that pit he was throwing beautiful, round stones, heaping stones upon stones in that pit, and had been labouring all day long in that manner. When the rich man came up, he said, "Swami, Swami, what are you doing here?" The monk said, "I am collecting these beautiful pieces of stone, don't you see how round they are?" The wealthy man smiled and said, "Why are you collecting them? Here is a whole

mountain full of these stones. What is the use of collecting them ?” The monk said, “I preserve them for the time of need. I may require them sometime and it may be that all these mountains will be washed off the surface of the earth, so I will collect them and store them away.” The wealthy man answered, ‘How is that possible ? How can the stones be washed away from the earth ?’ Then the monk jumped upon the wealthy man and said, “You taught me this lesson. O fool, there never will come a time when your food will not be laid before you by God—What is the use of just wasting your energy and lavishing your precious time in this laying by of gold and silver ? Learn a lesson from me. Life is not for this waste for this spendthrift purpose. It is not to be wasted in such petty, sordid cares and anxieties.”

FOREST TALKS

No. X

Querries about God

Once upon a time a Qazi or Governor happened to come to a certain Emperor, under the Mohammedan rule. The Emperor, who honoured the Qazi so much because of his religious pretentions, wanted to examine his capabilities. He was no scholar himself, but the following questions which he was going to put to the Qazi, were suggested to him by somebody else who wanted to get the Governorship. This Qazi came before the Emperor and he was asked: "In which direction does God keep his face, where does God sit, what does He eat, what does He do?" The king told him if he could answer the questions to the king's satisfaction, he would be promoted. The Qazi thought that the questions coming from the king must be very

difficult. He knew how to humour and flatter the king by praising him, and then asked him for an interval of eight days to answer these questions.

For eight days the Qazi went on thinking and thinking, but could come to no conclusion. How could he answer to the king's satisfaction ! Finally the eighth day came, but the answers to the questions did not come to the Qazi. He then pretended to be sick in order to gain time. The Qazi's servant (Pajee) approached him and wanted to know what the matter was. He said, "Off with you, don't bother me, I am about to die." The servant said, "Please let me know what the matter is. I will die rather than you should be subjected to any pain." The difficulty was then explained to him. This servant occupied a very lowly position, one that was not considered at all respectable, that of slacking lime or mortar. But in reality he was a pupil of the Qazi and a learned man. He knew the answers to the questions and he said he would go and answer them, and the Qazi should write on a

piece of paper ordering him to go, and if his answers were not to the satisfaction of the king, he would die and not his master. The Qazi hesitated to do this, but just at this moment a messenger of the king approached him, and he trembled and trembled. So he told the servant to go. He put on his best clothes which consisted of mere rags. He was a Vedantic Brother. In India, the kings always go to the Swamis and learn a great deal of wisdom and knowledge. This servant (Pajee) fearlessly approached the king and said, "Sir, what do you want? What do you wish to ask?" The king said, "Could you answer the questions given to your master?" The Pajee said, "I will answer them, but you know he who answers them is a teacher, and he who asks them is the pupil. We expect you to be a true Mohammedan and confirm to the laws of the sacred Scriptures. According to the law, I must have the seat of honour and you must sit lower down than myself." So the king gave him some beautiful clothes to put on and he sat on the king's throne; and the king sat down on the steps.

But the king said, "There is one thing more, if your answers are not satisfactory to me, I will kill you." The Pajee said, "Of course, that was understood."

Now the first question which was put was "Where does God sit?" If he answered it literally, the king would not have understood it, so he said, "Bring a cow." A cow was brought. He said, "Does the cow have any milk?" The king said, "Yes, of course." "Where does the milk sit?" "In the udder" answered the king. "That is wrong," said the Pajee, "The milk pervades the whole cow. Let the cow go." Then some milk was brought. "Where is the butter? Is the butter present in the milk?" They said, "It is." "But where is it," said the Pajee, "let me know." They could not tell. Then he said, "If you cannot tell where the butter sits, still you have to believe it is there, in fact, the butter is everywhere." Similarly, God is everywhere throughout the whole universe. Just as the butter is everywhere present in the milk, the milk is everywhere present in the cow. In order to get the milk, you have

to milk the cow, so in order to get God you have to milk your own heart. The Pajee said, "Are you answered, O king," and the king said, "Yes, that is right." Now all those people, who said God was living the seventh or eighth heaven, fell in the estimation of the king. They were nothing to him their position was not correct.

Then came the next question "In which direction does God look—to the East, West, North, or South?" This was also very queer, but these people looked upon God as a personality. He said, "All right, bring a light." A candle was brought and lit. He showed them that the candle did not face the North, South, East or West, but was everywhere equal. The king was satisfied. Similarly, God is the candle in your heart which faces in all directions.

Now came the question, "What does God do?" He said, "All right," and told the king to go and bring the Qazi. When his master came, he was astonished to find the servant seated on the king's throne. Then he told the Qazi to sit at the place that

the Pajee was to occupy, and the king to sit in the Qazi's place, and he himself on the king's throne. "This," he said, "is the way—God does constantly keep things moving. Changing the Pajee into king, the king into Qazi, and Qazi into Pajee." This is what is being continually done in the world, one family rising into ascendancy, then becoming unknown and another taking its place. For a time one man is highly honoured, then another takes his place, and so on, day after day and year after year. And so on in this world change is going on all the time. From that day the Pajee was made a Qazi.

FOREST TALKS

No. XI

Never be disturbed

The following story was told by the clerk, a slender, tall young man, one of the travellers in Canterbury Tales, whose turn it was to entertain his listeners.

In a certain country, there was a very noble scholarly, and majestic prince who had just inherited a throne. Years and years passed on, yet he did not marry. The people were very anxious that he should marry, as they wished for an heir to the throne. They persistently urged him to choose a wife and he finally consented to do so, providing they would allow him to make his own selection. You know, in that country no freedom was allowed to any one, even in the matter of love and marriage. They were bound by custom. He wanted to marry

according to his own wishes. His subjects, thinking if they did not consent to his will he would remain a bachelor all his days, thought it advisable to let him make his choice. He ordered his courtiers and officers to make preparations for a great wedding festival. Everything was prepared in a most royal and magnificent style. With great eclat on the appointed day the army was ready. Everyone was arrayed in his most gorgeous clothes and drove in the best carriages and victorias. The king rode in the middle, one half of the army on one side and the other half on the other. They went on according to the king's orders, not following any particular road. They went through very deep, dense forests. They said among themselves, "What is the king going to do, is he going to marry a lake, or stock and stones?" They were astonished. They went on and finally came to a place in the forests where there was a small hut, and near that hut was a beautiful, clear, crystal lake. On the banks of the lake they found beautiful, magnificent, natural orchards, and

from the branches of one of the trees there hung a hammock or trapeze, on which an old man was lying. They said, "Is he going to marry that old man?" One half of the army passed on and when the king's elephant reached that place, the king ordered halt. Immediately there appeared on the scene a beautiful, fair, lovely maiden who was gently swinging the hammock on which her father was lying.

The king, before he came to the throne, had been to that forest many times. He had watched the girl and always found her most dutiful; she cared for her father most faithfully, brought water and bathed him and fed him. She did all sorts of rubbing and scrubbing work. But while doing this work she was always happy bright, merry and cheerful as a carolling robbin. This happy disposition of the girl impressed itself on the king and he vowed to marry her if he ever married. The girl gazed in amazement at all this grand array, little thinking that the man, who rode on horseback by their door many times before, was this king.

She asked her father what this magnificent spectacle meant. Her father told her that it was a bridegroom going to a distant country for a princess to be his wife. Now the king alighted from his elephant, went up to the old man and fell at his feet as is the Oriental custom. The old man said to him, "My son, what do you want?" The face of the king brightened. He said, "I want you to make me your son-in-law." The old man's heart leaped with joy. His ecstasy knew no bounds. He said, "You are mistaken, king; you are mistaken. How could you wish to marry the daughter of a poor mendicant? We are poor, very poor." The king said he loved no one as much as this lovely girl. The father said if such was the case then she was his. This parent was a Vedantic monk and he had imparted his knowledge to his daughter. He now told the king that he had no dowry to give his child, the only thing he could give was his blessing. The king then presented his bride with all sorts of beautiful clothes which he requested her to put on. She accordingly did so. But

the girl did not go to the king empty handed. She had a dowry. What was it? Into one of the caskets the king gave her, in which was to be kept jewels, she put in her dress of rags which she wore while living with her father. Now the old man was left alone, one servant was left at his disposal. He wanted nothing else from the king.

The king took his bride to the palace. At first his courtiers did not like her as she was low born. These noblemen and aristocrats wished the king to marry their daughters or nieces, and here they were all superceded by this low girl. They were very jealous of her. How could they pay homage to this low-born girl? But the new queen by her sweet temper, gentle ways, and lovely manners charmed them all. By and by they all began to love her very dearly. She was always calm and tranquil, never disturbed or ruffled about anything, no matter what the circumstances might be. After a year or so a daughter was born to the queen. A beautiful baby girl. How happy were the king and queen! When the child was three or four

years old, the king came to the queen and told her that there was going to be a revolt in the kingdom, a mutiny-which was most undesirable. The queen inquired the reason of such a condition of affairs. Her husband replied that the officers and ministers were jealous when he married her, and now they could not bear the idea of this girl inheriting the throne, being low-born on her mother's side. They wanted blue blood and wanted their king to adopt the child of one of the prime ministers. But the king said that if they did so, when the girl grew up in all probability, there would be an antipathy between them. So in order to obviate that result, he had been meditating and meditating and had finally arrived at the conclusion that the best thing to be done was to have the girl killed. Then Griselda, which was the name of the queen, made this most characteristic answer to the king. This answer typifies her conduct and duty towards the king. She said, "You know from the day I came, I had no desire of my own to enjoy this throne with you. I have made my will

and desire entirely yours. My individuality and personality is merged in yours and it is kept up only so far as it may be of service to you and not to obstruct your purpose. If it is your will that the daughter be taken away, let her be taken away. I have never called the daughter mine in my heart of hearts." The daughter was taken away at the dead of night and after a few hours the king returned and said the child had been given away to the executioners to be slaughtered. The queen was collected, calm, quiet, and cheerful as if nothing had happened. This is Vedanta. Never be disturbed by any outward circumstances.

The king now said that everyone would be pleased. After a year or so, there was a little boy born. This child was loved by everyone. The boy grew up to the age of five or six years, then again there was an uproar. The king said that as circumstances are at present, it is advisable to kill this child also. If the child remains, there will be a great civil war ; so to preserve the national peace the child ought to be killed. The

queen was again smiling and cheerful, and said, "My Real Self is the whole nation, I have nothing personal, I am like the sun, I give away. Like the sun we do not receive, we should give away. When we have no clingings and are not attached to anything, what can happen that will mar our happiness? The sun goes on giving away all the time, but still constantly shining. That boy was also taken away."

After a few years the third child was born, and when about three or four years of age, was taken away in the same way.

Now, how did the queen keep up her spirits? Since the day she came to the palace, she would retire into a solitary chamber wherein she had preserved her old rags. That was her solitary chamber, and there stripping herself of all her beautiful clothes she used to put on those old rags, and in this simple dress she would realize That I am. And in the medicant's dress she would feel and realize her Divinity. Shakespeare says, "Uneasy lies the head that wears the crown." She knew in her heart of

hearts that she was the woman carolling and singing on the banks of the lake. Here she was confined in the palace of the king and bereaved of her freedom and liberty, but she did not make herself miserable she did not allow herself to get entangled in affairs. She was not attached to this or that; her Real Self was continually held aloof from the surrounding circumstances. She was continually merged in Divinity. In this way she purified herself by casting aside all attachments and clingings, no responsibilities she had, she was bound to nobody, no duties. Thus it is, wherever you are in dumps or in blues, strip yourself of all attachments, connections, desires, wants, and needs. Free you are. In this way the queen always kept herself up during her stay in the king's palace.

One night the king approached her and said that it would not do for them to go on killing their sons and daughters all the time, and he did not like the idea of adopting a child. So after thinking the matter over, he had come to the conclusion that it was

best for him to marry again and thus peace would be restored. The queen consented willingly because she never derived her happiness from the king, her happiness came from her own Self, and not from others. She got all the pleasure from the God within, not from husband, father, and children. The king was amazed at her happiness and asked her what she would like to do. She told him his will was her will. He told her that if she remained, the harmony might be broken, and it was best for her to go away. Immediately the beautiful clothes were taken off and the old rags, the mendicant's dress, put on again, and she left the palace. She was cheerful and happy and went to her father, who was also as happy as ever. The servant of the king, who was left with the old man, was immediately sent back to the king.

One day the king passed the hut with the intention of sympathizing with her, but when he saw her cheerful, smiling countenance, he saw that there was no occasion to do so. He then asked her if she would come and receive the new bride. She willingly

consented. She planned and arranged everything in such a lovely way that the magistrates and their wives were astonished at the beauty of the arrangements. According to the arrangements made, the bride had to come to the king with a great army and a magnificent dowry of gold and jewels. She came with great pomp and glory and was received most royally by Griselda and the other ladies of the king's court at his request. When Griselda saw the new bride, she loved, kissed, and embraced her as if she had been her mother. The ladies with Griselda were astonished at the beauty of the new bride, but were more astonished at the moral beauty of the old queen. The new bride brought with her her two little brothers. According to the custom of that country, the noble ladies and aristocratic chiefs had to enter the palace and enjoy a great feast. Griselda presided over the ceremonies. When the people saw the calm, peaceful, placid manners of their former queen, their hearts relented and tears came into their eyes. She was to leave and retire to the

hut of her father after the ceremonies. But as they went on eating, all their feelings of sorrow for the queen soon vanished and they forgot all about her. But when she was bidding them good-bye and telling the king if he ever needed her again not to hesitate to call on her, the hearts of the gentle ladies relented and they burst into tears. They repented of their hard-heartedness. They said, "You are not the daughter of a mendicant, you are the daughter of God." Then they told how this queen had permitted her children to be murdered in order to preserve the peace of the country, and the new queen also began to weep. She said, "Your daughter and your sons were murdered and I have come here wading through a stream of blood." Then they began to rebuke the king. All were present, the new bride and the queen who was about to depart. The king then rose up and said, "O officers, magistrates, and noble ladies, you are all weeping and crying with the exception of Griselda alone. I am also weeping with feelings of mingled pleasure and pain. I do

not blame you O people, ye are my children ; my eyes are filed with tears, but they are not tears of sorrow, but tears of joy and gladness. Let your tears be also tears of joy." Then turning to Griselda he said, "Be of good cheer and happy, happy you are alone in the whole kingdom." Now it seems that the new bride was the daughter of the king of the adjoining country, but she was his daughter by adoption only, and also her little brothers. These children as orphans fell in the way of that king, and he on account of their beauty loved them and reared them as his own. These three children were the children of the king and Griselda, as the executioners, to whom they were given to be killed, did not have the heart to do the deed and took them to this country. Now all these things were explained to the people. And when the king of this adjoining country saw these beautiful children in the hands of those dark coloured executioners, he thought they must be children of some king and he reared them as his own. Of course the king could not marry

his own daughter, so to the happiness of all, Griselda remained the queen and her children inherited the throne. So you see, God is always very grateful. He pays His debts with interest.

Let such be the royal resignation of things in Love by every married woman. In India such are called *Pativrata* and *Patnivrata*, which means that woman is to live in her husband and her husband is to live in his wife. The woman is to see God in her husband. She is to give away her body and mind to her husband, and her husband is to give himself to God in her. There is nothing personal, nothing selfish. A marriage ceremony in India always takes place by the river side in the open air. A lovely breeze blowing and the sun overhead. Here you see the idea is that the woman is to take up the hand of the man and the man taking up her hand, is giving both to God. Just as Griselda had no attachment, women have to give themselves up to God, Atman.

Let men do the same. Married life

cannot but be happy if the husband were to be lost in his wife and the wife were to be lost in the husband. It is the identity of personal life that makes Love and Life really enjoyable.

FOREST TALKS

No. XII

Pranayama and Will Power

RAMA LOST IN ECSTASY !!

The real Self does not incarnate, only the subtle self does ; the real God is above incarnations. The Universe is my body, all air is my breath, trees are my hair, rivers are my veins, mountains are my bones !

In some places long twilight exists, in others the Sun jumps upon the horizon. You may linger in intermediate places or fly, that depends entirely upon your will, which choice you make. Desires are energy—energy of light, heat, electricity, sound, different manifestations. Matter is proved to be a form of Energy. Leibnitz considers atoms centres of force, solid matter is also my will. Ice is water, water also is water, form I am, I am also dweller in form. You are everything. Wake up to that consciousness. The Philosophy of Yoga must seek you, everything comes to you.

People are much misled by the spinal column, they lose the main track, go inside the alleys. If you place figure 8, one over another, there are holes in continual column which form two canals. Books lay stress on opening these canals. To a man who had worked and read for twelve years to effect this, Rama told the secret. Just as he came to-day, he said that he had during this short time achieved all, and was nearer the goal than ever. People lead themselves astray who dwell on such things as the opening of *Sushmana*. The food gets into the stomach, unites with the oxygen, works its way through the body, gains gastric juice, travels through the alimentary canal, it is not necessary to understand the transformations. As the food takes care of itself, so when a man desires Realization, "Raja Yoga" does you no good. Exert yourself in the right way it will surely be opened unto you. Control breath, waste not your time upon meaningless things, processes do you no good, the control of *Prana* is not to control the mind ; based upon these lines no man can concentrate his mind, suspended

breath can have no control over mind ! false Logic. Every Geometrician wants to force the fact upon others that control of *Prana* means control of mind ; control mind, and *Prana* will be controlled.

Rama began the other way, Rama failed to look at the matter in the common way despite admonitions ; he controlled the mind, breath followed. Once he bathed, plunged, sank into a tank. Friends present also bathed, and plunged into water but came out, waited for Rama ; he was not on the list, they thought him drowned, or that the alligator had eaten him up. They were alarmed. Rama came up and amazed them that control of breath could be effected through the Will. Try to realize seated in the essence of the Real Self and become one with God. Breath is a poor, mean servant of yours, you control breath of the Universe. Dehypnotize yourself ; the mother hypnotizes the child when she whispers, " Oh Johnnie," in his ear, " Oh Georgie !" and makes him Johnnie and Georgie through the body.

Wake up Divine consciousness ! Master of

the Universe, the Ruler of spheres ! the principal thing is to realize. Sun of suns ! Light of lights ! the same am I ! Why are you man, woman, beggar or king or poor wretch ? You have felt it yourself and you are it. Feel yourself God and you will be God. A house takes long to build only a short time to raze. You have taken a long time to create your dungeon, raze it ! God of gods ye are ! Raise yourself up into the true Self ! Throw yourself into the Light of lights ! See whole worlds spread out before you ! While the rising Sun is below the horizon, a suitable time in India, the view elevates, once there you can mount into delectable mountains. Just as we strike a pencil for first rise, when risen we give a sharp blow, and throw it away into the atmosphere, raise it and make it fly ; so raise the mind in that way into the atmosphere, after which it is easy for it to run along until it is God in the highest heaven. The impulse given through bird's songs, breezes' blowing, streams' murmuring. let it soar, chant OM, sing in the language of feeling. Look at the first Sun as

at a looking-glass, in no state of dualism. The highest is my own Self. I am He. Indian women wear small looking-glasses on their thumbs and looking into them, do not see the glass but their own faces outside themselves, but realize, it is their own faces although seeing it outside ; so does the Vedantin realize that the Sun is his own Self. I am the Sun of sons ! My only shadow is that sun ! The meaning of OM I am, language, lips. feeling, action say so.

“Child, come along ! ” No force in your words ; when another child who has been absent and whom you have been longing to see comes, you say. “Oh, come child, come !” Speaking through every nerve, every hair, you fly to him, cling to him, clasp him, this is the language of the feeling. Chant OM with every fibre of your body. Begin with little force ; sound first comes from throat, then chest, lower and lower down until from base of spine ; then electric shock, opening of *Sushmana*, your breathing becomes rythmical, all germs of disease leave you. A Vedantin looks on the Sun as related to

himself in the same way as is the Moon to the Sun. She appears to shine by herself, but all lustre comes from the Sun. So the Sun appears to shine from his own grandeur, but that grandeur comes from Me.

In dreams you see various things, say an electric globe. Without Light you can see nothing. in dreams there is no light to show objects. What is that light which shows you electric globe or diamond ? It is the light of Atman, your own Self. The grandeur of the sun in your dreams, is your own light. The glory of the Sun is seen through my glory ! so does the Vedantin feel. The Sun in the material world is the emblem of Light, Knowledge ; thus by looking at the Sun, I feel I am the Light of Knowledge. The Sun is the symbol of Power, makes planets revolve, gives Life to all.

Here is another way of realising OM.

A stands for Existence, Life.

U stands for Light, Knowledge.

M stands for Bliss, Happiness.

OM has symbol in hieroglyphics in the Sun, written in characters of gold. Like a

written word, OM and this Sun, material symbol, is an image of Me.

The Sun is a symbol of beauty, attracts all planets, so dazzling ! so splendid ! represents Bliss. Realize, I am Reality, Truth, Glory ! All attributes are mine ! are me ! are I !

Existence, Knowledge, Bliss. A little material twisted image of Me is the sun ! I do not worship OM. OM worship Me ! I am the Sun before whom all planets and all bodies, heavenly as well as human, revolve. Immutable, eternal ! Before Me does the whole universe turn round and round to show Me all her parts and sides ; to lay open to Me all her beauty, the Sun shines for my sake before Me.

The heart of Christ,
The brain of Shakespeare,
The mind of Plato.

All feel upon my glory, drink of my sunshine. The presence of the Sun makes men think that the muscles move thereby ; it is my Gold-like presence that brings all this to pass.

Live in me, the Sun of suns, Light of lights am I ! From the ocean of my presence all ripples come, I am the monarch of monarchs ! as all the kings, as all the flowers ! I smile in the sunbeams. I make muscles of warriors move ! Everywhere my Will is being done ! My Kingdom and Glory administer daily bread to every being ! and make the Earth revolve. Evil thoughts, worldly desires have no right to appear in my presence.

In the holy presence of myself, little desires have no right to intrude ; anger, passion, etc. are things of darkness ! I permeate all, lowest and highest. I am Spectator, Showman, Performer. In Jesus am I ! in the most ignominious am I ! the All ! Whatever is the object of your desire, I am. I roll in thunder and in surging seas of Franklin. Newton, Calvin, hearts of prophets I am,—Fountain Head,—also of gardens and landscapes ! With this emotion put forth all this meaning to Om—the process is simple ; chant it, live it, walk it as Gods. It shows want of Self-respect to bow

down to any desires that are not great. Walk in your grand glory and dignity. If distracted by worldly desires, you are not singing OM.

About opening *Sushmana*, about the thousand petalled Lotus, waste not your time ; all will come to you. You will glean marvellous results. Be above fear, anxiety, or uneasiness. You will see all knowledge. The world will come to you of itself. Every object will pay allegiance to you. Do not confuse yourself with meandering zigzag paths, you will have to repent.

LETTERS
FROM
SWAMI RAMA

LETTERS FROM THE HIMALAYAS

(A) HIMALAYAN SCENES

No. I

Gangotri

September, 1901

The holy Ganges could not bear Rama's separation. She succeeded at last in drawing him to herself after a little more than a month's absence. Notwithstanding all her Jnana (ज्ञान, culture), she began to rain sweet tears of joy on meeting him. Who can describe the nascent beauty and playful freaks of the dear Ganges at Gangotri? Very praiseworthy is the upright character of her playmates, viz, the white mountains and innocent Deodar trees. The latter in their tall stature vie with the Persian poet's lady love, while their balmy breath invigorates, exhilarates and elevates.

Here how well can one see that "God sleeps in the stone, breathes in the plant, moves about in the animal, and wakes up to consciousness in man."

Pilgrims, after leaving Jamnotri, usually reach Gangotri in not less than ten days.

In three days, after leaving Jamnotri, did Rama arrive at Gangotri. He came by a route as yet untrod by an inhabitant of the plains. This route is called the Chhayan Route by mountaineers. Three successive nights were passed in lonely forest caves. We came across no hamlet or hut. No biped was visible throughout the journey.

The Chhayan Route is so called because almost all the year round it is covered with shade. The shade of trees, did I say? No, not at all. What business have trees to make their appearance on such dizzy heights and in a chill climate like that? The route is for the most part enveloped by clouds. Shepherds of villages near Jamnotri and Gangotri, while tending their flocks, every year spend two or three months in forests. They happened to meet near the snow-clad peaks, called Bandar Punch and Hanuman Mukh, which connect the sources of the two far-famed sister rivers. Thus the route was discovered. Exuberant flowers make almost the whole of the way a veritable field of cloth of gold.

Yellow, blue, and purple flowers are met with in wild plenty. Lots of lilies, violets, daisies, and tulips of different varieties ; Guggal, Dhoop, Mamira, Mitha Telia, Salab misri and other herbs with leaves of lovely tints ; saffron, Itrasoo and other plants exhaling exceedingly sweet scent ; Bher Gadda and lordly Brama Kanwal with its calyx filled with fine icicles of frost ; all these make these mountains a pleasure garden worthy of the Lord of Earth and Heaven

“O colour, colour, love’s last opulence !

Thy universal language doth enshrine

The mystery of all magnificence,

A supernatural ministry is thine,

These larger forms of speech doth God employ

To shadow forth His own unshadowed joy.”

गोल चन्द का जोबन (योवन) फूट-फूट कर बाहर निकल रहा है

Gol Chand ka joban phoot phoot kar bahar nikal raha hai (Beauty is breaking forth everywhere). Zephyrs play freely all around, Kissing all they meet, but particularly kissing the brightest hued flowers. At places the pulses of fragrance that come and go on

the airy undulation affected Rama like sweet music. Here one will find present in rich abundance wind wafted odour which is sweet and soft ; sweet as the smile when fond lovers meet, and soft as their parting tears. Such fair fields on the tops of these giant mountains are stretched like decorated carpets. Do they serve gods as dining tables or dancing grounds ? Murmuring streams and rivers thundering over precipices are not missing in these fairy scenes. On certain summits, vision enjoys perfect freedom, unimpeded it travels far and wide on all sides, no hills to stand in its way, no angry clouds to mar its course. Some of the grand peaks in their zeal to pierce the sky and cleave the cloudland have, it seems, altogether forgotten to stop and appear to melt into highest heavens.

While dealing with the awe-inspiring grandeur of the haughty mountains, let us not leave unnoticed the trembling splendour of the gemlike morning dew which enhanced not a little the attractiveness of the way. How well is man's mind (जीव)

shown in emblem by the tiny transient dew drop upon the lotus leaf ! Tiny, transient, ah ! yet how pure and sparkling, reflecting the Sun of Righteousness, (आत्मन) the infinite source of light, in its bosom. O man, art thou the wee little drop of the Infinite Sun? Indeed, the Light of lights thou art, and not the puny drop. All the Vedas and Rama declare with an emphasis not to be mistaken that it is Thy refulgent glory that lends life and lustre to such fairy lands. Above below, and every where Thy resplendent presence shines. Thou art that power "which does not respect quantity, which makes the whole and the particle its equal channel." It is Thou that delegatest to the morning its smile and to the rose its blush.

Traced in the midnight planets' blaze,
Or glistening in the morning dew,
Whate'er is beautiful or fair,
Is but Thine own reflection there.
Thine is the starry moon of night,
The twilight eve—the dewy morn ;
Whate'er is beautiful and bright
Thine hands have fashioned to adorn.

Thy glory walks in every sphere

And all things whisper, "God is here."

Young Krishna (Gol Chand) had the knack of besmearing the muzzles of calves and goats with a small remnant of butter after stealthily eating to his entire satisfaction the butter of Gopikas. The poor animals. The poor animals were slapped and abused by the ignorant house-wives ; whereas the dear little innocent thief escaped scot-free. It is the soul of all souls that if carrying matters in his own way, in reality that sorcerer Rama is bringing everything to pass ; but through his strange Maya he gets the false ego (*ahankar*) involved in responsibility. Call that butter-eating Krishna innocent, call him naughty, you are the same, reader. Whether juggler or magician, Rama is your true Self. Whatever exists, exists in you, you maintain each and all. Not imprisoned in the isolated pale island of a small body you are. Never, never is the criminal *ahankar* (false ego) your Atman. You are not the poor insignificant drop (जौब), you are the mighty ocean.

No. II

THE PRESENT DWELLING

of Rama (*for the eye enamoured of external form*) is a snug cottage, in the Mountain Amphitheatre, surrounded by a green-sward in a lonely natural garden commanding a fair view of the Ganges. Narayana and Tularam live elsewhere. Ram Buti grows in profusion here, Sparrows and other birds twitter heartily all the day long. Climate bracing. The song of the Ganges and the chorus of birds keep up a celestial festival all the time. Here the Ganges Valley is very broad. Gangi flows in a vast *maidan*, so to speak. The current, however, is very swift. Still it has several times been waded across by Rama. Kedar and Badri have often enough most affectionately invited Rama Badshah. But dear Gangi, at the very thought of separation, feels sorrowful and crestfallen, and Rama does not like to displease her and see her dejected.

No. III

SUMEROO VISITED

While living in the Jamnotri Cave, Rama's daily food was Marcha and potatoes once in twenty-four hours. This brought on indigestion. About seven motions every day for three successive days. On the fourth day of ill-health, early in the morning, after bathing in the hot springs, he started on his trip to Sumeroo, wearing no clothes except a Kaupin (a rag round the loins), no shoes, no head-dress, no umbrella. Five strong mountaineers, having warm clothes on, accompany him. Narayana and Tularam sent back down to Gharsali.

To begin with, we had to cross the infant Jumna three or four times. Then the Jumna Valley was found blocked up by enormous avalanche about forty-five yards in height and one furlong and a half in length. Steep mountains like two vertical walls stood proudly on both sides. Have they conspired to deter Rama Badshah from advancing further? Never mind! All

obstructions must disappear before a strong adamantine will. We began to climb the western mountain-wall. Now and again we could get absolutely no foot-hold and had to support our bodies partly by catching hold of the twigs of fragrant but thorny rose bushes, and partly by entangling our toes in the tender blades of the soft mountain grass called Cha. At times we were within an inch of sure death. A deep abyss with the cold bed of snow filling the Jumna Valley was as a grave wide agape just ready to give too hospitable a reception to any one of the party whose foot might tremble ever so little. From beneath the slow, faint, murmuring sound of the Jumna was still reaching our ears like the death dirge of muffled drums. Thus we had to move along in the jaws of Death, as it were, for three quarters of an hour. Strange situation indeed, Death staring us in the face on one side, and air redolent with sweet scent refreshing and animating on the other. By this circuitous, dangerous enterprise, we reached at last beyond the

awful avalanche. Here the Jumna left. The party ascended a steep mountain. There was no road, no foot-path, nothing of the kind. A thick dense forest was passed where we could not see the wood of the trees. Rama's body received several scratches. After a little more than an hour's struggle in this forest of oak and birch trees we reached open ground covered all over with smaller growth. The atmosphere was charged, rather saturated with delicious odours. The ascent put all the mountaineers out of breath. Even Rama felt it to be good exercise. Inclines of 80° and even more had to be scaled. The ground was for the most part slippery. But all around the stately vistas and charming flowerage and teeming foliage beguiled the hard journey. European gardeners, in general, get seeds of flowers from places like these to decorate Indian Company Gardens, where the ignorant English speaking young men called them English flowers. But the remarkable peculiarity of most of these flowers is that when planted elsewhere they yield no fragrance, although they retain their original colour.

Young men, puffed up with European education, while reading the re-echoes of the Vedanta through the writings of European Professors, become fond admirers of what they deem to be Western thought, not knowing that the flowers of thought they have taken a fancy for, have been transplanted from their own motherland with this remarkable difference that in the hands of European teachers the wonderful flowers have lost their sweet fragrance of renunciation (वैराग्य). Vedanta, as presented by Europeans, keeps the form and colour of philosophy, but loses the delicious scent of realization.

अक्से गुल में रंग है गुल का, व लेकिन बू नहीं ।

Aks-i-gul men rang hai gul ka, wa lekin bu nahin.

What about the health of Rama who had been ailing? He was all right that day, no disease, no fatigue, no complaint of any kind. No mountaineer could go ahead of him. We went on climbing and climbing till every one of the party felt very hungry. By this time we had reached a

region where it never rains but snow falls in gracious bounty.

There was no trace of vegetation of any kind on these bald, bleak heights. There had been a fresh snowfall before our arrival.

A red blanket was spread on a big slab of stone as a carpet for Rama. Potatoes that had been boiled the night before were given him to eat. The companions took their stale simple food most thankfully.

Lumps of light and brilliant snow served as (dry solid) water as well as luxury. Just after finishing the meals we were up again. Moving steadily onward and upward we toiled on. One young man fell down exhausted, his lungs and limbs refused to carry him any further; he complained also of giddiness of head. He was left alone there at that time. Proceeding a little further, another companion was senseless. "My head," he said, "reels and reels." He also was left to himself for the time being. The rest marched on. After short while a third companion fell off. His nose began to bleed. With two men now Rama presses on.

Three beautiful Barars (mountain stags) were seen most excellently flitting past.

A fourth companion lags behind, and at last lies down on snow-covered stones. No fluid water was visible round about, but a deep gurgling sound was audible from under the stones where the man lay. One Brahman still accompanies Rama, carrying the aforementioned red blanket, a telescope, a pair of green glasses, and a hatchet. Air became very thin to breathe. Strange enough, two Garurs flew over our heads here. A tedious slope of old, old snow of dark bluish colour, had to be mounted. The companion began to cut steps in the slippery snow in order to make it possible to plant our feet thereon. But the ancient glacier was so rigid that the poor man's hatchet broke down. Then and there we were overtaken by a snow storm. The man's heavy heart was cheered up by Rama with the assurance that Providence wanted to do more good than harm through the snowfall. And so it proved. The threatening snowfall made

it easier for us to trudge along. With the aid of pointed Alpine sticks we mounted the slope, and lo ! there lay before us fair, flat, extensive fields of dazzling snow, miles upon miles in width. A resplendent floor of silver snow shining all around. Joy ! Joy ! Is it not an ocean of radiant milk, splendid, sublime, wonderful, and wonderful ? Rama's joy knew no bounds. He ran on at his full speed on the glaciers at this time putting on his shoulder the red blanket and wearing canvas shoes.

There is no one in his company now, *akhir ke tain hans akela hi sidhara* (आखिर के तई हंस अकेला ही सिधारा)

For nearly three miles he walked over the snows. Sometimes the legs got immersed and were drawn out not without struggle. At last on a snowy mound, the red blanket was spread. Rama sits on it, all alone, above the noises and turmoils of the world, beyond the fumes and furies of the multitude. Perfect silence reigns here. What a *shanti* prevails. No sounds of any kind audible except the *anand ghanghor*. (आनन्द घनघोर) Most blessed serene solitude !

The veil of cloud became a little less thick. The rays of the sun sifted through the thin cloud fell on the scene and immediately turned the silver snows into burning gold. Very appropriately has this place been called Sumeroo, or the *Mountain of Gold*.

O ye men of the world ! mark it no purple bloom on a lady's cheek, no bright jewellery or fine ornaments, no superb mansions can ever possess an iota of the transcendent enchantment and fascination of this Sumeroo. And numberless Sumeroos like this you will find within you when once you realize your own real Self. All Nature shall do you homage "from cloud to cloud, from the blue sky to the green earth all living creatures therein included from the eagle to the mole." No god shall dare disobey.

Clear up, O sky ! Disperse, ye clouds of ignorance that overhang India ! No more shall ye hover over this blessed land. O Himalayan snows, your Master orders you to keep fast to your purity and faithfulness to Truth (Light). Never shall ye send waters impregnated with dualism to the plains.

The clouds are rent asunder. Tho snows all assume ochre-coloured appearance. Have the mountains embraced Sannyas (संन्यास) ? They have certainly put on Rama's livery, what a phenomenon. The mountain snows look up to Rama in submissive willingness to run his errands.

ओ३म्

Hip Hip Hurrah ! Hip Hip Hurrah !
The rounded world is fair to see,
Nine times folded in mystery :
Though baffled seers cannot impart
The secret of its labouring heart.
Throb time with Nature's throbbing breast,
And all is clear from east to west.

“ Well,” says the American sage, Nature is the incarnation of a thought and turns to a thought again as ice becomes water and gas. The world is mind precipitated and the volatile essence is for ever escaping again into the state of free thought. Hence this virtue and pungency of the influence on the mind of natural objects whether inorganic or organised. Man imprisoned,

man crystallised, man vegetative, speaks to man impersonated.

Q.—If the world is my *own* idea (mind precipitated), why do not the external objects change at my will ?

A.—Says Gaurapada Acharya : “ Mere thought in the dreamland divides itself into *external* objects on the one hand and internal emotions, desires and so forth on the other. Moreover, the internal thought in that state seems to be in one’s control, changeable and comparatively unreal ; whereas the external objects (as in a nightmare) appear to possess comparatively uncontrollable, stable reality of their own.

Now, as a matter of fact, from the point of view of man in the wakeful state, both the real and the unreal, the external and the internal aspects of a dream, are but idea, pure and simple, and they are besides one’s *own* idea, one’s *own* creation. Again, in the wakeful state, people distinguish between what they call stern constant external objects and the unreal internal thought. But to the man of self-realization the hard objects,

no less than the variable thoughts in the long run, become non-entity like a dream. and so long as their appearance lasts, they affect him as his own ; even though they cannot be altered at will, yet they are his own ideas. Your intellect cannot give an explanation of the growth of your hair or of the bloom of your face, still you regard the hair and the fair complexion *your own*. Just so, a Jiwan Mukta finding himself to be the Sely of all must regard every object his *own*. He is all love. For him even the appearance of the real as well as the ideal is gradually relieved by the One only ; without a Second Consciousness.

MAYA

Torch whirling (Mahratti, *jwala*) is not uncommon in certain parts of India. The glowing flame looks now like a broad circle of light, now appears to be an unbroken streak of fire, again assumes an elliptical form, goes up, comes down, and manifests many amusing phenomena. Are these

phenomena inherent in the flame ? Do they come out of the torch or fire-brand ? Do they come from without ? When the Mahratti is not revolving, do the phenomena enter into it ? Or do they go elsewhere ? To all these queries one has to answer in the negative. The torch in whirling *motion* exhibits straight and curved lines ; when *motion* stops, there is no trace of such appearances in the torch. Even when the torch was in rapid motion, the curves, though visible, were far from being real.

Just so, Absolute consciousness (शुद्ध चैतन्य) like the firebrand at rest has no trace of manifold names and forms (the phenomenal worlds) ; and even when the variety of names and forms makes an appearance, their appearance is illusory like that of the Mahratti phenomena ; Consciousness (चित्) being always untouched and untainted by them. The one indivisible flame (light, ज्योति) is ever present in all the phenomena, but the phenomena do never exist in the flame (light, ज्योति). Similarly, in all names and forms Rama is ब्रह्म manifest, but in Rama

names and forms are evanescent. As the Mahratti phenomena owe their seeming existence to motion, so the multiplicity of names and forms (that make up the world) owe their seeming existence to the Maya Shakti of चैतन्य.

इन्द्रो मायाभिः पुरुषरूप ईयते ।

Shakti or power has not any existence of its own. It may be manifested, it may not be manifested. It cannot exist apart. This माया Shakti in the case of the individual is revealed as what may be called Consciousness's motion or activity, *manas* (mind). *Manas* in motion and the phenomenal world being the obverse and reverse of one and the same thing ; *Manas* at rest is identical with Consciousness. The Absolute (Brahma, ब्रह्म) *Manas*, purged of its dross (desires, attachment) loses its fickleness and tends to become steady. Perfect steadiness being attained, *manas* is one with Brahma. By this *sakshatkar*, Maya is overcome and the world is converted into a Garden of Eden, the Lost Paradise is immediately regained. Beauty breaks in everywhere. The sense of

separateness being killed out, all cares and anxieties are merged in the supremely sublime Existence, Consciousness and Bliss for ever and ever.

A young man in the presence of Rama plucked a beautiful rose with a view to enjoy its smell. No sooner did he bring it in contact with his nose than a bee stung him just on the tip of the nose. The man cried with pain, the rose fell from his hand.

Do the petals of every rose enfold a bee ? Certainly, there is not a rose of sensual pleasure which has not got the bee of injury concealed in it. Unbridled desires must be punished by inevitable pain.

Ye given to dreadful oblivion, forget not your own Self. Ye need not pluck the gaudy rose, wherever the full blown rose lies there you are, its vermillion or sweet scent is your own. King, his shakes are yours ; Beauty, her charms are yours ; diamond or gold, its burning rays are yours. Why entertain vain desires, and what for ? Realise your unity with the All, your oneness with God. You are that divine Krishna who danced

hand in hand with every one of the hundreds of Gopis at one and the same time. In the sea as well as in the palace, in the garden as well as in the desert, in the battle field or the private chamber you are always equally present.

Rama cries from the tops of the highest mountains: Ye who complain of weakness and poverty, verily ye are Lord Almighty, ye are Rama himself. Imprison not yourselves in your own thought; wake up, wake up, shake off your sleep and this dream of a world. Why grovel in misery and helplessness, when it is no other than your own Self which is all in all? O, rise up to Self-Consciousness, and all sorrows shall vanish, ye are the essence of all happiness, ye are the soul of all joy. Nothing can do you harm. For Rama's sake, know your *Atman* (आत्मनः) Why delay? Know it, as it, as it ought to be known. Are ye not hunting after happiness day and night with unremitting zeal and unflagging efforts, but with unfailing failure? Don't make fools of yourselves. Seek not happiness in the objects of the

senses. Dupes of senses ! give up your vain search outside. The ocean of immortality is within you. The kingdom of heaven is within you. Ye are the nectar of nectars. Let both the mind and the world be melted down in God-Consciousness. Just abandon your little selves to blessed madness. Ye dear ones, why care so much for the quarantine of a mortal body. Harbour not a single thought within you as to what shall become of this not-self. Banish the superstition of all relations. Let the eyes perish that do not see God. Woe unto the heart that cherishes the disease of desires. Wipe away all ungodliness. Hold fast to your true position. No praise or blame can come up there, no sorrow or petty joy can disturb then. Receive Divinity into the ship and then let all go :—Let go the shore, let go the little self, let go the sail ! Yea, let the gale of वैराग्य (Divine Love) take the poor flimsy dark cotton sail of this frail human bark and waft it right out on the ocean of God Consciousness. Happy is he who is drowned in heavenly intoxication. Blessed

is he who is dead drunk in divine madness.
 Worshipful is he who is absorbed in deep
Atmananda and Supreme Bliss, being lost to
 the world.

Rama.

OM

ॐ

OM

But thou art the root of things present,
 past, and future.

Thou art father and mother ;

Thou art masculine ;

Thou art feminine ;

Hail ! root of the world ;

Hail ! centre of things ;

Unity of Divine numbers.



Thou art what produces,

Thou art what is produced ;

Thou art what enlightens ;

Thou art what is enlightened ;

Thou art what appears,

Thou art what is hidden,

By Thy own brightness.

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No. IV

VASISHTHA ASHRAMA.

This evening it stopped raining. The clouds, assuming all sorts of fantastic shapes and different degrees of thickness, have somewhat parted in different directions. Light refracted and reflected from them makes the entire scene a blazing sphere of glory. Then the playful children of heaven put on fascinating colours of all varieties. What painter could paint ? What observer could note all the passing shades and hues ? Look where you will, the eyes are charmed by the orange, purple, violet and pink colours and their indescribable varieties, while between these the ever welcome blue black ground is here and there. The effulgent glory brings on ecstasy; and tears of joy appear in Rama's eyes. The clouds dissolve, but leave a permanent message behind. They brought a cup of nectar from the Lord and went back to Him. Such are in fact all attractive objects. They appear, reflect Rama's glory for a second and dissolve. Insane indeed must he be who

falls in love with the passing clouds, and yet folks endeavour to hold fast to the unsteady clouds of seeming things and cry on like children finding them gone. How amusing ! O ! I cannot suppress a laughter.

Others again expend all their time in minutely observing and faithfully noting down the smallest details of transitory changes in clouds (phenomena). O me ! What are these creatures ! There is a flood of glory around them and yet they care not to slake their raging thirst for light. These are what they call scientists and philosophers. Being too busy in splitting the hair, they take no notice of the Glorious Head of the Beloved to which the hair belong. O ! I cannot suppress a laughter. Happy is he, whose vision no clouds of names and forms could obstruct, who could always trace the attracting light to its true source, the Atman, and whose affections reached the goal (God)—not being lost in the way like streams dried up before reaching the sea. The pleasing relations must vanish. They are only postmen. Miss not the Lord's

love-letter they have brought for you. The match stick must soon burn off, but blessed is he who has lighted his lamp permanently therewith. The steam and food supply must ere long be consumed, but fortunate is the boat which before the fatal loss reached the Home—the Harbour. He lives who could make of every object whatever a stepping stone to God, or rather a mirror to see God. The world with all its stars, mountains, rivers, kings and scientists, etc; was made for him. Verily it is so, I tell you the truth.

The fields and landscapes, wherein lies their refreshing charms as contrasted with the sickening smoky streets of cities, by criticism or compliments, they excite not in man the sense of limitation and they drive him not into the corner (*bodyhood*). Man, in their presence, can well occupy the position of a Witness—Light. Inwardly, the vegetable kingdom has as much, and perhaps more, of strife and struggle, and unrest, etc., than the civilised societies; but even their struggles become interesting in

so far as a man among cedars, oaks, and pines easily sees himself not one of them. but can keep himself the Witness-Light (साक्षी) unconcerned. He who can live in busy streets as any body might move in forests, feeling the Self as disinterested Witness-Light, not identifying himself with the body which in this case may be taken as a plant among plants, who could deny that the Universe is a Garden of Eden to him ? Such people of God-life are the light of the world. The Light which appears as unconcerned witness is the very life of all that it witnesses.

The river of Life is flowing. None exists but God. Of whom shall I be afraid, of whom ashamed ? All life is my God's life, nothing other, He and Me too is He. The whole world is my own Himalayan woods. When lights dawn, flowers begin to laugh, birds sing and streams dance with joy ! O that light of lights ! The sea of Light of lights is flowing ! The breeze of Bliss is blowing !

In this beautiful forest, I laugh and sing, clap hands and dance.

Did they jeer ? It was blowing of the breeze.
Did they sneer ? It was hissing of the leaves.
Shall I be overshadowed by my own life pulsating in the streams, cedars, birds, and breezes ?

I dance, I dance, I laugh and dance.

The stars I raise as dust in dance.

No jealousy, no fear,

I'm the dearest of the dear,

No sin, no sorrow,

No past, no morrow.

No rival, no foe,

No injury, no woe.

No, nothing could harm me,

No, nothing alarm me,

The soul of all

The nectar fall,

The sweetest self,

Yea ! health itself,

The prattling streams.

The happiest dreams,

All myrrh and balm,

Rawan and Ram,

So pure and calm

Is Rama, is Rama.

The heavens and stars,
Worlds near and far
Are hung and strung,
On the tunes I sung.

No. V

THE TOP OF BASOON—(VASISHTHA ASHRAM).

The moon is shining, spreading a sea of silvery peace. The moonlight falls full on Rama's straw bed. The shadows of unusually tall, white rose bushes which grow fearlessly free and wild on this mountain, are checking the moon-lit bed and flickering so playfully as if they were nice little dreams of the placid moonlight that sleeps so tranquilly before Rama.

Sleep, my baby, sleep !

And smile with rosy dreams !

Jamnotri, Gangotri, Sumeroo, Kedar and Badri glaciers stand so close as if one could reach them by hand. In fact, a semicircle of glaring diamond peaks like a jeweller's tiara decorates this Vasishttha Ashram. Their white snowy summits are all taking a bath in the milky ocean of moonlight, and their

deep *Soham* breathings in the form of cool breezes reach here continually.

The snows on this mountain have all melted off, and by this time the vast open field near the top is completely covered with blue, pink, yellow and white hued flowers, some of them being very fragrant. People are afraid of coming here as they believe this place to be the *Garden of Fairies*. This idea saves this pleasure-garden of the Devas from being haunted by the sacrilegious spoilers of nature's beauty. Rama walks over this flower-land very softly with great caution, lest any tender smiling little flower be injured by ungentle tread.

Cuckoos, doves and numerous other winged songsters entertain Rama in the morning, sometimes in the morning a huge dragon comes up near the roof of the cave and entertains Rama with his peculiar Persian wheel like music. The eagles (royal Garuras) soaring high up, touching the dark clouds at noon,—are they not the *Garuras* bearing Vishnu on their back? On night a tiger sprang past Rama.

What a fair colony the blooming forest giants have round the yonder mountain pond ! What bond unites them ? It is no connection with each other, no personal relationships. They have a social organisation, as it were, only in so far as they send their roots to the self-same pond. The love of the same water keeps them together. Let us meet in devotion to the same Truth,—meet in Heaven, in heart, in Rama.

No. VI

JAGADEVI LAWN

All the caves near the top of Basoon Mountain being engaged by the rains, Rama had to quit the Garden of Fairies at the top. He came down to a most lovely, lofty level lawn where breezes keep playing all along. Jasmine, white and yellow, grows wild here together with various other sister flowers. Straw berries,; crimson rose-berries are found in ripe plenty. On one side of the newly built hut a neat green-sward extends far in gradually ascending slope between two rushing streams. In front

is a charming landscape, flowing waters, fresh-foliage covered hills and undulating forests and fields. Clean, smooth slabs of stone on the lawn form the royal tables and seats for Rama. If shade be needed, spreading groves furnish cheerful accommodation.

NO. VII

RAIN

In three hours a hut was prepared by shepherds living in the forest. They made it rainproof to the best of their power. At night, severe rainstorm set in. Every three minutes lightning flashed, followed by rolling thunder at which each time the mountains shook and trembled. This *Indra vajra* kept up its continual strokes for over three hours. Water poured madly. The poor hut leaked, its resistance to the storm became so ineffective that an umbrella had to be kept open all the time under the roof to save the books from being drenched. The clothes became all wet. The ground being grass covered could not turn muddy,

yet it was drinking to its full the water drops drizzling continuously from the roof. Ram is enjoying very nearly the "fish" and the "tortoise" life. The experience of the aquatic life for the night brings joy of its own.

Ze umr yak shab kam giro zinhar makhusp.

Translation—Count one night less from the full span of your life and sleep not at all.

Blessed is the storm to keep us up in the Lord's company.

शौह जागे, काहनूं सोवां (ग्रन्थ माह्न)

RIGVEDA (MANDAL VIII)

महे चन त्वद्रिवः परा शुल्काय देयाम् ।

न सहस्राय नायुताय वज्रिवो न शताय शशमघ ॥

Translation—Not for any price could I, O Mountain-mover, give Thee up, not for a thousand, O Thunderer! nor ten thousand, nor hundred times that, O Lord of countless bounty !

यच्छक्रानि परावति यदवावति वृत्रहन् ।

अतस्त्वा गोभिद्युग्मिन्द्र केशिभिः सुतावां अविनासति ॥

Rama's interpretation :— Whether, O *Shakra* (Almighty) thou be far (in roaring clouds, द्युलोक), or, O *Vritra-slayer* (i.e., doubt-destroyer), near at hand (in blowing winds, अन्तरिक्ष); here, heaven penetrating songs (piercing prayers) are being sent as long-maned steeds for Thee (to ride on) and come sharp to one who has pressed out the juice (of his existence) for Thee. Come, sit in my heart, partake of the wine of my life (सोम Soma).

Man is not meant to waste all his time in petty fears and cautions (चिन्ता, किंकर) of the kind :—“how shall I live and oh ! what shall become of me ?” and all such foolish nonsense. He ought to have at least as much self-respect as fishes and birds and even trees have. They grumble not at storm or sunshine but live as one with Nature. My Atman, I myself am the pouring rain. I flash. I thunder. How beautifully awful and strong I am. *Shivoham* songs gush forth from the heart.

आमेखलं संचरता घनानां छायामधः सानुगतां निषेव्य ।
उद्वेजिता वृष्टिभिराश्रयन्ते शृंगारिण यस्यातपवन्ति सिद्धाः ॥

भागीरथो निर्भर शीकराणां वोढा मुहुः कम्पित देवदारुः ।

यद्वायुरन्विष्ट मृगैः किरातैः आसेव्यते भिन्न शिखण्डि वहैः ॥

No day or night passes without bringing a heavy shower of rain. And as described in the first shloka of Kalidas quoted above, Rama is often caught by showers in his daily climbs up the hill. But there being no caves in the near neighbourhood he has to take the very clouds for his umbrella and to enjoy the showers as his.

Happy are the cedars and pines as described in the second shloka, which though quivering and shivering, offer on their bodies as target for the cool showers of the Ganges' spray.

O the good fortune to bare our bosom before raging coolness, stormy grace !

No. VIII

A VISIT TO SAHASTARU TAL.

July 1906.

सप्तर्षि हस्तावचितावशेषाण्यधो विवस्वान् परिवर्तमानः ।

पद्मानि यस्याग्रतरोरुहाणि प्रबोधयस्यङ्ग मुखैर्मयूरवैः ॥

So far aloft, amid Himalayan steeps,

Couched on the tranquil pool the lotus sleeps

That the bright Seven who star the northern sky
Cull the fair blossoms from their seats on high ;
And when the sun pours forth his morning glow
In streams of glory from his path below,
They gain new beauty as his kisses break
His darling's slumber on the mountain lake.

To travel on almost heaven-high ridges
for miles and miles, viewing the waving
forests of birch and juniper spreading far
below, flowery precipices lying on the right
as well as on the left hand side ; to walk
barefooted on extensive fields covered with
soft velvety grass where loving dainty flowers
cling to your feet getting entangled in the
toes ; to enjoy the silvery sights of the rushing
waterfalls on distant Kailas cliffs ; to watch
clever little musk deer springing at lightning
speed before you—well might the moon
ride such a beautiful runner ; to be startled
now and then by *Garuras* (royal eagles)
fluttering their painted large wings now on
this side, then on the other ; to stoop to
pick every now and then Kailas lotuses (*Brahma
Kamalas*) which in their lovely petals com-
bine gold and fragrance ; to be amused at

the coolies outdoing each other in digging *Masi*, *Lesar*, *Guggal*, the different kinds of incense which abound here in charming plenty ; and to sing hymns and chant OM, engaged our time. Far, above the din and bustle of worldly life ; deep and vast blue lakes in their crystalline expanse, rippling under the pure and free Kailas air, surrounded by chaste, virgin snows hold a mirror up to the very face of the blooming, blushing Sun. In such lofty solitude serenely does the Sun enjoy his charming glory. On such heights, no hamlet or hut could be expected ; the nights were passed in caves where breezes sleep.

O ! The joy of leaving behind the prosaic plains of parching body-consciousness ! O ! The joy of mingling with the sun and breeze ; O ! The joy of roaming in the heavenly infinite forest deeps of *Ekameva-dvityam* (One without a second) !

Honour-winners, knowledge-gainers, social reformers, dear labourers ! Well one ! God (Rama) blesses you ! Go on, sweet ones !

Go on ! Pursue with hope and zeal your respective duties. May your exertions be crowned with abundant success, may you reach safe and sound your particular destinations, may joy greet you at the due stations. But what of Rama ? Rama is on a different ticket. He cannot break journey and sojourn long at any between stop. Good bye ! Darlings ! O the Terminus ! The never-ending Terminus.

1

Creating the earths and heavens and birds and
beasts

Who enters these as life and soul ;
And from the husk of body and mind
Is thrashed out with devotion and *Jnana*
That Being clothed in forms and names !
That selfsame *Sat* art thou, the same, the same.

2

Diverting the thoughts from objects of sense,
Like horses whipped when going astray ;
Controlling the thoughts with Wisdom's reins,
The sages bring them home to OM ;
That Home or OM art thou, no doubt the
same.

3

The manifold changes—waking, sleep,
Boyhood, manhood, health, disease,
Failure, success, gain or loss—
Are flowers simply strung on thread ;
That changeless thread, the One in all,
Is Atman pure without a knot,
That Atman pure art thou, the same, the same,

4

That Being shining in the sun is no other than
myself ;
That Self in me is certainly the Being shining
in the sun ;
By such texts the Vedas preach
The Light of lights, the Self-Supreme !
That Self art thou ; yea ! same, the same.

5

Anxieties, doubts and fears and fall
Temptations, dangers, weakness are
Dispelled and driven out like the dark
Of thousand years when Light appears
The Light to drive out sorrow, sin,
Is consciousness of Self within.
That Consciousness or Self art thou ;
indeed the same, the same.

6

The same that works thy eyes and hands,
The same doth move what by thee stands.
The One within is all without,
That One does bring what comes about.
No foreign force, no foe, no other
Exists by thee whatever
Is, art thou, verily the same, the same.

When viewed from the stand-point of God-Self, the whole world becomes an effusion of Beauty, expression of Joy, out-pouring of Bliss. When limitation of vision is overcome, there remains nothing ugly for us. When everything is my own Self. how could any thing be other than sweetness condensed. Self is Anand (Bliss), therefore, Self-realization is equal to the realization of the whole world as Bliss-crystallised or perception of the powers of Nature as my own hand and feet, and feeling the universe as my own sweet Self embodied.

O Joy ! Nothing separate !

“No warder at the gate
Can keep the *Jnani* in ;
But like the sun over all

He will the castle win
And shine along the wall."
He waits as waits the sky,
Until the clouds go by,
Yet shines serenely on
With an eternal day,
Alike when they are gone
And when they stay.

O Divinity ! who rules the Universe ? None but God. Could anything take place against God's laws ? Never. All is well. Let those resort to plans and policies to whom the world is real. *God is*, and nothing else exists but God ! Glory ! Glory !

Perish this body and mind, if for a single second the idea of defence lodges therein. My bodies are millions, my Self is God and needs no protection.

Outside rocks there are none to shatter. I am the only rock, the rock of the Universe.

Flickering stars of the pupils of myopic vision ought not to be allowed to divert our attention in the least.

One person saw a dream, a nightmare
His neighbours' gan to scream ! Look there !

He weeps at no disaster,
I can't suppress a laughter."

If there ever was a person who loved from his heart of hearts all beings as his own very Self, it is Rama. My children may not understand Me, but I am still their own calm, serene, loving, blessing Self, Rama.

No. IX

A LETTER FROM THE HIMALAYAN JUNGLES.

DARJEELING

June, 1905.

Day passes into night, and night again turns into day, and here is your Rama having no time to do anything, busy, very busy, very busy in doing nothing. Tears keep pouring, vieing well with the continuous rains of this the most rainy district; the hairs stand on ends, the eyes wide open seeing nothing of the things before them. Talk stopped, work stopped unfortunately (?) No, most fortunately. Oh, leave me alone.

This continuous wave after wave of inarticulate ecstasy, O Love! Let it go on. O! The most delicious pain.

Away with writing,

Off with lecturing.
Out with fame and name.
Honours ! Nonsense.
Disgrace ! meaningless.
Are these toys the end of life ?
Logic and Science, poor Bunglers !,
Let them see Me and have cured their blindness.
In dreams a sacred current flows,
In wakefulness, it grows and grows.
At times, it overflows the banks
Of senses and the mortal frame.
It spreads in all the world and flows,
It inundates in wild repose.
For this the sun, he daily rose,
For this the universe did roll,
All births and deaths for this.
Here comes rolling, surging wonder, undula-
ting Bliss,
Here comes rolling laughter, silence.

WHAT IS PRACTICAL VEDANTA ?

Pushing, marching Labour and no stagnant
Indolence ;
Enjoyment of work as against tedious drudgery ;
Peace of mind and no canker of Suspicion ;
Organization and no disaggregation ;

Appropriate reform and no conservatistic
custom ;

Solid real feeling as against flowery talk ;

The poetry of facts as against Speculative
fiction;

The logic of events as against the authority of
departed authors ;

Living realization and no mere dead quotations.

CONSTITUTE PRACTICAL VEDANTA.

Meditation and concentration on the *Maha vakya* (great saying) *Aham brahmasmi* (I am *That*), and no diffusion and confusion on personalities and parties, naturally translates itself into force, freedom and love. This Infinite Godhead vibrating in every hair on the body, this muscular *advaita*—non dualism, this dynamical *devotion*, this flaming light is what the Shastras call the unerring *Brahma-shar*.

O ye wavering, fickle, dubious minds, no more of lukewarm orthodoxy and heterodoxy ! Scorch out all doubt and hesitation, all *doxies* are your creation. The Sun might be shown to be a disc of quicksilver, the Earth might be proved to be a concave sphere, the Vedas

might be demonstrated as not inspired, but ye can be nothing, nothing but God. A single note issuing *from your Godhead* must be taken up by the blades of grass, the grains of sand, the particles of dust, the whiffs of wind, the drops of rain, by birds, beasts, gods and men. It must be thundered over caves and forests, pealed over hemlets and huts, it must reverberate over streets and towns, pass from cities to cities, and fill and thrill the whole world ! O Freedom ! Liberty !

Fill the mountain-fountains of a river with immense treasures of golden glaciers, and all its branches, streams, canals must flow full, feeding the fields to flourish free. Let the Source of life, the Origin of love and Spring of delight and light. the infinite Power and Purity, Divinity, embrace and displace the little self, saturate the feelings, fill the mind, and necessarily must be hands, feet, eyes, nay every fibre of the frame, even the environments *must* work a heaven of harmony and irradiate a flood of energy.

The King's very presence on his royal throne establishes order throughout the *darbar*, so doth

a man's resting on his God-head (native glory, स्वराज्य) establish order and life through the whole race.

O ye of little faith ! wake up ! wake up to your holy majesty ! and a single glance from your royal indifference, a side-wind from your divine recklessness is enough to convert the direct hells into charming heavens.

Come Home, Come Home,

O wanderer, Home ! Om ! Om !

Blow O breezes, mingle O winds, with these words whose purpose is the same as yours.

O laughter ! laughter !

Inextinguishable joy and laughter !

"After long ages resuming the broken thread
coming back after a long but necessary parenthesis
To the call of the peacock in the woods.

Up with the bracken uncurling from the midst of
dead fronds of past selves.

Seeing the sun rise new upon the world as lovers
see it after their first night,
All changed and glorified the least thing trembling
with beauty, all old sights become new, every
thing vivified and bathed in divinity."

"Now, having learned the lesson which it was

necessary to learn of the intellect and of civilization, having duly taken in and assimilated and again duly excreted its results, once more to the great road with the animals and the trees and the stars, travelling to return.

To other nights and days undreamt of in the vocabularies of all dictionaries."

O kisses of the sun and winds !

O joy of the liberated Soul (finished purpose
and acquittal of conventionality),

Daring all things, light steps, life held in the
palm of the hand !

At length the Wanderer returns Home,
All those things which have vainly tried to
detain him.

When he comes who looks neither to the right
nor to the left for any of them.

Not being deluded by them but rather threatening to pass by and leave them all in their
places just as they are,

Then rise up and follow him,
Though thorns and briars before—in his path
they now become fruits and flowers.

Not till he has put them from him does he
learn the love and faithfulness that is in them.

Faithful for ever, more are they his Servants !
And this world is paradise ! ! !

—
No. X

(*Copy of a letter sent to Rai Saheb Baij Nath.*)

वाशिष्ठाश्रम ।

27th March, 1906

MOST BLESSED DIVINITY,

Peace like a river is flowing to me.

Peace as the breezes is blowing to me.

Peace like the Ganges flows—

It flows from all my hair and toes.

Let surging waves of oceans of peace

Leave all the hearts and heads and feet !

Om joy ! Om Bliss ! Om Peace !

This Ashram आश्रम is above the snow-line. A beautiful stream, called Vasishtha ganga (वाशिष्ठ गंगा) flows just below Rama's cave. There are five or six water-falls in the stream. Natural basins are carved out of the hard rocks in the river valley by Shiva's (शिव's) own hand forming about twenty lovely little tanks. The hills are covered with those true light-loving hardy giants of the forest whose green does not fade even when

more than six feet of snow accumulates about them. They are certainly worthy of the great Banamali's (वनमाली) kindness and love.

असुं पुरः पश्यसि देवदारुं पुत्रा कृतोऽसौ वृषभध्वजेन ।

These oak-hearted, green-shouldered children of Mahadev (महादेव) are the only companions of Rama. Even Narayana swami was sent away to the plains not to visit Rama again before *at least* two years. A young man comes every day, cooks food, and leaves to spend the night in some adjoining village—the nearest village being over three miles distant.

Half-a-mile walk up the hill takes Rama to the top of this mountain (Basun) where the sacred glaciers of Kedar, Badri, Sumeru, Gangotri, and Kailas are within sight.

The spot is described at length in the Kedar khand (कदार खण्ड). Such was the place selected for Ashrampada (आश्रमपद) by the author of Yoga Vasishtha (योग वसिष्ठ). Happily, no town or road is near here yet. Ask not about the ecstasy of Rama. The overflowing rapturous peace will be revealed by Rama's chief work which will go down to the plains for publication some years hence. Let none visit Rama

till then, please.....God is only reality.

देखा न शब जो यार को नूरे ज़िया से कार क्या ।
 मुरदे की कबरे-तार को आबो-गया से कार क्या ॥ १ ॥
 चाहे कोई भना कहे, ख्वाह पड़ा बुरा कहे ।
 पल्ला छुठा जो जिस्म से बीमो-रजा से कार क्या ॥ २ ॥
 नेकी, बदी, खुशी गमी जीनह थीं बामे-यार का ।
 जीनह जला दो, अब यहाँ "पाई-बिया" से कार क्या ॥ ३ ॥
 अहक़े-कोर हों को है उलफ़त मासिबाये-हक़ ।
 काब-ए-दिल में यह जिना बूए-वफ़ा से कार क्या ॥ ४ ॥
 इतना लिहाज़ कर लिया दुन्या तिरा परे भि हट ।
 नाँचू हूँ साथ राम के शर्मो-हया से कार क्या ॥ ५ ॥

अजदहा जादो है (मारे-आस्तीं) चश्मे दो बीं ।
 गैरे-हक़ को जब नज़र आवे, जहाँ हो, मार तोफ़ ॥
 खाक भूठी जिन्दगी पर कब्र का कीड़ा न बन ।
 गोरे-तन, वहमे-खुदो परदे जला, फिर मार तोफ़ ॥
 मालो-दौलत-गीरो दारो रखतो-बख़्तो, नक़दो-जिन्स ।
 इज्जतो-माओ-मनो का कार करदे पार - तोफ़ ॥

Your प्रयागकुम्भ lecture was just masterly. One copy was presented by Rama to the Maharaja of Tehri. Dear, listen, Vedanta is no cant, and this world is nought. He perishes who feels it to be real. God is the only reality Yes, yes, yes, yes, ॐ

Rama.

XI

Copy of a letter sent to Rai Bahadur Baij Nath,

वाशिष्ठाश्रम ।

End of June, 1906.

(The same as that of No. VI, VII and part of VIII printed on pages 180 to 190 of this very volume with an addition on the followiug)

चार तरफ़ से अब्र को बाह ! उठी थी क्या घटा ।
 बिजली को जगमगाहटें, राद रहा था गड़गड़ा ॥
 बरसे था मेंह भी भूम-भूम छाजों उमड़-उमड़ पड़ा ।
 भोके हवा के ले चले होशे-बदन को वह उड़ा ॥
 हर रंगे-जां में नूर था, नगमा था जोर शोर का ।
 अब्र-बरों से था सिवावात् दिल में सरूर बरसता ॥
 आवे हयात् को झड़ी जोर जो रोज़ो शब पड़ी ।
 फ़िकरो-ख़याल बह गये, टूटी दुई की भौंपड़ी ।

जंगल सब अपने तन पर हरयाली सज रहे हैं ।
 गुल फूल भाड़ बूटे कर अपनी धज रहे हैं ॥
 बिजला चमक रही है, बादल गरज रहे हैं ।
 अल्लाह के नक्कारे नौबत के बज रहे हैं ॥

कैसे रंग लागे ! ख़ूब भाग जागे ।
 हरी गई सब भूख और नंग मेरी ॥
 चूड़े साँच स्वरूप के चढ़े हम को ।
 टूठ पड़ी जब काँच की वज़ मेरी ॥

तारों संग आकाश में चमकनी है ।
 विन डोर अब उड़ी पतङ्ग मेरी ॥
 भड़ी नूर की दरबाने लगी ज़ोरों ।
 चन्द्र सूर हैं एक तरंग मेरी ॥

The Spritual Law about privations and success, how beautifully the Veda enunciates it :—ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्मवेद

Let any body in his heart of heart *believe in anything whatsoever as real*—i. e. fit object of trust—and inevitably he must be forsaken or betrayed by that object. This is a law more stern than the Law of Gravitation. The only Reality, Atman (आत्मन्) brings home to us the delusion of seeing anything else as real.

No warder at the gate
 Can keep the *Jnani* in ;
 But like the Sun o'er all
 He will the castle win,
 And shine along the wall.
He waits, as waits the sky,
 Until the clouds go by,
 Yet shines serenely on
 With an eternal day,
 Alik when they are gone,
 And when they stay,

So long as *any sort of desire* clings to a person, he cannot realize शिवोऽहम् bliss. But

यज्ञा सर्वे प्रमुच्यन्ते कामायेऽस्य हृदिश्रिताः ।

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ श्रुतिः ।

(B) LETTERS

No. 1

To

SWAMI SHIVAGANACHARYA,
Kishangarh.

Tehri,
1902

NARAYANA,

Doctors say unless we feel appetite from within we should take no food, however delicious and whole-some it may be and however much our dear friends and relatives might coax us to eat it. All that you have written is quite true. If I start at once, there is a very good opportunity of enjoying the company of both yourself and the worthy Prime Minister of Kishangarh State, and of being benefitted by your wise counsels. But my inner voice bids me to wait, with the foreboding that even better opportunities shall present themselves when I am fully equipped. Nothing daunted by my former failures—if failures they can be called—I have every

hope that abundant success shall attend my future career. What I am doing here is exactly what must have been the result of your thought of friendly consultation at Kishangarh. We should, no doubt, be always on the alert to avail ourselves of favourable opportunities. But we should not be impatient either. Work is all that is wanted. In order that I may be able to inspire working power or energy into our countrymen, I must start with a vast store of accumulated energy myself. Let the time come, you shall most certainly be with me.

If I have not to go about making fuss about trifles but have to render some real and lasting service to the Motherland, and if I have to prove truly useful to our country, I feel I require a little more preparation in order to make myself equal to the stupendous task.

I am here making a thorough study of the Shastras and of the highest Western thought and am at the same time pursuing my own independent researches. I have not to spend my lifetime over this work. I shall soon be imparting to or rather carrying into the business and bosom of humanity what I have been

acquiring at the cost of incessant labour. I have full conviction that I could, if I would, long since, have caused a tremendous stir in the country but I have a conscience and for no personal glory, no gain, no threats, no imminent danger, not for fear of death even shall I preach what I have not *realised* to be the Truth.

If Truth has any power—as certainly it is Infinite Power—the Rajas as well as the Sadhoos, the nobility and the populace will all ultimately have to bow before and yield homage to the standard of Righteousness to be set up by Rama Tirtha Swami. I have an aptitude for this work, and it will be throwing away of my powers if through haste or impatience I harness myself for a lesser work.

I have to preach, else why did I fondly cherish that desire from my very childhood. I have to preach, else what for did I renounce my parents, wife, children, worldly position and the bright prospects. Filled with the divine fire I have to preach—boldly, fearlessly, even in the face of all sorts of persecution and opposition—what I am realising here.

Thankfully I accept your advice of keeping the money for my future use.

Regular exercise taken. Health Good. Climate most excellent.

Wishing you and the Baboo Sahib

Shanti ! Shanti ! ! Shanti ! ! !

Rama Tirtha Swami.

ॐ

(2)

To BRIJ LAL* GOSWAMI,

Qanungo, *Jammoo State*,

Tehri, 1902.

DEARIE,

Glad to know you are employed. Be always honest and upright. Discharge your duties faithfully. Devote some portion of your time to the study of Bhagvad Gita and Yog Vasishtha every day. Never Neglect OM, ॐ

By your conduct prove yourself worthy of the high family you belong to. Never yield to temptations.

हरसुख राय को ॐ आनन्द ।

ख्वाह क्या ही क्यों न हो दयानतदारी और सच्चाई को मत छोड़ना ।

*Swami Rama's nephew.

ॐ

(3)

TO PANDIT RAM DHAN SAHIB

Asstt. Settlement officer,

Bhimbar, Jammoo State, Kaudia, 1902.

DEARST RAMA,

Ram Badshah lives in these days on the summit of a high mountain commanding a most picturesque view of the glaciers of Jumnotri, Gangotri, Kedar and Badri. Gangi lying at a distance of seven or eight miles is visible from this place. Tow days' journey from the Railway Station Dehra Doon on the road to Tehri, brings one to these exquisitely delightful landscapes.

DEAREST,

Give all to love (प्रेम) ;

Obey thy heart ;

Friends, kindred, days.

Estate, good-fame,

Plans, credit' and the Muse,—

Nothing refuse,

Give all to love.

Rai Baij Nath is coming again here in the middle of April.

(4)

To

SWAMI SHIVAGANACHARYA

SHANTI ASHRAM,

MUTTRA.

MOST BLESSD SELF,

1. Herewith is enclosed a letter from Mr. A. N, Knapp. He will probably write to you himself. His present address is uncertain because he is soon going to leave Berkley.

2. Mrs. Eva A. Wellman left America on the 23rd of October on board the Siberia.

✻ ✻ ✻ If she has not already (before you receive this letter) come to the Ashram, you should please wire to her or write to her immediately a letter of welcome. She desires to be in the Ashram ✻ ✻ ✻

Your One Self.

RAM SWAMI.

Enclosure to No. (4)

BERKLEY, CALIFORNIA,

FROM A. N. KNAPP.

To RAM SWAMI,

Shasta Springs, California.

BROTHER & FRIEND,

Your very welcome and kind letter of recent date came to hand. Adrian is grateful for the booklets entitled "The Sermon on the Hill," "A word of welcome;" &c., sent to him by Ram. Adrian feels assured that Sadharana Dharama Sabha has come to stay. It must be so. Adrian's reasons for making that statement are the these; first, its principles are backed by the truth; second, it is as near an approach to a royal road to the goal as is practicable under existing conditions; and, third it is certainly the beginning of the way by which men may come into a realization of the very thing they are hankering for—whether they know it or not. All the principles of Sadharana Dharama Sabha, from I to VIII. inclusive, touch a responsive chord in Adrian's mind, and, he would like to know more about the Society. Will Ram kindly give Adrian the

meaning of *Sadharana Dharma Sabha* and, also the meaning of the word Parmatman. †Adrian feels an inclination to write to the brothers in India, with the object in view of learning more about the Society and the philosophy it teaches; and perhaps, later on, becoming one with the brothers in thought and work.

(5)

To

SWAMI SHIVAGANACHARYA,
Shanti Ashram

MUTTRA.

Shasta Springs, California.

REVEREND SELF,



When the problem of India is looked at in the light of the law of progress the crying need for organization and combining up the whole nation is sorely realized. The stray divergent forces ought to be put in order.

✻ The Religion of Humanity or Simple Religion Society, (Ram Swami).

† Self Supreme, R. S.

Oh, how much does Ram wish (and *hope* and *shall*) to bring about clear understanding and union between the different Samajas, Sabhas and parties in India.

Would you please well consider the following principles which Ram recommends for Sadharana Dharma (or the COMMON PATH), consider them yourself and comemunicate them to the thinking people of India, and then publish them either as addenda, if possible to the old I. to VIII. principles or as a separate letter from Swami Ram. In this respect suit yourself as you please.

— — —

Enclosure to No. (5)

THE EXISTING PRINCIPLES OF
SADHARANA DHARMA SABHAS
(*Common Path Movement*)

I. The essential cause of the universe, that maintains it in order is the Almighty Parmatman.†

† “Parmatman, or Self supreme is an intelligent bodiless Power. It is of course necessary to have some word for conventional purposes and the best word full of meaning is the *Parmatman*,” S. A.

II.—Unseen, He sees the qualities, actions, and inclinations of all individuals, tribes and nations, and rewards them in the form of pleasure or pain, rise, or fall.

III.—By gradually developing the moral, physical, and spiritual powers, by making a proper use of them, and by applying them to the good of humanity, one can realize the Parmatman.

IV.—All persons, who believe in the above-mentioned principles, are eligible to become members of the Sadharana Dharma Sabha.

V.—Every member, whilst advancing himself practically, that is, developing and properly exercising his own physical, moral and spiritual powers, ought to endeavour to ameliorate the condition of his family, tribe, nation, and the whole world, and to consider this act as true *Purusharth* (exertion) and *Paropkar* (doing good to others.)

VI.—It is the duty of every member to direct the attention of the masses towards religion (*Dharma*), to lessen the differences and prejudices of the various sects, and to advocate *toleration*.

VII.—Books on religion and morality, like the “Sadharan Dharma” ought to be read and the instructions contained therein acted upon with sincerity and earnestness, and others should be induced to do the same.*

VIII.— All members ought to help as far as possible all good Sadhus and other deserving persons, who preach religion (*Dharma*).

✽“Taking the name of a religious book with respect or reading it without understanding it or indulging in useless discussion on the subject of unimportant formulas or saying that all religions are good and their truths should be accepted, will serve no useful purpose. It is necessary that all books written in an easy intelligent style, treating of the daily wants, moral and physical and giving directions in a tolerant and unprejudiced manner to supply those wants, should not only be read with care but thoroughly digested upon. The Sadharana Dharma Pustaka is a book of this kind and may be studied with advantage. But it is mentioned as an instance only and in fact any book as useful as or more useful than that should certainly be read and acted upon”S.A.

PROPOSED PRINCIPLES

I.—Sadharana Dharma (COMMON PATH) implies the path of conduct adapted to the dictates of science, the injunctions of true Vedanta and needs of the day. As it goes hand in hand with advancing science and moves with the PRESENT it is dynamical and not static.

II.—The Common Path (Sadharana Dharma) is open to people of any creed or no creed. Those who profess other faiths need not disclaim when they adopt Sadharana Dharma.

III.—Sadharana Dharma aims not to establish Uniformity but Unity in *variety* throughout the different cults and sects of India, and by and by of the whole world. Its object is as far as possible to make the followers of each class more united to each other and to secure sounder co-operation between different classes or to minimize individual jealousy, class jealousy and national jealousy by endeavouring to make each individual class or nation excel in his or its own special work.

IV.—The Common Path aims to bring

about fellow feeling and kinship between India and other countries of the world by opening inter-communication through Sadharana Dharma Missionaries.

V.—For every follower of Sadharana Dharma, physical culture is as important as study and spiritual meditation.

VI.—Sadharana Dharma proposes to supplement to some extent the work of State Universities and to impart character-building education to those who come as student. Research work in Biology and other experimental sciences will be enhanced in addition to arranging for regular lectures on Ancient and Modern Philosophy. No pains will be spared to popularize science and promote original thinking.

N. B.....For further particulars about the Sadharana Dharma, vide *Swami Rama as an advocate of the Sadharana Dharma* in "Various Aspects of Swami Rama's Life" and 'The Fourteen Gems of the Sadharana Dharma'. Both these books can be had of the Rama Tirtha Publication League, Lucknow.

—Editor.

LETTERS TO MRS. WELLMAN
(SURYANANDA)

The following is a letter from Mrs. Wellman, (Suryanand) to Mr. Puran with extracts' of 20 letters sent to her by Swami Rama from America and India.

ॐ

OM ! OM ! OM !

January, 1907.

Shanti Ashram--EDENDALE,
Los Angeles, California, U. S. A.

DEAR and MOST BLESSED PURAN,

O, the thrill of joy your letter brought me, it *seemed* or was it true that the holy consciousness of our Rama pervaded the letter and my soul. Surely it is *still* true, as one of his letters said to me "Mother, Rama is always with you," and to spirit there is no limitation, so do I believe, yea, am certain Rama is with Puran. How holy and peaceful has been this day, forerunner of that great Consciousness in your letter with this as you request ! I will send some extracts of Rama's letters to me, also a few reminiscences of his sayings and

doings. Always with loving *impersonal* attention to the least of us, this great illumined soul with this meekness of a child led our hearts and minds upward to meet our God, our own Divine Atma. O, the sweetness, the gentleness of that great Consciousness manifesting through the modern Rishi Rama ! God was with us, and some of us, knew it not, and still God is with us, and as the blessed Ram often said, "there is no death." *he* is not far from those who have eyes to see or ears to hear. It was just beginning the year 1903 when I first met this great soul. He was lecturing in San Francisco, I went to hear him *reluctantly*. But with his chant of OM my mind was lifted, my very being vibrated with a joy I never felt before. A heavenly, blissful peace illumined me.

And I never missed another opportunity to feed upon the bread of Life he so freely gave. He also made an appeal to Americans to help his people by going to India and living as *one* of them in their very families. Quite a number said they would go. But not one of them went. One day I said to

him, "Swami Rama, for what you have done for me, what can I do for your people in exchange?" He said, "You can do a great deal if you will, but go to India." "I will go," I replied. But friends dissuaded and even derided me. Some said I was crazy to think of going especially as I had not sufficient money to return. But Rama said, "If you *really* know Vedanta, you would not fear, for you will find God in India the same as in America." So did God, the Divine Intelligent Principle of life *prove* His all sustaining power, through the tender, loving care of my beloved Hindu brothers and sisters, yea, my children. Yet five months elapsed before I fulfilled my promise to our blessed Rama and set sail for his native country. Alone! not knowing a person in that far off country, yet with "Faith leaning on the sustaining arm of the Infinite" as taught by Rama. I saw him last at Shasta Springs, California. I had but a few hours there before my train left for San Francisco. Never can I forget the day in those hills with snowy Mount Shasta.

towering above our heads. Similarly, two years and a half later I travelled several days' journey through the Himalayas to Vias Muni to bid this saint good-bye, as I was about to return to America. It is impossible to pen or relate that soul-stirring adieu. And the *last*, this great soul laid off the body a few months later.

Before setting sail for India, I received several letters from the blessed Rama who remained in Castle springs as well as in Shasta (California) for some time. He writes:—

(1)

CASTLE SPRINGS,

CALIFORNIA (U. S. A.)

June 11, 1903.

MY DEAREST BELOVED SELF,

Need there be anything written or said. Rama know everything, that is, you know everything, but in spite of that Rama will tell you of some things that transpired here lately, bringing great happiness to Rama. Everything brings pleasure to Rama.

On May 19, while Rama was stretched on a boulder by the river side, there was brought to Rama by the Manager of Dr. Hiller's place here a very lovely hammock, sent unexpectedly by a friend from Seattle. It was immediately suspended between a green oak and a red fir tree, high up in the air. With bubbling joy and overflowing laughter Rama rolled himself up into the hanging bed. The fragrant, gentle breezes began to rock Rama to and fro, the river went on with its OM melody. Rama laughed and laughed and laughed. Did you hear him? A chirping robin was watching overhead when Rama was swaying back and forth. Perhaps he was envious of Rama. Was he? No, that cannot be, every robin, sparrow, or nightingale knows Rama to be its own. At any rate when Rama left the hammock for a while to let out the uncontrolled inner pleasure in frisking about and dancing, the pretty robin stole the sweet opportunity to try a swing in the hammock. Say, are not Rama's little birdies and flowers frolicsome, merry and free?

May 20, noon. The President of the United States, on his way to the North, stopped at the Springs a while. The representative lady of Springs Company presented him with a basket full of lovely flowers, and immediately after that he accepted from Rama most gracefully, lovingly and cheerfully, the Appeal on behalf of India. He kept the book in his right hand all the time, and while responding with his right hand to the salutations of the crowds, the book naturally and spontaneously rose up to his forehead at least a hundred times. When the train started he was seen reading it attentively in his carriage, and once more he waved thanks to Rama from the leaving train.

But lo ! Rama never invited the President to the luxury of enjoying a swing in the poetic hammock. Could you guess, why not ? Do guess, please. Well, as you don't speak, Rama will tell you. The reason is plain enough. The President of the so-called free Americans is not a thousandth part as free as Rama's birdies and air.

Never mind the President. You can be free, even as free as Rama, and have air and light as your faithful servants. Be Rama and Rama will give you all—suns, stars, air, ocean, clouds, forests, mountains, and what not. Everything will belong to you. Is not that a lovely bargain? Is n't it dear? Do have everything, please.

At four in the morning, waked by the kisses of Aurora and tickled to laughter by free zephyrs, welcomed by the sweet songs of carolling birds, Rama goes out walking on the tops of mountains and the river side.

Come, let us laugh together, laugh, laugh, laugh. Come Sun, my child, look into the fearless smiling eyes of Rama and live close to nature and Rama. The ecstasy itself is I.

Your Self,
RAMA.

(2)

OM !

Shasta Springs, (CALIF),

July 9, 1903.

DEAR BLESSED SELF,

Your letter to hand. It is Truth and Truth alone that is one's real friend, relative, nay, Self.

Abide by truth, tread the path of righteousness and not an hair of your body will ever be injured

Read Yog Vasishta and Bhagvad Gita over and over again.

Yours in Self.

RAMA SO-AM-I.

(3)

Shasta Springs, CALIFORNIA

October 8 1903.

MOST BLESSED DIVINE MOTHER,

. . . Rama thoroughly appreciates every moment of yours, Rama is not selfish enough to misunderstand, nor is there any likelihood of ever forgetting one who has become Rama in her love for India, Truth,

and suffering Humanity. Surya means the Sun (He gave me the name of *Suryananda*) and so does Rama. "Resist not evil" does not mean become a passive nonentity; no, not at all. The saying has no reference to the acts of the body. It is a commandment touching the mind, and mind alone, inculcating *Peace of mind*. Mental *resistance*, *opposition* and *revolt* always bring about discord, irritation and worry; instead of "curling up", and consequently unbalancing yourself, overcome the seeming evil by Love (Sacrifice or giving nature) than which there is no higher force.

"Resist not evil," and welcome events with the good cheer of a giver. Great souls never lose their balance. By preserving our calm we can always turn the stumbling blocks into stepping stones. Never, never should you let the feeling of helplessness cross your mind.

Just now the thought comes to Rama that on reaching India you should at your earliest convenience enquire about the whereabouts of Puran who must be somewhere in the Punjab. He is the Editor of the *Thundering Dawn*. No introductory letters are necessary for him.

Hoping you will immediately write to Rama after securing a birth.

Your own pure, heroic Self as
RAMA SWAMI.

This letter was written to me when I was undergoing a great mental strain in regard to my contemplated journey to India, such opposition was raised against my going.

Suryananda.

(4)

OM !

Shasta Springs, California.

October 10, 1903.

MOTHER DEAR,

Your dear letter with paper and envelopes to hand. (I sent him a box of paper and envelopes). You will be accorded a hearty welcome when you step on that sympathetic soil (India). Rama has already written to India. In case you go there, you will find your name outspeeding you. You are welcome wherever you want to break journey. (In answer to a question he says,) "When we give ourselves up to *levity, frivolity* and *jollity*,

by an invisible Law of Nature we suffer from the reaction which depresses us low down. The wise man keeps his heart always *at home* and interested only in the One Supreme Reality.

As to the things of the world, he attends to them in the disinterested, dispassionate, indifferent, and self-possessed mood of a munificent princely *giver*.

This noble attitude is kept up in all *active* work. And in reference to *passive* experiences the free soul undergoes them all unaffected, unmoved, and in good cheer, *vividly* remembering all the time his *native glory*. "I am alone, the One without a second. The Sun is my semblance." Constant meditation on your own real Surya (sun) character and applying it to everyday affairs of life make your phenomenal self, the highest manifestation of Love, Light, and Life. You will write to Rama before setting sail or embarkation. You should also write when you reach Japan and Hongkong. Rama will be ever so glad to do anything for you in India.

Your noble, lovely Self as

RAMA.

(5)

OM !

SHASTA SPRINGS, CALIFORNIA,

October 16, 1903.

MOST BLESSED NOBLE SURYANANDA,

Both your letters came to Rama's hands simultaneously this noon. All is well and satisfactory. As you are going on a long trip, it might prove beneficial for you to add a little more to your knowledge of human nature, and indelibly impress on your mind the importance of keeping ourselves *perfectly* collected, serene, and *at home* all the time. (There was a delay of a certain matter which gave me much uneasiness). The apparent delays and oppositions are all meant to add to your inner power and purity. Naturalists have decisively shown that no evolution or progress could ever take place had it not been for struggles and opposition.

Do you remember the story of Robert Bruce and the Spider ? "Is not every grand discovery preceded by hundreds, nay thousands of unsuccessful attempts ?" Early in the morning you would do well to spend about half an hour in repeating to yourself this Mantram (pardon

omission of Mantram). Be strongly instilling into your very nature the truth involved in this Mantram while repeating it. This kind of continual autosuggestion will make a thorough Swami (Sannyasin) of you. You will please soon write as to what arrangements are made about your passage. With deepest love and sincere regard,

Your own Self,

RAMA SWAMI.

(6)

مَدِّ

SHASTA SPRINGS, CALIFORNIA,

October 21, 1903

MOST BLESSED DIVINE SURYANANDA,

Yours of yesterday just to hand.

O ! What a happy news, sailing for India ! At Hongkong, if you call on Wassiamal Asso-mal (near the Clock Tower), you might delight the Hindu merchants by telling them about the happy state of Rama (Tirtha) Swami and your own noble mission.

The people to whom letters have already been given will furnish you satisfactorily with the information about all local matters. You need only start, everything else will run smooth

enough afterwards. Bear one thing in mind. When you happen to visit the people of any sect, NEVER, NEVER, NEVER, you attend to, mark, or remember their criticisms of other parties. If you find any spirit of devotion, divine love, charity, or spiritual knowledge *anywhere*, take it up, absorb it, assimilate it, and have no time to pick up any body's jealousy. Don't notice their drawbacks and weaknesses.

Forget not to see Seth Sita Ram in Calcutta. You might also pay a visit whilst in Calcutta to the learned Editor of *The Dawn*, an unassuming, pure, self-denying, devoted, orthodox Vedantin. He also successfully carries on an educational and boarding Institution. In Calcutta you could also enjoy the Sankirtan, devotional dance.

Mother India will receive you as always a loving mother does a returning child estranged for years and years. Adieu for the present. Rama is always with you.

Passage to India !

O ! we can wait no longer !

We too take ship, O soul !

To you, we too launch out on trackless seas !

Fearless for unknown shores. On waves of
ecstasy.

To sail, Amid the wafting winds
Carolling free,—singing our song of God !
Chanting our chant of happy soothing OM !
Passage to India !

Sailing these seas, or on the hills, or waking
in the night,
Thoughts, silent thoughts of Time and Space
and Death like waters flowing,
Bear me indeed as through the regions infinite
Whose air I breathe, whose ripple.....

.....
Bathe me, O God in Thee, mounting to Thee,
I and my soul to range, in range of Thee,
Passage to Mother India !

Reckoning ahead, O' soul, when Thou the time
achieved.

The seas all crossed, weathered the copest, the
voyage done,
Surrendered, copest, frontest, God.

Yieldest, the aim attained.
As filled with friendship, Love complete,
The Elder Brother found,
The younger melts in fondness in his arms.
Passage to India !

Are thy wings plumed indeed for such far
flight ?
O' soul, voyagest thou indeed on voyages like
these
Soundest below the Sanskrit and the Vedas ?
Then have thy bent unbashed.
Passage to you, your shores, ye aged fierce
enigmas,
Passage to you, to mastership of you, you
Strangling problems,
Passage to mother India,
O Secret of Earth and sky !
Of you, O waters of the sea !
O winding creeks and Ganges !
Of you, O woods and fields !
Of you, O mighty Himalayas,
Of morning red ! O clouds ! O rain and snows,
O day and night, passage to you !
O sun and moon, and all ye stars,
Sirius and Jupiter, passage to you !
Passage, immediate passage !
The blood burns in my veins !
Away, O soul, hoist instantly the anchor,
Cut the howsers—haul out—shake out every
sail.

Have we not stood here like trees in the ground
long enough ?

Sail forth, steer for the deep waters only,
For we are bound where mariner has not yet
dared to go,

And we will risk the ship ourselves and all.

O my brave soul !

O father, father, sail.

O daring joy but safe

O father, father, sail

To your real Home.

RAMA

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(7)

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OM

Chicago, Illinois.
February 15, 1904.

MOST BLESSED SELF,

Your numerous letters, the telegram, and
all came duly to Rama's hands. When there
is but one Reality, who should thank whom ?
Rama is filled with joy, Rama is all peace.
Work flows from Rama. Rama doeth no
work. Be thou the fragrant rose, and sweet

aroma will waft of itself all around from thee, me ! me.

Do you feel yourself a Hindu with your whole heart ? Do you realise their errors and superstitions as your own ? Could you trust them as your own brothers and sisters ! Did you ever forget your American birth and find yourself transfigured into a Hindu born, as Rama often sees himself a deep dyed bigoted Christian ? If so, wonderful work will emanate from you spontaneously !

Who are you ? Who are you who go about to save the *lost* ? Are you saved yourself ?

Do you know that "whosoever would save his life, must lose it ? Are you then one of the lost ? Could you or would you be one of the lost ? Arise then and be a saviour. Be a sinner—Realize your *oneness* with him, and you can save him. There is no other way but this one way of love, to conquer all.

OM ! OM !

Your own Self as
SWAMI RAMA.

(8)
OM !

MINNEAPOLIS, M. N., U. S. A.

April 3, 1904.

MOST BLESSED SELF,

Where are you ? No letter was received from dear, noble mother after the happy New Year letter, written at Muttra. Peace, Peace, Peace comes from within. The kingdom of heaven is *within* alone. In books, temples, shrines, prophets, and saints—in vain, in vain the search after happiness. Your experience must have shown it by this time. If the lesson is once learnt, it is not dearly bought, no matter how much it costs. Sit alone, convert your very anguish into Divine Bliss, you may receive inspiring suggestions from books like *The Thundering Down*. Meditate on OM ! and be a *giver* of peace to mankind and not an expectant *seeker*. Dear one, do you remember the last talk Rama gave you on the side of the Creek at Shasta Springs ? It was—given not as a *seeker*, but as the perpetual *giver* of Light and Love. Our hearts break when we are in the *seeking* attitude. You must have verified the state of

affairs in India as described in Rama's Appeal to Americans. Read that lecture once more, if you please. Don't expect any *immediate*, ostensible results from your labour of love. "Be contented to serve," says the spirit of Christ. We cannot receive any gift, benediction or reward higher than the privilege of serving. If you have not met Babu Ganga Prasad Varma, Editor of the *advocate*, Lucknow, do please see him. Does your heart take more delight in sharing the sufferings of poor Hindus in India or enjoying the comforts of life in America? (So much so) I want to be again in India.

OM ! ॐ OM !

Rama was one month in Portland, Oregon, one month in Denver, two weeks in Chicago, and a couple of weeks in Minneapolis. Vedanta societies are organized at these places. Free scholarships for poor Hindu students are secured at different Universities. From here Rama goes to Buffalo, N. Y. Thence to Boston, New York, Philadelphia, and Washington D.C. On June 29, 30 and 31, Rama is to be at the meetings of the World's unity League, St. Louis. In July Rama is to be at Lake Geneva.

In next fall Rama comes to London, England. Be not discouraged, mother dear. Look only at the sunny side of things. There is no rose without a thorn, unmixed good is not to be found in this world. The All Good is only the Self Supreme. If India had Vedanta (Truth) in *practice*, what necessity would there have been for Appeal to America ? When your heart is perfectly attuned to the Beauty of *All*, you will find every thing glorious every-where.

Peace ! Peace !! Peace !!!

Central Bliss, Inner Joy for ever and for ever.

Your own Self as

SWAMI RAMA.

— — —

(9)

OM !

William's Bay, Wis, or Lake Geneva.

July 8, 1904.

MOST BLESSED DIVINE SELF,

Your letters reached Rama, Thank you. Rama understands the situation through and through. Peace, joy and success shall ever abide with thee. There is no fear, nor danger

nor difficulty of any kind for a pure soul having cast aside the sense of possession and desire. I stretch myself in the Universe, and rest free ! free ! The viper in the breast is the little "I". Fling it aside, and all the world pays you homage. On Rama's return from Minneapolis, a long, type-written letter was mailed to your noble self for publication in the *Practical Wisdom*. The subject of the letter was Practical Wisdom. The first meeting of the world's Unity League at St. Louis was opened under Rama's presidency. In addition to Rama's lectures at the Unity League, talks were also given under the auspices of the Theosophical Society and the Church of Practical Christianity at St. Louis, besides some other places. Rama goes to Chicago in a few days, thence to Buffalo, Lily Dale, and Greenacre Maine, and leaves America in September or before.

Peace, Blessings, and love to all.

Your own Self as

SWAMI RAMA.

(10)

OM !

JACKSONVILLE, FLORIDA,

October 1, 1904.

MOST BLESSED DEAR DIVINITY,

Rama has not written anything to you for some time. It is because—

- (1) Rama has been ever so busy.
- (2) Wrote no letter to any person in India except the few letters for the Press.
- (3) Knowing that you were in good hands Rama did not think letters from him needful.
- (4) Since leaving Minneapolis Rama received no letters from you.

Peace, Blessing, Love and Joy abide with you for ever and ever.

In following your own inner voice truly, you can be false to no one. We owe nobody anything. Let our labour be the labour of love. To be ever sound and solvent should be our maxim.

Let everybody have his or her experience free. The only right we have is to serve and

help our fellowmen in *their onward* march. But let the march be really *onward* and not a make-believe progress. When I help my friends in their spiritual retrogression, I fall myself with them. Whatever you do, wherever you are, Rama's blessings and love are with you. Day after to-morrow Rama starts for New York and on 8th October most probably embarks on board *Princess Irene* for Gibraltar. It will probably be some time before reaching India because there is likelihood of stopping at many places on the way.

Motto to remember and to practise:—

If you know any thing unworthy of a friend, *forget it*.

If you know any thing pleasant about the person, *tell it*.

He sits high in all the people's hearts if he chucks out that *which would appear offence in us*

His countenance, like richest alchemy will change to virtue and to worthiness. The sun-like attitude of a fearless, continuous *Giver*, *serving without hope of reward*, shedding light and life out of free love, living in Divine

radiance as God's glory, above all sense of personality, exempt from selfishness, is Salvation and Redemption.

"I eat of the heavenly manna,
I drink of the heavenly wine.
God is within and around me.
All good is for ever mine."

Your own Self,

SWAMI RAMA.

(The following from Mrs. Wellman has no date)

"O the joy of the perusal of these precious letters ! and to copy them gives a greater light, joy, holy, uplifted consciousness. Dear Puran, I know they will give you joy, and be a help to whom you in turn give. A complete copy, it is impossible to give. The aura of the blessed divine master pervades the paper and all the lines he has penned, I treasure them above all else. The very presence of Rama is with me when I read those gracious lines inspiring ; yea, illumining my mind and heart, until the soul's brightness is perceptible; and my Atma, real Self Divine, is the only reality."

Suryananda.

(11)

Joy !

Joy !!

Joy !!!

OM !

ॐ

OM !

(The following letter was written by Swami Rama to Mrs. Wellman on his arrival in India from America.)

BOMBAY.

MOST BLESSED DEAR MATA,

Rama has been in Bombay five days and will soon come to Muttra. Lectures and engagements kept Rama busy all along. Rama is infinitely happy as usual. Rama is so glad to learn you are still in India. Wishing you perfect health, cheerful spirits, peaceful heart, and blissful mind, and hoping to see you in Muttra.

Yours in Self.

SWAMI RAMA TIRTHA.

(12)

OM !

ॐ

OM !

Anand ! Anand ! ! Anand ! ! !

DEAR PURAN,

You know how we all met in Muttra and of the meetings. What a Blessed, blessed, time was that. Om, Om !

PUSHKAR,

February 14, 1905.

MOST BLESSED DEAR MOTHER DIVINE,

A Graduate of the Bombay University, a beautiful young man, has offered his life to Rama's work to day. He will stay with Rama assisting in literary work. How good is Providence or dear God. *It* or He never deceives those who work in trust on Him.

Narayana Swami will soon be sent to lecture abroad.

The work in nooks and corners is as grand as the work in the bright centres. In a Persian wheel, the small tooth-like wooden support (called *kutta* in Hindustani) is just as important as the oxen. The whole mechanism cannot stand if the poor wooden support be taken off. Nay, every nail attached to the spokes is of paramount importance. What if children do not make use of such apparently small things. In the eyes of God, work, however humble, is just as grand when done in the spirit of Love. The puny dewdrop appears nothing before the *glorious* Sun, but the observant eye sees that this very

tiny drop *reflects* the whole of the solar orb in its sweet little bosom. So my blessed dear mother, soft, silent work in neglected quarters unknown to name and fame is just as noble and indispensable as loud noisy work which attracts the attention of whole mankind. I had been despondent over the little I seemed to be doing. "They also serve who only stand and wait." The mother swathes the tender babe; and when Time brings him to the University, the Professor lectures to the grown-up boy, the mother's role is not so high-flown and reputation-bearing as that of the Professor. Nevertheless the mother's duty is far more sweet and important than the Professor's. We cannot suffer the maternal lap and the lullaby in childhood replaced by Professor's room and lectures.

Vedanta requires a common coolie to look upon his humble labour to be just as important and sacred as that of a Christ or Krishna. When we move one leg of a chair, do we not move the whole chair? So when we raise or elevate one soul, we raise and ennoble the whole world through him, so rigid is the solidarity of man.

Bounded by themselves, and unregardful
 In what state God's other work may be,
 In their own tasks all their pouring powers.
 These attain the mighty life you see.

O air-born voice ! long since severely clear,
 A cry like thine in mine own heart I hear.

*Resolve to be thyself ; and know ,that he who
 finds himself, loses his misery.*

OM !

Joy ! Joy ! OM ! Peace ! Blessing ! Love.

RAMA.

—
 (13)

PUSHKAR,

(DISTRICT AJMER.)

February 22, 1905.

OM ! Peace ! Blessings ! Love ! Joy !

MOST BLESSED DIVINE MOTHER,

Your sweet, heavenly letter received. It
 is indeed wonderful *unison* with God, and
 marvellous harmony with Love, to have such
 beautiful control over the physical as blessed
 Suryananda has (I had been ill, and healed by
 divine power, Love).

OM ! Joy ! Jai ! Jai !

The poem you sent was very fine.

God moves in a mysterious way

His wonders to perform !

He plants His footsteps in the sea

And rides upon the storm.

Deep in unfathomable mines

Of never failing skill,

He treasures up His bright designs

And works His Sovereign Will.

Ye fearful saints, fresh Courage take.

The clouds ye so much dread

Are big with mercy and shall break

In blessings on your head.

Behind a frowning Province

He hides a smiling face.

The bud may have a bitter taste

But sweet will be the flower.

Yes, Babu Jyoti Swarupa is indeed a most blessed heavenly incarnation of goodness. He is so kind.

Your own Self as
SWAMI RAMA TIRTHA.

(14)

PUSHKAR, AJMER DISTRICT.

OM ! Joy ! Joy ! OM ! Peace !

BLESSED MOTHER DIVINE,

Rama had been lying on the roof where you sat with him.

(Through the generous kindness of the Prime Minister at Kishangarh I was permitted to spend a day with the blessed Rama at Pushkar)

Lost in divine consciousness, unconscious till your letter along with some others was brought and placed in Rama's hands. A long, loud, hearty and happy laughter was sent to your blessed self, before opening the letter. OM ! Peace ! Peace ! Peace ! Dearest mother, Rama sends you another peal of joyful laughter after reading your sweet letter.

Mother, you are all right every way, and Rama thoroughly understands your pure, sweet, tender, gentle nature. Rama is writing on different subjects,—prose and some poetry—according to God's dictation.

Babu Ganga Prasad Varma was to go out to other provinces in India, visiting the Girls' schools and watching the Female Education

System abroad, with the view of introducing speedy Female Education Reforms in Lucknow and elsewhere. This work was entrusted to him by the Local Government. For this reason he could not come to see Rama before March. Rama probably won't stay on the plains in summer. Rama loves Kashmir and would highly enjoy your benign company and that of Rai Bhawani Das and other friends. Rama's presence and talks would benefit innumerable hungry souls, if Rama could go with you to Kashmir. But mother divine, the highest privilege that a person can enjoy is the continuous burning of the heart mind, body and all at the altar of *Truth* and *Humanity*, and this is the way acceptable to the Supreme Spirit in the form of the *Impersonal*, unadulterated, small, still voice from *within*.

“If duty can to brazen walls,
How base the fool who flinches.”

Mother, consecrated life often goes led by some mysterious Divine reason that cannot be analysed.

Rama may accompany you to Kashmir but

nothing definite can be said till the very moment of departure.

Your own Self,
RAMA TIRTHA.

— — —
(15)
OM

JAIPUR,
March 9, 1905.

MOST BLESSED DEAREST DIVINITY,

You prophecy about Rama's coming has proved true so far that Rama has left Pushkar. Which way Rama goes from here, he leaves in the hands of the Supreme Providence (the Surya of Surya) to decide when the time comes. Two lectures were delivered in Ajmer Town Hall. They are going to arrange for lectures in the Town Hall at Jaipur. Puran had been to Pushkar, and wandered with Rama on the hills for two or three days. How sweet is Dil-jang Singh ! People are coming in crowds to see Rama, and this must be closed. God and I !

All this day we will go together, the night ever insatiate of love we will sleep together and rise early and go forward in the morning

wherever the steps shall lead, in solitary places or among the crowd, it shall be well. We shall not desire to come to the end of the journey nor consider what the end may be. Is not the end of all things with us already ?

OM ! OM ! OM !

Soon will Rama be beyond the reach of letters—in forests, on hills, in God, in you. Don't know when next you may hear from.

Your own Self,

RAMA

Peace, Blessings, Love betide thee for ever.

(16)

OM !

HARDWAR

Thursday Evening

MOST BLESSED DEAR MOTHER,

Your prophecy has come out true and Rama is coming to Dehra and his Divine mother. But people out of extreme love stopped Rama at several places on the way. Lectures have been delivered at Alwar, Moradabad, Ajmer and Jaipur. Rama stopped at Hardwar, parting company on the train with our beloved,

blessed Babu Jyoti Swarupa. The people here have come to know about Rama's presence, and they most lovingly implore Rama to prolong his stay. Rama also does not think it worth while to lose this opportunity to do what he can to improve the condition of the youthful Sadhus and others who are wonderfully receptive and hungry for anything proceeding from Rama. Work among the Sadhus, mother, is just what you wanted Rama to undertake, when we met at Muttra. Very lovely Swamis are taking in Rama's teachings.

Rama went up to the temple of Chandi on the opposite side of the Ganges to-day. The temple lies on the top of a lovely little hill. The forest on that side at the river is very thick, and the scenery most picturesque. The view of the Ganges, as branching into scores of streams, and turnings, is extremely beautiful. The Himalyan glaciers present a golden or diamond spectacle from the Chandi's Temple.

BLESSED ONE,

Neither praise nor blame,
Neither friends nor foes,

Neither love nor hatred,
Neither body nor its relations,
Neither home nor strange land.

No ! Nothing of this world is important.
God is ! God is real. God is the only reality.

Let everything go. God, God alone is the
all in all. Peace immortal falls as rain drops.
Nectar is dropping in the rain drops. Rama's
mind is full of peace. Joy flows from him.

Happy is Rama, and ever happy are you,
dear mother.

Peace ! Blessing !

Love ! Joy ! Joy ! OM ! OM !

Love, Blessing, Joy to your pupils, hostess
and host (Babu and Mrs. Jyoti Swarupa.)

Your own Self,
RAMA

(17)

July 5, 1905.

MOST BLESSED DEAR SELF,

Rama's letter sent about a week ago to
your Mussorie address may have reached your
noble self before this. Rama cannot go to
Kashmir this summer. So you may leisurely

enjoy your pleasure trip to Kailas, Man Sarovar and other places. In the picturesque mountain scenes, you will surely feel at home at the sight of landscapes reminding you of the scenes earlier in life in blessed America.

Rama is very happy !

In the floods of life, in the storm of deeds
up and down I fly,

Hither and thither weave,
From birth to grave.

An endless web,

A changing sea

Of glowing life,

Thus in the whistling loom of time

I fly weaving the living robe of Deity.

OM !

Your ownself,
RAMA.

(18)
OM !

August 10, 1905.

Blessings ! Joy !

Peace ! Peace !

MOST BLESSED DEAR MOTHER,

Your letter was received a few days ago. But Rama has replied to no letters lately. To-day are finished three very useful books that Rama has been writing in the vernacular for the people. How is your health now ? Rama wishes you perfect health and strength.

OM ! OM ! OM !

To arrange for your passage to America after all not a hard matter, but we want you to remain with us. Perhaps it is selfish, but you also love the people here. Are you sure that the feebleness of the physique is due only to the Indian climate, and return to America will certainly do you good ? If so, none of us should insist on keeping you here. We should all help to see you arrive safely in California.

Peace ! Heartfelt-Blessings ! Love !

Hope this letter will see you in good health.

OM !

RAMA,

(19)

OM ! OM ! OM !

Peace ! Blessings ! Love ! Joy ! Joy !

Darjeeling

MOST BLESSED DEAR DIVINITY,

Perhaps you know already Rama is on the hills about a thousand miles from Mussorie. Rama lives all alone in an old house belonging to the Bengal Forest authorities. Away from the railway line, removed from the Post Office, beyond reach of visitors and callers, surrounded by a scenery among the richest in the world, with beautiful rills, and springs running at short distance from it, and when the weather is fair, commanding a distant view of the world's highest mountain, Mt. Everest. Even here fresh milk is brought to Rama by the mountaineers living in the woods. Walks in the woods and study fill up Rama's time.

What are name, fame, ambitions, wealth, achievement and all, when "man in the woods with God may meet" ? Why should we catch and cherish the *fever of doing* ?

Let us be divine. The morning breeze blows and is not anxious how many and what

sort of flowers bloom. It simply blows on everything, and those buds that are full ripe to sprout, open their eyes. The dens of lions, the burning jungle, the dingy dungeons, the earthquake shocks, the falling rocks, the storms, battlefields and the gaping graves, if accompanied by God-consciousness in us, are far sweeter than pomp, honour, glory, thrones, luxuries, retinue and all, when with these a man is not *Himself* in inner solitude *one with the One without a second*. Oh ! the joy of the finished purpose, light steps going about making every step our goal, every night the bodily death, and every day our new life."

Farewell, friends, and part,

The mansion universe is too small.

I and my love alone will play, Oh !

The joys of swimming together !

Together ? No. The joy of swimmers dissolved
rolling as the ocean !

OM ! Joy ! Joy !

Your own Self,
OM.

(20)

(The following is also a portion and the last received by me.)

Om ! Peace ! Peace ! Disciple ! Up !

Untiring hasten to bathe thy breast in the
morning red,

“As journeys this earth, her eye on a Sun,
through the heavenly spaces and radiant in azure,
or sunless swallowed in tempests.”

Halters not, journeying equal sunlit, or stormgirt,
So thou, son of earth, who hast force, goal and
time , *go still onward.*”

“As the light of the sun in the rain mist,
As the stars reflect in the sea ;
So what to my wonder seems vastest
Is but a reflection from Me.

And all things that my spirit revereth,
All grandeurs my heart would enshrine,
By command of the silence that heareth
Already for ever were mine.

All arguments may fail,

All formal creeds prove false,

Only the limping soul needs Logic's crutches,
While to the pure in heart the very air breathes,
And the very ground pulses with truth.

Nature and God within man's heart are one
Why should I pray? Since all things far and
near

But answer to my spirit's most needs.
I bring my joy, my gratitude, my love.
I enter into life fearless and confident,
I cleanse myself from every hateful thought,
I make my daily toil a song of praise.
I love the earth and feel its very life is part
of me.

My only prayer is gladness which I love,
Why should I make appeal for help from some
far source?

Since life is mine, since I am one with Him
Who is my life."

OM !

Your Self,
RAMA

DEAR PURAN,

I am happy to share these precious letters.
We were both Rama's disciples. O mother
India, my heart leaps to thee. Dear children,
fail not remember Suryananda.

The student of thy modern Rishi is ever,

ever mindful of thee. Let us awake out of this body death, this Babylon of confusion. Let us return to our father's house enriched with the experience of mortality. "Let the dead past bury its dead." Let the dead present on burying its dead. We will listen to the voice speaking in us, and not be ashamed of God. We will call ourselves by that *one* name, for we are born of God, Sexless and *United* in the "I Am."

Thou art the word of the Lord God and thou shalt endure for ever. All life is invisible.

· Only such as have ceased to see personality, can know the Infinity of being." The narrow-minded ask, "Is this one of our tribe (caste)? But the twice-born (Born of Truth) are of noble disposition. The whole world is but one family." (Gita).

Light and Love are one. Thou art the self-illuminating one.

"Hatred stirreth up strife but Love covereth all sins."

A man's heart desireth his way. But the Lord directeth his steps.

“Memory’s records, sad though sweet can lose their influence never !”

Dear Puran, I wish I might send money with this to publish all you desire.

I trust, dear Puran, that you will not defer answering this, as I shall want to know if you received it.

Love to your mother, to your wife, also kindly remember me to those who may enquire. I have written two letters to Babu Jyoti Swarupa since receiving any reply from him. What has become of Swami Shivgan Acharya? Please tell me if he is still at Muttra. If you see Dear Rama’s people or can send them word of my Love for them, please do so. Thou knowest in the kingdom of Truth, Love, Wisdom, we are one ! OM ! OM ! OM ! Ever, As Ever Mother.

Address, Station M. Los Angeles, California, U. S. A.

NATIONAL ANTHEM

1

God bless our ancient Hind.
Ancient Hind, once glorious Hind,
From Sagar Island to the Sind,

May perfect peace e'er reign therein.
God bless our peaceful Hind,

2

Let all her sons in love unite
And make them do their duty aright.
Fill them with knowledge ever true
And let their virtue shin anew.

3

Your aid the country doth implore,
Give her a hearing, oh, once more,
National spirit in her do pour,
Extend her fame from shore to shore.
God bless once powerful Hind.

4

O Krishna of mighty deeds untold.
O Rama ever so brave and bold,
Forsake them not in evil days
Unworthy though in many ways,
God bless our helpless Hind.

Rama's Lover.

SWAMI RAMA.

The following poem was read at a Farewell meeting held on the occasion of Swami Rama's departure for India.

| Like golden Oriole neath the Pines,

Rama chants to us his blessed lines.
Rich freighted with the Orient's lore
He spreads it on our Western shore.
A bird of passage on the wing,
He brings a message from the King.
And this his clear resounding call
All, all for God and God for all !
His message given, he flits afar
Like swiftly coursing meteor,
But leaves of Heavenly fire a trace—
A new-born love for all his race.
Adieu ! Sweet Rama, thy radiant smile
A soul in Hades would beguile,
And though we may not meet again
Upon this changing earthly plane,
We know to thee all good must be,
For thou'rt in God and God in thee.

OM ! OM ! OM !

LETTERS TO MRS. PAULINE WHITHMAN
(KAMALANANDA)

HER MOTHER (CHAMPA) AND HER SISTER
(From Original manuscripts)

(1)

SHASTA SPRINGS,
July 22, 1903.

DEAR BLESSED CHAMPA (Flora),

Perhaps you would not like to be addressed that way. But whether you do or not, Rama feels inclined to call you by that name. In the East Indian's (Hindus) language every name has a remarkable significance, and the name *Champa* (usually given to girls of noble and high families) literally means sweet-scented, full blown white Jessamine.

This name naturally and spontaneously occurred to Rama just when the pen was handled to write this letter. It can be written—*Champa*—or *Chumpa*.

The other day a long letter was dictated to Kamala (Pauline) in answer to all your queries. Did you receive the letter from her? It contained also some recent poems of Rama.

VEDANTIC DIRECTIONS.

1. Vedantic Religion may be summed up in the single commandment—

Keep yourself perfectly happy and at rest no matter what happens sickness, death, hunger, calamity, or anything.

Be cheerful and at peace on the ground of your Godhead to which thou shalt ever be true.

2. The world - its inmates, relations and all are vanishing quantities if you please to assert the Majesty of your real Self.

Inspect, observe and watch or do anything; but do all that in the light of your True Self, that is to say, forget not that your Self is above all that and beyond all want.

You really require nothing. Why should you feel a desire for anything? Do your work with the grace of a Universal Ruler, for pleasure, fun, or mere amusement's sake. Never, never feel that you want anything.

3. When you live these principles of Vedanta, spontaneously will the sweet aroma of Truth proceed in all directions from you.

Before falling asleep—when the eyes begin to close every night or noon make a firm

resolve in your mind to find yourself an embodiment of Vedantic Truth on waking up.

When you wake up, before doing anything else just bring to your mind vividly the determination dwelt upon before falling asleep.

Whenever you can, just chant or hum to yourself OM.

This way like a true, genuine Champa you will be shedding delicious fragrance and charming glory all around you all the time.

Loud outcries and wounds which once would
hurt and smart;
Now sound so sweet...like hymns of praise or
music's balmy art.

O thief, O slanderer, robber dear ?

Look sharp, come, welcome, quick, O don't
you fear.

My self is thine, thine is mine,

Yes, if you don't mind,

Please take away these things you think are
mine.

Yes, if you think it fit,

Kill this body at one blow,

Or slay it bit by bit.

Take off the body and all you may,

Be off with name and fame, away !
 Take off, away !
 Yet if you look just turning round,
 'Tis I alone am safe and sound.
 Good day ! O dear, Good day !

NOTES FOR KAMALA.

The true way to bring about Vedantic Socialism is to enjoy our *Now and here*, irrespective of wealth or poverty, to such a degree that the rich may feel their poverty before us, and rise above their sense of possession. The greatest mistake made by the present-day Socialist is that they *envy* the drop of sea-spray possessed by the so-called wealthy, instead of *pitying* their burden.

Those who have a mind to enjoy can enjoy the diamonds shining in the brilliant star-lit skies, can derive abundance of pleasure from the smiling forests and dancing rivers, can reap inexhaustible joy from the cool breeze, sunshine and moonlight freely placed at the service of each and all by Nature.

Those who believe *their happiness depends upon particular conditions*, will find the day of

enjoyment ever recede from them and run away constantly like will-o-the-wisp. The so called *wealth of the world* instead of being a source of happiness only serves as an artificial screen to shut out the glory and aroma of all Nature—heavens and free scenery.

There is no artificial music which can ever come up to the natural flow of one's own feelings whether in the form of silent tears or solitary laughter, or lonely dabbling in poetry.

All artificial music and especially phonographic music being heard over and over again ultimately jars on the ears and brings down the Soul to the material plane.

Why should we quarrel over an equal distribution of stones and pebbles ?

Kamala can well afford to let the so-called rich people make fools of themselves in claiming an exclusive possession of the disease called *wealth*.

HIMALAYAN SOLITUDE

(To continue for some years yet)

(The same matter as that of Himalayan scenes No. V given on pages 178 *it seq.* together with the following :--)

... Deep meditation, study of Vedic Scriptures, and writing on Philosophy and Religion keep Rama busy all the time in this lofty solitude. No village within eight miles. One servant lives at a distance of one mile down the hill to prepare food for Rama. For many months Rama wrote or answered no letters of any kind, giving up all correspondence.

K. and O. (Kamla and Om) need not hurry for India.

Everything will come out in due time beautifully without any impatience on our parts. Just live in God, as God.

Not the body, not the mind,

No relations, no connections,

Constitute your Self.

Nothing but God is,

Nothing but God is your Self.

Peace, Blessings, Joy to the most blessed Girja and Champa.

Ashtavakra Gita translated by a dear blessed friend of Rama is sent herewith under separate cover.

1. Let nothing be committed in the capacity of little self or personality.

2. Let us live as if the body, etc., never were (existed).

An ancient Vedic hymn is partly translated below being originally composed by a Hindu lady.

... ..

3. By me, whoever sees, or breathes, or hears what is said, eats food : they know it not but are under my control. Listen one and all, verily it is so.

4. I blow as the wind blows, taking hold of all worlds : past heaven, past earth : I am all might.

5. I am Law, the inevitable, I am Truth, the inexorable. I bend the bow for Nature that her arrow may smite down the people who live not God-life.

Over heaven is my reign, this mighty earth I stretch.

Prayers of mankind draw nigh me, like lowing cattle coming home from the forest in the evening.

Your Self as
RAMA SWAMI.

(2)
OM

September 15, 1903.

DEAREST "GOOD BOY" OR SWEETST BABY
KAMALA,

You are pure, faultless and Holy of holies. No blame, no spot, no taint of worldliness, no fear, no sin. Arn't you such, darling?

IF YOU NEVER MIND, you might put into verse the following thoughts. The attempt to do so will keep you on blessed heights.

These are translated from a Persian poem that Rama wrote this morning. You might versify them while in Portland or Denver. Just suit yourself.

You have every right to modify the ideas.

1. Rage wild and surge and storm, O Ocean of Ecstasy, and level you down the Earth and Heavens. Drown deep and shatter and scatter all thought and care. O! what have I to do with these?

2. Come, let us drink deep and deeper still. O dead drunk! we weed out the sense of division, pull down the walls of limited existence, and set at large That Unveiled Bliss.

3. Come, madness Divine, quick, look sharp, alack the delay ! My mind is weary of the flesh, O ! let the mind sink, sink in Thee; spare it prompt, from the consuming oven.

4. Set on fire the *meum et tuum* (mine and thine); cast to the four winds all fear and hope; eliminate differentiation; let the head be not distinguished from the foot.

5. Give me no bread, give me no water, and give me no shelter or rest, Love's precious parching Thirst ! O Thou alone art enough to atone the decay of millions of frames like this.

The western sky doth seem to glow ?

So beautifully bright ;

It is the Sun that makes it so ?

Surely it is thy light.

Your own Self,
RAMA.

(3)

Kishangadh House,
PUSHKAR, (Ajmer District)
February 22, 1905.

MOST BLESSED DEAR DIVINITY,

What a splendid weather where Rama is.

Every day a New Year day and every night a Christmas night. The blue heavens are my cup and the sparkling light my wine.

I am the light air in the hills, I pass and pass and pass. From the hills I creep down into the towns and cities—fresh and pervading through all the streets I pass.

Him I touch and her I touch and you I touch—such is my playful amusement.

I am the Light, lovingly I feed my children—the flowers and plants. I live in the eyes and hearts of the beautiful and the strong.

Stay with Me, then I pray ;

Dwell with Me through the day

And through the night, and where it is neither
night nor day,

Dwell quietly, Pass, pass not anymore.

Thou canst not pass.

I too am where thou art ;

I hold thee fast ;

Not by the yellow sands nor the blue deep,

But in my heart, thy heart of hearts.

By living in the Light of light the way opens up of itself. The accurate working of details takes place spontaneously (like the

opening up of the closed petals of a rose-bud)
when the genial light of Devotion and divine
Wisdom shines free.

It is hoped you received the January
issue of the Thundering Dawn from Puran,
Sutarmandi, Lahore.

Your own Self,
SWAMI RAMA TRUTH.

In the January issue, your poems have been
published under the name *Kamala Nanda* which
is a full Swami name.

When you send any fresh contributions,
they will appear under the name 'Om' If you
you like,

Love, Blessings, Joy, Peace to dear blessed
Girja and all.

OM ! OM !! OM !!!

STARS

From the intense, clear, star-sown vault of
heaven,

Over the lit sea's unquiet way,

In the resulting night-air came the voice,

"Wouldst thou be as they are ? Live as they,

Unaffrighted by the silence round them,

Undistracted by the sights they see.
 These demand not that the things without them
 Yield them love, amusement, sympathy.
 And with joy the stars perform their shining,
 And the sea its long moon-silvered roll ;
 For self-poised they live, nor pine with nothing,
 All the fever of some differing soul.
 Bounded by themselves and unregardful
 In what state God's other work may be
 In their own tasks, all their powers pouring
 These attain the mighty life you see."

(4)

PUSHKAR

District Ajmer, India.

Joy ! Joy ! Joy !

Peace ! Blessings ! Love ! Joy !

DEAREST MOST BLESSED SELF,

On the bank of a calm, clear and deep, deep
 lake Rama lives. A long, even-sized, continu-
 ous hill lies stretched on one side, wearing a
 beautiful green shawl all over. Mango-groves
 abound here. There are two little flower-
 gardens in the house where Rama lives. Flights
 of gorgeous peacocks keep screaming from

their metallic throats. Ducks are playfully swimming and diving in the lake. Narayana Swami (the beautiful young man of whom Rama may have spoken to you) is here helping Rama in copying his writings, etc.

This lake is called the Earth's eye. The wooded hills and cliffs are its overhanging brows. It is a mirror which no stone can crack, whose quicksilver will never wear off, a mirror in which all impurity presented to it sinks, swept and dusted by the Sun's hazy brush—this the light dust-cloth.

This lake is one of the highest characters Rama has met ; how well it preserves purity ! It has not acquired one wrinkle after all its ripples. It is perennially young.

Let such be our hearts.

OM ! OM !!

In summer Rama moves up to the cool Himalayas.

The western sky doth seem to glow
So beautiful bright ;
Is it the sun that makes is so ?
Surely it is thy light.

Here do—

Birds hang and swing, green-robed and red,
Or droop in curved lines dreamily,
Rainbows reversed from tree to tree ;
Or siug low hanging overhead,
Sing soft as if they sing and sleep,
Sing low like some distant waterfall,
And take no note of us at all.

The *Thundering Dawn* is re-started. Four new numbers have already been out. The January issue is almost entirely from Rama's pen. Some of Kamala's poems have also been given under the name of Kamalananda.

No letter from Kamala is received in India.
Peace, Blessings, Love from

Your own Self,
SWAMI RAMA.

TO DEAR LITTLE OM, Joy, Joy, Joy,
and Love to Girja.

You must be ready at the right time to come to Rama. Rama will write when the time comes. OM ! OM !!

Rama.

(5)
OM !

Joy ! Blessings ! Peace ! Love !

Darjeeling,
August, 30, 1905.

MOST BLESSED DEAREST ONE,

For three months Rama was on the summit of a mountain (about 8,000 ft.) opposite the world's highest mountain, *viz.*, Mt. Everest. Day after to-morrow he will go down to the plains. Five books have been written here and twenty books read.

Rama's mind is brimful of Joy and peace.

The world has, as it were, entirely vanished from the mind.

God, God alone
Everywhere !

Within, without
Far and near !

O Joy !

Thrilling peace !

Undulating Bliss !

What a heaven !

Peace ! Blessings ! Love !

Health spiritual, mental, and physical and

all that is good. Girja, Om, Champa and others dear to you.

Peace Immortal falls as rain drops.

Nectar is dropping in musical rain.

Drizzle ! Drizzle !! Drizzle !!!

My clouds of glory, they march so gaily !

The worlds as diamonds drop from them.

Drizzle ! Drizzle !! Drizzle !!!

My breezes of Law blow rhythmical rhythmical

Lo ! Nations fall like petals, leave

Drizzle ! Drizzle !! Drizzle !!!

My balmy breath, the breeze of Law,

Blows beautiful ! beautiful !

Some objects swing and sway like twigs,

And others like the dewdrops fall.

Drizzle ! Drizzle !! Drizzle !!!

My graceful light, sea of white !

An ocean of milk, it undulate .

It ripples softly, softly, softly ;

And then it beats out worlds of spray !

I shower forth the stars as spray !

Drizzle ! Drizzle !! Drizzle !!!

RAMA.

OM ! OM ! OM !

—

LETTERS FROM AMERICA

(1)

SHASTA SPRINGS, CALIFORNIA

August 10, 1903.

(Under the canopy of starlit heaven, in a Natural garden on the bank of a Mountain Stream.)

DEAR BLESSED SELF,

Your letter along with some other mail received just after coming back from a most pleasant trip to the top of Mt. Shasta (14444 ft. altitude).

Dear, thou shalt absolutely *do* nothing

Set well thy house in order, open thy doors, let them stand wide for all to enter—thy treasures, let the poorest take of them then come thou forth to where I wait for thee.

Pass out—free O Joy—free flow on ! swim across in the Sea of Equality, समता समुद्र. At one jerk snap asunder, break off all ties and duties, and stand glorious in Thy Godhead.

वर चश्म ए खर जहाब ताकै ।

The people of Portland (Oregon) write Rama in a long poem which partly runs as follows: —

“Dear little Lotus Flower,
Nestling in thy cozy bower,
Mid the leaves so cool and green
happy eyes alone Thou’rt seen.
Smiling, resting, cooing
The soft Zephyrs gently wooing
Lifting up thy star-lit eyes
To the heavenly blissful skies
Thou dost rest so gently on—
Silent, laughing, wonderous, calm.
All the world’s to thee
Thyself; and nothing
More or less.



The flowers smile and nod with glee;
Some, soon, thou wilt be here.
The clouds let down their dewy tears
To welcome these so dear !
Thy message lo ! the wind doth blow
Where does the sound come from ?
Above, below, behind, before
“I come, I come, I come.”

No more letters to Rama. If Rama please,
he may drop a line or so, but letters addressed
to Rama will not reach him.

Look within, search within, you will always get the answers. Yourself is Rama.

Invitations come from all quarters.

पर, भई ! वह तो मौज का मालिक है ।

खयाल तो यह था कि दुनिया के फुटबाल को लुढ़काता-लुढ़काता राम फारस की राह शायद भारत को आयगा, लेकिन क्या ठिकाना ।

माजो है न मुस्तक़बिल, फ़र्ज है न कर्ज, लेना न देना ।
तरंगे-बेखुदी में किसी दिन यह जिस्म का बुलबुला फूटने को नहीं आता ?

यहाँ किसका भारत और किसका अमरीका ?
जिसको गरज पड़ी हो इन कलमों किताबों के ढेर (Manuscripts) को बाद में छपवाता फिरे ।

जित्थे गई सोहनो, ओथे महींवाल ।
छड़ दुन्या, छड़ कम्म दुन्या दे, नालं दुन्या वाले
मता मातल्कमिन तहवा दाउद दुनिया वा आमिल्ला ॥

BUSINESS PAGE

1. 21 Pages were sent the other day. If Babu Harlal be willing to publish that, well and good, otherwise you may see it through the Press with his consent.

2. You may correspond with Babu Ram Narayana, c/o, RAI CHANDOO LAL,

Deputy Collector and Magistrate, Agra,

in regard to राम वर्मा and other Urdu lectures if they have printed any.

3. 8 Pages of English poetry are sent herewith.

4 The "Appeal" was handed to the *President of the United States* in a personal interview by Rama. The whole matter is for the present laid in the hands of a committee of San Francisco-nobility.

5. The four lectures sent from San Francisco were to be reprinted in India. You can get any number of copies there. For further particulars, write please to Babu Harlal.

6. OM ! OM ! to Pandit Udai Chandra and all. OM ! OM !! OM !!!

(2)

PORTLAND, ORE.

To

MRS. E. C. CAMPBELL.

Denver, Colorado.

When people set *their heart on anything* and meet with obstacle, there do they get ruffled and upset. The cause of agitation and disturbance without exception is the tendency to

resist the seeming *Evil*. Thus, don't you think Christ had his head level when he said, "Resist not Evil"? Keep yourself calm, perfectly happy, and receive with good cheer whatever appears to be opposing the current of your desire. When we don't lose our balance and remain centred in Self, Rama has always seen through personal experience that the seeming evil turns into good. Don't you remember how those Re. 10 were sent to a Hindu student after a seeming evil? But by distemper and disquietude we shut out upon ourselves the gate of all the blessings, noble thoughts and happy pieces of fortune that might be awaiting us. Overcome all evil and difficulties by a mind carrying the body and worldly life on the palm of its hand, in other words, by giving a mind full of *love* than which there is no higher force. Om !

Your own dear Self as

RAMA SWAMI.

(3)

PORTLAND, ORE.

To

MRS. E. C. Campbell,

Denver, Colorado.

YOU ARE CONSTANTLY REMEMBERED BY RAMA.

OM ! OM !!

You are so sincere, pure, noble, earnest, faithful and very good ! Are you not ?

1. To compare or contrast one person with another in the mind.
2. To compare oneself with any body else mentally.
3. To compare the present with the past and brood over the memory of past mistakes.
4. To dwell upon future plans and fear anything.
5. To set our heart on anything but the one Supreme Reality.
6. To depend on outward appearances and not to practically believe in the inner Harmony that rules over everything.
7. To jump up to the conclusions from the *words*, or seeming conduct of people,

and not to rest thoroughly satisfied with faith in the Spiritual Law.

8. To be led astray too far in conversation with the people.

It is this that breeds discontent in people's mind. Therefore shun these eight sources of trouble. Om !

Your own noble Self as
RAMA SWAMI.

LETTERS FROM INDIAN PLAINS

KISHANGARH HOUSE,
PUSHKAR, AJMERE.

*(For the Thundering Dawn or for immediate
publication elsewhere)*

(1)

WHO AM I ?

MOST BLESSED DEAR SELF,

Take up a mirror and see Me reflected in it. Enter into inner solitude and feel Me as the Power of Silence. Look up at the Sun and behold my likeness. "Verily know Me, this is the highest gain for man. Know Me. Whoever knows Me, by no deed soever is his future bliss marred, never will depart the bloom from the face of one who knows Me."

—(Upnishad)

Blessed art thou, whosoever, from whose eyes the scales are dropped to see Me ! Blessed is the place where thou walkest, for it must be turned into paradise by your Rama glances. Everywhere my home is.

Beating in thy breast, seeing in thy eyes, throbbing in thy pulse, smiling in the flowers, laughing in the lightning, roaring in the rivers, and silent in the mountains is Rama. Fling aside Brahmanhood, burn up Swamiship, throw overboard the alienating titles and honours. Rama is one with you, darling. Whoever you be, learned or ignorant, rich or poor, man or woman, saint or sinner, Christ or Judas, Krishna or Gopi, Rama is your own Self. I am determined to thunder out in your bosom my Godhead, your Godhead, and proclaim it through every deed and moment.

Germany, England, America, India and all, I must shake them to freedom. I am tired of the old game. Dream-walker! dost thou hear the Himalayan Peal? Dost thou feel the Thundering Dawn? Freedom! Freedom!

No flimsy phantom this. So wills Rama, your Self of self, and Rama's order absolute.

Freedom! Freedom!!

Not to produce millions of followers like Buddha, Mohammed, Christ and other Prophets or Incarnations, but to produce, evoke

or express Rama himself in every man, woman and child is Rama's mission. Trample over this body, eat up this personality, grind, digest and assimilate me, then alone you do justice to Rama.

OM ! OM !! OM !!!

मुरासिला वनाम रिसाला अलिफ
 एक साल से ज्यादा अरसे तक । तुम 'वे' बन कर लेटे रहे ।
 आखिर कहाँ तक ? उठ खड़े हो । कुम बइजनी । राम बादशाह
 हर दिलो-दीदह में जा भंडा अलिफ का ठोंक दे ।
 बहुत सा मजमून रिसाला अलिफ के लिये भी तैयार पड़ा है ।
 खर्च वर्च को परवाह को एक दम दरया बुर्द कर दो ।

Resolve to be thyself and know that he
 who finds himself loses his misery.

(2)

Advocate Office,
 Lucknow.

The Steamer for Japan leaves Calcutta on
 about August 20th, 1902.

It is not known when Rama returns to
 India. Even the landing place will not be
 foretold.

Ever with you, ॐ

RAMA.

(3)

MUZAFFARNAGAR,

October 18, 1905.

SWEETHEART, GREAT HEART

Ashes smeared to the hands wash clean
the skin,

So, thrice blessed are physical ailments,
when they rub away along with themselves
the skin-consciousness,

O welcome illness and pain !

So long as a dead carcass is left in the
house, there is every danger of all kinds of
pest; when the corpse is removed, health reigns
supreme. Just so, as long as body-conscious-
ness is cherished, we invite every malady in the
world. Burn away the body and its bearings,
and immediately we enjoy unrivalled Sovereignty.

Hurrah ! Hurrah !

No jealousy, no fear ;

I'm the dearest of the dear.

No sin, no sorrow ;

No past, no morrow,

The learned Mahatmas with hair splitting
heads and prominent bellies.

The spectacled Professors astonishing the

innocent students in the laboratory or the observatory.

The bare-headed orators striking dumb their audiences from their pulpits or platform.

Even the poor rich full of of complaints of one kind or another—

All these I am.

The heavens and stars,
Worlds, near and far,
Are hung and strung
On the tunes I sung ;
No rival, no foe !
No injury, no woe !
No, nothing could harm me,
'No, nothing alarm me
The soul of all,
The nectar-fall,
The Sweetest Self,
Yea ! health itself.
The prattling streams,
The happiest dreams,
All myrrh and balm,
Rawan and Rama,
So pure, so calm,
Am I, am I,

RAMA.

WANTED

Reformers

Not of others but of themselves,

Who have won

Not University distinctions,

But victory over the local self;

Age: the youth of divine joy ;

Salary: Godhead.

Apply sharp

With no begging solicitations

but commanding decision to

the Director of the Universe,

Your Own Self.

OM !

OM !

OM !

OM !



In Woods of God-Realization



OR

Complete Works of Swami Rama Tirtha

VOLUME IX

5353

MATHEMATICS AND VEDANTA
(VEDANTA PRACTICISED).

199-54

Ram / R.T.F.L.

MUNSHI RAM MANOHAR LAL

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LUCKNOW.

PUBLISHER'S NOTE.

Last year the plan of bringing out the Works of Swami Rama in 10 volumes and Note Books in 2 volumes was launched upon. It is a satisfaction to find that with the publication in hand the first part of the plan is done. The two volumes containing Note Books are going to Press. Dearth of printing paper that is rampant these days might delay this accomplishment and it is hoped that the loving readers and admirers of Rama will show us indulgence in this behalf.

LUCKNOW:
August 30, 1948.

} R. S. SINHA,
M.L.A.,
Hony. Secretary.

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APPRECIATION.

(LALA HAR DAYAL, M.A.)

"There are many persons who lovingly cherish the memory of Swami Rama Tirtha and tell how he lived like a true ascetic and won the hearts of the rude villagers in the mountain valleys of California, how he used to throw into the sea the laudatory comments on his lectures that appeared in the press, how he insisted on charging no admission fee and said to well-to-do friends who complained that the expenses of holding the meetings could not be met on that plan, "Surely you can pay the expenses of holding the meetings".

"He was the greatest Hindu who ever came to America, a great saint and sage, whose life mirrored the highest principles of Hindu Spirituality as his soul reflected the love of the 'Universal spirit' whom he tried to realize".

(Modern Review, July 1911).

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1 2 3 4

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1.

1

A BRIEF LIFE SKETCH OF SWAMI RAMA TIRTHA.

Swami Rama, previously known as Gosain

1. Birth and Family.

Tirtha Rama, M. A., was born on Wednesday, the 22nd October, 1873, on the day following the Diwali at Muraliwala a small village in the District of Gujranwala, Punjab. Born in the family of Gosain Brahmans, he was the direct descendant of Gosain Tulsi Das, the famous author of the Hindi Ramayana and in the line of Rishi Vasishtha, the Guru of Bhagwan Sri Rama Chandra.

His father Gosain Hirananda had no means of livelihood except what he received as gifts in his spiritual tours to Peshawar and Swat. His mother passed away when he was but a few days old, and he was brought up by his elder brother Gosain Guru Das and his old aunt. Swami Rama was thus born under the lowly roof of a poor but noble Brahman family.

2. Childhood and
predictions.

He was brought up on cow's milk and remained very weak and thin during his childhood. His aunt, who was a model of goodness, chastity and devotion, used to take the little Rama along with her to temples and shrines where the worship offered, the recitations from the Puranas, the Mahabharat and the Bhagwat, and the blowing of the conches had a strange fascination and charm for him. So much so that he used to cry if he heard the conches blow in the neighbourhood, and no toys, no sweets, nothing indeed satisfied the baby short of its being taken to the place of worship.

As a child he was very attentive in listening to the recitations of the sacred lore and would rather forego his meals or even the much loved studies than not go to attend the 'Kathas.'

He ruminated over the stories he had heard with a precocious mind, put questions and offered appropriate explanations. His village people bear testimony to his unusual intelligence, his contemplative nature and his love of solitude.

Thus the devotional songs and stories and the sacred sound of the conches had early impressed the baby mind and sown the seeds of an intense longing for the Divine.

Quite an uncommon child, it was predicted by astrologers that he was the coming genius of his race, the illuminator of faith, a traveller of foreign lands, and had danger of life by water in his 33rd year. This prediction came true literally.

While he was yet a baby, only two years old, Rama was betrothed by
 3. Early Marriage. his father to the infant daughter of Pandit Rama Chandra of Viroki in Tehsil Wazirabad of District Gujranwala, and was married in his tenth year. It can only be imagined how this early marriage stood in the way of Rama's studies later on but at the time he was too young to make any protests. It points forcibly to one of the evil customs of our Hindu Society which not a few still follow in their ignorance and only succeed in putting a double burden of a student and household life on the shoulders of their younger generations stunting their growth, undermining their

health and intellect, and ruining their lives for good.

It was through sheer strength of determination and devotion and love for studies that Rama successfully met and overcame every obstacle put in his way.

He became a student at the age of five.

4. Student Life. He was admitted into a Vernacular Primary School in the village Muraliwala.

(i) Primary Education. Though tiny in size and simple in habits, he had a splendid memory and was both intelligent and industrious. The Head Maulvi of the school was at times quite astonished at his intelligence and memory. At this early age in his 5th class, he had finished Gulistan and Bostan (the two standard Persian books) besides the school books and had committed to memory a large number of Urdu poems.

But he was not given to sports and games at all. The whole day was spent in study and in the evening as soon as he got leisure he used to go to Dharmshala to hear the much loved recitations of the sacred books. On his return he took his evening meals and

recited before his admiring relations each and every word of what he had heard without any additions or alterations whatever.

(ii) Secondary Education and Guru. After finishing the primary education he went with his father to the High School in Gujranwala, a distance of about 7 miles from his village. Being only ten years old he was there left by his father under the protection of his able and kind friend, Bhagat Dhanna Ramji, who was consequently regarded by Rama and accepted in true faith and devotion as his Guru or Spiritual Guide.

He was admitted there in the special class to study English and after coming out successful was taken into the Middle class in 1886. He was now 12 years old and cherished an intense devotion towards his Guru whom he wrote his first letter in Urdu from Viroki, (his father-in-law's place). In the course of his secondary and college education he exchanged more than a thousand letters with his Guru, many of which have been collected and printed in Hindi and Urdu in the form of a book called Rama Patra. They are highly interesting to read and show the great depth of devotion and faith and respectful attitude

which he always had for his Guru though illiterate.

In 1888 when fourteen and half years old,

(iii) University
Education.

he passed his Entrance Examination from the Punjab

(a) Entrance.

University, standing first in his school and 38th in the

University and gained a scholarship. But his father did not want him to read further and so he came to Lahore for admission into College quite against his father's will. Consequently, he had to subsist on the small sum of scholarship that he had secured from the Municipal Committee, Gujranwala on account of his first position in the school already mentioned and was admitted in the Mission College, Lahore. In his second year specially he worked so hard that he was very often ill. It was not unoften that he kept himself absorbed in his studies from sunset to sunrise. Solitude, hard work and ample time for his studies were what he loved dearly.

As a result he stood first in F. A. in 1890

(b) F. A.

and also secured the Government scholarship notwithstanding his continued illness and the fact

that he had taken Sanskrit in F. A. as

against Persian which he had studied up to Entrance.

He continued his studies in the B. A. class in the same Mission College with perfect faith in God and his Guru and maintaining life on the scholarship he secured. But when his father saw that he could maintain himself without his help and was not willing to undertake any service according to his wishes, he felt very angry and took Rama's wife with him to Lahore and left her also in charge of poor Rama for a year or so without any kind of support from himself. Gosain Rama had now to face a number of difficulties, *viz.* the house rent, the cost of books, the college fee, the expenses for his wife and himself etc., etc. But such was his undaunted courage to meet any difficulties and the supreme love of knowledge for its own sake that he could entirely forget the ordinary comforts and physical needs of daily life.

He would forego an extra suit, an extra loaf or even a day's meal for the oil of his midnight lamp and would actually starve for days together without however, showing the

least signs of suffering or sorrow on his face for he attended College regularly with a calm and peaceful appearance and kept to his studies as usual.

Once Gosain Rama happened to spend his scholarship in the purchase of his text books and did not care at the time to make provision for other expenses. As a consequence he found out that what he had left was only a very trifling sum which could be spent during the month at the rate of only 3 pice or 9 pies per day. He was at first rather at a loss what to do but a moment after said to himself that God wanted to test him, that at least beggars did pass their days on two or three pice a day and hence he should not fail under that trial. Rama, therefore, began to subsist on two pice worth of bread in the morning and only one pice in the evening. But soon after, one evening, the shop keeper accosted him with the remarks that he took pulse free along with one pice of bread; that such a business could bring him no profit and hence he could no more sell one pice worth of bread to him. Thereupon Rama resolved to partake of food only once a day until he

got money again.

Thus with an iron will did he fight his way coolly like a soldier day and night and win over field after field of knowledge.

(e) Character as a student.

Hunger and thirst, cold and heat, could not tell upon this supreme passion that he felt towards knowledge. He was a typical student who loved to study not with any hope of gaining worldly ends, but for satisfying the evergrowing thirst for knowledge which was firing his soul anew with every new sun. His daily studies were sanctified oblations on the altar of his '*havan kund*.' He was the patient architect of himself from childhood to manhood. He built himself little by little, moment by moment and day by day. It may be said that perhaps the whole career of his further life was sketched already before his mind's eye, because even as a boy he was working so gravely, so silently and so consciously for a definite mission. He had an angelic nature with a purity and innocence of life rarely met with.

As a student he lived in extreme poverty.

(f) Dress.

The dress of the boy Rama consisted of a shirt, a pair of

Punjabee trousers and a small turban, each made of a cheap and very coarse country cloth, the entire outfit costing about Rs. 3. He always wore native shoes even while studying in B. A. class and was rather in a fix what to do when he had to use the prescribed pair of boots in the Convocation Hall. Once he lost one of his shoes in a drain while it was raining and the next day he went to college with the remaining shoe in one foot and an old used shoe of a female in the other. Afterwards he purchased a new pair for nine annas and three pies only.

He had a soft handsome face of a typical Aryan cut. The eyebrows arched over a pair of spectacles covering deep black eyes, which showed the mysteries and love of his soul. In contrast with a big, broad, prominent forehead, showing high intellectual power there was feminine softness round his lips. When he was serious the lower lip pressed against the upper on a small round chin which betokened indomitable strength of will. But he was bashful like a modest girl. Living as he did in the light of love, he looked transparently pure through his

(g) Physical appearance.

A BRIEF LIFE SKETCH OF SWAMI RAMA TIRTHA 11

small, frail, fair-coloured body. And yet, under this unassuming humble appearance there lay hid a remarkable man with some lofty aspirations and noble aims, which the Brahman boy thought too sacred to be uttered.

Now to return to our narrative of his studies in the B. A. class,
(b) Greater Trials.

we find still greater trials awaiting for Gosain Rama. In the year in which he appeared for his B. A. examination there was such confusion in the examination of English papers that some of the best boys failed to pass while the one who came out first was the boy whom the Principal was not going to send up at all. Poor Rama was also one of those who failed and he failed by only three marks in English although he was first in the whole University in the aggregate of marks.

There was a great agitation and discussion in the papers which
(c) New Rule passed.
resulted in the passing of a new rule in the University, though nothing could be done for Rama. It came into force from the next year and provided for the re-examination of the answer-

books of a boy who failed by only five marks. Rama had, therefore to accept his hard lot, and to continue his studies in B. A. for one year more. That very year a State scholarship was awarded for the study of Mathematics in England to a candidate who was not over 21 years and had passed his B. A. or M. A. in Mathematics. This was eligible for Rama but as he failed in B. A., he could no longer get it.

Again, the scholarship, which he was hitherto getting, was also stopped owing to his failure in B. A. This was a moment of sore trial for him and although he saw only gloominess all around yet his trust in God never forsook him and his courage never failed him.

He resolved all the more firmly to pass his B. A. examination and with tears in his eyes he prayed to God in solitude making a total self-surrender of himself. From the depths of his grieved heart came forth the well-known couplet:—

(j) Resolution
and Self-
surrender.

त्वमेव माता च पिता त्वमेव । त्वमेव बन्धुश्च सखा त्वमेव ॥
त्वमेव विद्या द्रविणं त्वमेव । त्वमेव सर्वं मम देव देव ॥

Thou alone art my mother and father,
 Thou alone my relation and friend.
 Thou art knowledge, Thou art wealth,
 Thou art all, my God of gods!

The next day, when he got himself admitted in B. A. again, he
 (k) Unexpected found to his great surprise
 help. that the College sweetseller
 L. Jhandu Mall came full of sympathy and
 requested him to dine thereafter daily at his
 house. Rama, of course, accepted the timely
 offer and invitation. This generous sweet-
 seller not only helped him with food but
 provided him with clothes also from time to
 time and also a free house to live in. In
 times of great need he was helped with
 money and food by one of his relatives also
 namely P. Ragunath Mal, Assistant Surgeon
 who was also his teacher for some time.
 Not only this but the Principal called him
 and handed over a sum of Rs. 53 only saying
 that it was given to him for Rama by some-
 body. He hesitated to accept the whole sum
 but only half of it and entreated the Princi-
 pal to spend the other half for some College
 purpose, or, to pay to Mr. Gilbertson, the
 Professor of Mathematics, who had been very

generously paying up half of his College fee. But the Principal pressed him to accept it and he had to do so. Moreover, he undertook some private tuitions also, even giving free instructions to some in his hard pressed time, for he took a great delight in teaching. Thus he toiled on till the time was ripe to send the University fee of Rs. 30 only. God helps those who help themselves. Just when he was thinking about it and how to meet the difficulty, Mr. Gilbertson, who was extremely pleased with Rama's industry and intelligence called him apart and gave him something wrapped in a piece of paper. On going home he opened the little packet and found to his surprise the exact sum of Rs. 30 only.

In his test examination, he stood first gaining 60 marks more than were required for First Division. In Mathematics he gained 145 marks out of 150. He had so much self-confidence when he appeared in his B. A. examination that in his Mathematics paper while he had a choice of doing any 9 questions out of 13, he solved all of them and requested the examiner to select any nine, although the

(1) B. A. Test.

paper was a stiff one and other boys were able to do 3 or 4 questions only at their best.

In 1893, his success was a marked one, for he stood First in the Punjab University in B. A. and in First Division, securing 310 marks. He also gained two scholarships, amounting to Rs. 60 per month besides a gold medal, a gown, and other rewards. All this was the result of his perfect trust in God and firm determination.

He was now nineteen and a half years old when he entered for his (n) M. A. Study. M. A. in Mathematics in the Government Collège Lahore, as there was then no M. A. in the Mission College. He used to teach his class-fellows with so much pleasure that he used to leave off his own work at once, however busily engaged, if any of them asked him a question. While studying for his M. A. he also acted as an honorary professor of Mathematics in the Forman Christian College, where he had himself studied, and worked for about two years thinking it to be his duty to discharge the debt he owed to his *alma mater*. He used to study at least four or five books on the same subject. He was the idol of all his

teachers who were always very kind to him. When he passed his B. A. with distinction he had a chance to accept the Statescholarship for Civil Service but he only liked to be a teacher or a preacher.

In one of his letters to his Guru, dated the 9th February 1894, he writes
 (v) **Daily routine** about his daily routine as
 in M. A. follows :—

“I rise from bed at about 5 A. M. and study till 7 A. M., then go to answer the call of nature, take my daily bath and exercise. After that I go to Panditji (reading in the way). There after an hour I take my food and go to college along with him in a conveyance. On return from college I take milk in the way and after a few minutes stay at home I proceed towards the river Ravī where I take a walk for about half an hour by its side. On my return I make a round of the city through its gardens and reaching home again walk up and down the roof of the upper storey of the house until it becomes dark. But you should not forget that I walk up and down never without studying from a book at the same time. On dusk I take my exercise and after it read till 7 p. m. Then I

go to take my meals and to teach Prem, a student. On return I take exercise again and then study till about half past ten in the night and lastly go to bed. It is my experience that it is only when our stomach is in a healthy condition that we feel cheerful and buoyant, concentrated and keen in intellect and memory and can offer our prayers to Him with a pure heart. I, for one, partake of food very sparingly and what I do eat I make it a point to digest it thoroughly."

(p) Food and
Exercise.

It may be remembered that being very studious, Rama was, in his student life even up to B. A. very weak in health often suffering from fever, headache and constipation of which he wrote to his Guru in some of his letters. But now he realized the value of open air exercise and light but nourishing food well digested. In his M- A., in 1894, he took delight in taking pure milk so much that he wholly subsisted on it and took long walks, often of 30 miles without feeling tired. On the contrary he felt very healthy, light and clear in brain. He invented new and odd exercises but very effective, at the same time. One of them was to raise and lower

slowly a bedstead (charpai) which he could do 160 times and which the College boys could not do more than 20 times. He never used an umbrella even in the hottest sun or the rainiest day.

In 1895, when Rama was about 20 years old, he obtained his M. A.,
 (g) M. A. Result. degree in Mathematics with a very high percentage of marks, although mathematics papers that year were specially hard, the like of which (as Rama himself says) were never before set in any Indian University in M. A.

Mr. W. Bell, then Principal of the Government College Lahore, thought very highly of his exceptional attainments and wished him to go up for the competitive Examination of the Provincial Civil Service. But Gosain Rama's own desire was to teach mathematics which he had acquired with an infinite amount of labour. He thought in these days of taking the State Scholarship--as it was his right that year, and going to Cambridge for the Blue-Ribbon. But he was destined to be a greater man in another line than a mere Senior Wrangler, and the scholarship was given to a young Mohamedan'.

A BRIEF LIFE SKETCH OF SWAMI RAMA TIRTHA 19

For sometime, after his M. A. in 1895, he opened Private Classes in Mathematics for F. A. and B. A. students on Rs. 10 and Rs. 15 each, per month, respectively and besides those students one or two professors of the Colleges also came to study with him. All this was a very hard work and told upon his health. So he had to return to his home Murariwala in Gujranwala. After regaining health a few months after he came back to Lahore and became a member and later on the Secretary of the Education Committee of Sanatan Dharma Sabha. In the meanwhile he learnt the art of drawing in the Vedic College, Lahore.

Then near the end of 1895, he became the Second Master of American Mission High School, Sialkote, on Rs. 80 p.m. and in a few days he became known among the boys as one who could multiply by memory sums reaching to millions. Many a boy from distant places flocked in his school and he was on such familiar terms with them that whatever they asked for he gave them without hesitation. Any boy could according to his need go and

drink milk from the sweets seller on Rama's account. Thus he spent the whole of his pay on students and passed a simple life among them full of mercy, sympathy and unselfishness. He also took part in the local Sanatan Dharma Sabha and other religious bodies giving his inspiring lectures as at Lahore.

In 1996, he also became the Superintendent of the Mission Boarding House, Sialkote, but only after a month or two, in the same year he got an appointment as Professor of Mathematics in the Forman Christian College, Lahore.

He also acted as Reader for a short time in the Oriental College, (ii) Lahore. Lahore. Whatever he got as his pay of professorship he used to distribute almost the whole of it at once among the deserving persons and thus left for himself a very scanty and trifling sum month by month. He cared not for his own physical self and its comforts, nor for wealth, or clothes, or material needs, but was being gradually transformed and coloured inwardly with true mental renunciation (Vairagya).

He had an intense love for Bhagwad Gita and read and re-read it time after time till he had dived deep into its inner meanings and made himself one with it. His devotion to Shri Krishna developed to such an intensity that many a night found him weeping constantly in His separation so much so that his bed sheets were found all wet in the morning. He would go to the Ravi side and remain absorbed in meditation till late in the night. All his holidays were spent in constant thought of his beloved Krishna and if he lectured in Sanatan Dharma Sabha on 'Bhakti' or 'Krishna' all the words that dropped from his lips were quite wet with tears. At this stage of his spiritual development he very often beheld the cloud-coloured Krishna with a bamboo flute on his lips and dancing on the head of a cobra, face to face, with his eyes open and his senses all about himself.

His Holiness Jagadguru Shri 1108 Shri Raj Rajeshwar Tirtha Swami Shankaracharya of Sharada Matha Dwarka, Kathiawar happened to come in

6. Devotion to Krishna.

7. (i) Jagad Guru's reception and Vedanta.

Lahore during these days. He was very proficient in Upanishads and Vedanta and was so learned in Sanskrit language and the Shastras that he had no equal.

Goswami Rama had the occasion to receive him on behalf of the Sanatan Dharma Sabha and had full opportunity to enjoy his blessed company.

His intense devotion to Krishna now changed its direction and worked with an equal force in search of self-realization as taught in Vedanta.

He now began to make a thorough study of the Upanishads the Vedanta Sutras and other books on Vedanta and determined to pass his summer vacation in Hardwar and Rishikesh for spiritual exercises and deep meditation on Self. Hence in August 1897 he hired a house by the Ganges in Hardwar and began to enjoy the bliss of deep meditation in solitude (realizing in practice what he studied about Vedanta in theory).

Thus by continued practice, his spiritual bliss developed to such a pitch that on October 25th 1897 the Diwali day, it led

(ii) Mental
Renunciation.

him spontaneously to make a total self surrender or renunciation of all and he wrote to his father to the effect that Rama had on Diwali day gambled away his body for the Real Self.

After this Rama was ever absorbed in contemplation of the Self or Atman and knew not day from night but the One Supreme Realization or the search after the Absolute Truth.

At the same time, in February 1898 in order to taste of the Sweet
(iii) Sabha. Nectar of Divine Bliss in company with others he organized a Sabha at his place called the Advaitamrita Varshini Sabha, which consisted mostly of Sadhus and Mahatmas.

It was held once every week and whatever conclusions were drawn from an earnest discussion on Vedanta they were worked upon and practised by the members in solitude for a week and the experiences related before Rama in the next meeting for further instructions. Thus Rama became more and more absorbed in the real Bliss and nothing could shake him from his concentration of mind and inner peace.

Although outwardly he was sometimes very busy but inwardly he enjoyed the eternal peace.

8. First Tract.

It was during these very days, in 1898, that for the benefits of the student community Rama delivered a lecture on Mathematics which was afterwards published in the form of a pamphlet and called "How to excel in Mathematics"—the treatise now published again in the present form. This was his first English speech and written work and it was followed by writings in different languages.

He had such an intense devotion to study that a whole library of books

9. Vast Studies.

on religion and philosophy of the west was mastered in a short time. The 'Rishis of the Upanishads, Patanjali, Jaimini, Kanad, Kapila, Gautama, Vyas, Krishna, Shankara were as much at his fingers' ends as Hafiz, Attar, Shams Tabrez and Maulana Rum, Kant Schopenhauer, Fichte and Hegel, Goethe and Carlyle were as familiar authors as Tulsi Das, Sur Das, Kabir, Tuka Ram and Nanak who were undoubtedly his inspirers. He was perfectly at home in Persian, English, Hindi, Urdu and Sanskrit Literatures. He studied the four

Vedas in 1906, and was master Pandit of every Mantra, whose every word he analysed with the acute accuracy of a philologist. Not only had he a mastery over literature but was a keen student of Science and Mathematics. He loved Science and was an amateur chemist and botanist. His special study in the Philosophy of Science was Evolution. He enjoyed the scientific candour and truthfulness of Spinoza, Spencer, Darwin, Huxley, Tyndal, and Professor James. Thus he made himself quite a prodigy of learning. It seems every minute of his thirtythree years was so well utilised. He was very hard working till his last moments.

While in America he went through in two years, in spite of his strenuous public labours, almost the whole range of American literature taking a particular delight in the free chants of Walt Whitman and Thoreau.

“He was in a strange humour, all his own when he judged all the world’s authors, prophets, poets and mystics. There was no pedantry and not the slightest shadow of affected pride or anything unreal when he acted like an impartial judge in his

own way. He was a scholar, scientist and spiritualist of a very high order in one. Simultaneous with his intellectual culture, he had brought his spiritual development to a very high pitch. Crowded Lahore could no more satisfy the amptitudes of his soul. Whatever time he could get he would spend in the Himalayan hills and jungles, meditating on the Upanishads and the secrets of the Ancient Aryan "*Brahmavidya*."

"It was in the forests of Brahmapuri, near Rishikesh, in 1898, that Rama

II. Realization.

realized his object,—the Atman, the Self. He went there all alone, and without any thing but a few Upanishads. Again and again he went over them and meditated by the Gauges on bare rocks day and night, little caring for rain or sunshine but all absorbed in the one thought of self realization.

He had determined to lose his very life in the attempt or to gain it and he did succeed.

He attained to that fearless blissful *oneness* state of mind where there is no more deluslon or repentance and knowing or rather realizing with nothing remains to know.

The inner fountains of Divine Bliss were now incessantly and spontaneously flowing out of him and shedding benediction all around him. Shrntis and Smritis and songs, thoughts and things, questions of philosophy and Religion, politics and society, whatever now came from him; were changed by the mysterious effects of his inner soul and came out with refrêshing beauty in a new form, wearing garment of Rama's consciousness. He saw the Universe in Himself and himself in the Universe. He enunciated the great law that the whole Universe serves one as his body, when he feels the Universal soul as his very self.

Not only a spiritualist and a veritable prince of all Oriental dreamers and Yogis, he was a great champion of physical exercises. He delighted in designing new methods of physical exercise. He could never forego his daily exercise. He was seen, even a few minutes before his death, taking as was his wont, his physical exercise. Thus out of a thin frail body, he managed to emerge a strong man of staglike nimble activity. He was a great and swift walker. He could walk more than

40 miles a day as a Swami in the Himalayan hills. He won in America a 40 miles race, which he ran out of fun in competition with some American soldiers, coming two hours ahead of the winner. He scaled Gangottari Yamunottari and Badari and Kedarnath peaks clad in a small strip of a loin cloth and a blanket. He crossed from Yamunottari to Gangottari through glaciers. He lived in snow, slept in caves in thick dreary jungles all alone. He would roam about at midnight in dark jungles defying death and fear. He was so fearless, so bold, so vehement, so strong and so roseate and yet he was so gentle unaffected, childlike pure and noble, sincere, earnest and unassuming that all who came in contact with him with a heart yearning for the truth, could not but receive inestimable benefit. After each lecture or class lesson, questions were put which were always answered so clearly and concisely, sweetly and lovingly. He was ever filled with bliss and peace, a constant spring of happiness and ever chanting the sacred syllable Om when not engaged in talking, writing or reading. He saw divinity in each and all, and every one was addressed by

him as "Blessed Divinity."

Free, free was he like a child and saint. He would remain in God-consciousness for days together. His unfaltering devotion to India and his desire to raise her benighted people was indeed perfect self-abnegation.

His personality may be described as ex-

13. Personality. plosive. He would remain silent for months together

as if he had nothing to say. He remained merged in joy. All of a sudden he will burst out like a volcano and give out his thoughts in a wild manner. Whenever he spoke or wrote one could be sure of getting something very refreshing and original. His highly cultivated emotion, bold independence of thought and his great towering intellect formed an attractive feature of his personality. He was deeply sincere and irresistably sweet. Mohamedans and Hindus loved him alike. To see him was to feel inspired with new ideals, new powers, new visions and new emotions.

14. Doctrines and Views. Whatever he thought, he had not only thought upon, but he had actually seen its working in his own life. He used to

say that he believed in *experimental religion*. According to him the art of living consists in *luminous belief*. Just as in science, authority has little weight in arriving at Truth, so in religion authority should have little or no weight and its truth must be tested by trusting your life to it. Every one must reach the inner man, the Self, the Atman, through the failures and successes of his own life or through Self-Realization. Life itself is the greatest revelation. The great idea which runs as an undercurrent in all his discourses is the renunciation of body consciousness (Ahankara) and the realization of Self to be the Self of universe. The false ego is the cause of all limitations. Eliminate it and the spirit of man is the universal spirit pervading everywhere and everything. This higher life is to be realised and Rama sanctions all means by which it may be attained. The bed of thorns or the bed of roses whichever induces the state of realisation in us is to be blessed. Total self-abnegation is the essential prelude to this realisation and it may be effected by different individuals in different ways. Hence he gives only the general outlines of his main

conclusions and sketches the methods which were most helpful to him.

Vedanta is to him by no means a mere intellectual assent but a
15. Ideal.

most solemn and sacred offering of body and mind at the holy altar of Love. Rama's Vedanta is the beautiful calm of that super-consciousness which transcends the limits of body and mind where all sound dies, where the sun and moon get dissolved, where the whole cosmos ripples like a dream and is eddied into the Infinite. It is from here that he threw the ladder for us to reach him and see the sights of the world below. Perennial peace is diffused there and the man is entirely in God. All discussion ceases there. And those who are there simply look around and smile and say to every object "thou art good" "thou art pure" "thou art holy" "thou art That."

"Neither the sun shines there, nor sparkles the moon.
Pranas and Sound are hushed into silence,
All life reposes in soul's sweet slumber,
No god, no man, no cosmos there, no soul.
Naught but golden Calm and Peace and Splendour.

In the summer vacation of 1899 he went
to make a pleasure trip in
16 (i) Journeys. Kashmir. He visited Shri-
nagar and thence went on a Pilgrimage to

Amar Nath also. On his return in the end of 1899 he suffered from fever and colic pain to such an extent that one night no hope remained of his life when he lay senseless during the night. But nature had something different in store and so he was alright the next day. Thereafter he desired that his thoughts and ideas should reach the public as soon as possible. For this an Urdu magazine called "Alif" was started and continued for some time from a new press called Anand Press managed by Swami Narayana and supported chiefly by L. Har Lal. He took great delight in writing original articles to this magazine, so much so that he now wanted to leave off his two hours service in the college also. In the meanwhile having a desire to see the sea he went to Karachi and Sukkur where he was honorably received by some kind admirers and passed a few days there in great pleasure although he did not take with him a single pie. After the issue of 3rd No of his magazine Alif, he was saturated with spirituality and overfilled with it that he could no longer remain shut up in his household or the crowded towns.

So in July 1900 he resigned his service and went to jungles along with a few companions including his wife and children.

(ii) Vanaprastha
Ashram

All of them reached Hardwar and thence they went to Tehri by way of Devaprayag. There they took up their abode in a calm, quiet and lonely but very charming place in a garden by the side of the Ganges.

Here Rama ordered his companions to throw away all the cash if they had any into the Ganges and keeping faith in God to sit all absorbed in Him, who alone maintains and takes care of all. He said that if any of them suffered from any want it would be only due to his own want of full faith in Him and if so it would be far better for such a one to die than to live a miserable life wanting in faith in the creator.

It so happened the same day that Swami Rama Nath, the manager of the Calcutta Kshetra of Rishikesh was touring about in connection with the arrangements of Kshetras of Gangottari route. He heard about Rama and came to visit him in the garden.

On seeing him all absorbed in God-consciousness, he, of his own accord, ordered the shopkeeper, who accompanied him, to

supply rupees ten worth of corn every month to these men engaged in spiritual exercises.

After this strange incident, all of them were struck with wonder and a firm faith in God took hold of them for future, more than ever. All of them began to practise meditation with full faith and thorough concentration and Rama now began to contribute to the magazine 'Alif' with a greater zeal and fuller energy:

One night Rama, all of a sudden, left all sleeping and went out all alone in the midnight towards Uttar Kashi. When walking or rather feeling his way out in the dark Himalayan gorge, at a time when all was silent, the clouds gathered, the lightening flashed forth and the rain burst out in a storm over the lovely traveller, bare-footed, bare-headed, no umbrella, no clothes, save a single 'dhoti'. But on and on he went until he saw the very path give way before him under the heavy deluge and torrents of water rushing over the steep rocks. And yet Rama was not to be daunted. He scaled and climbed the mountain side catching hold of the grasses and boulders—a feat which even a mountain goat could not possibly do under the conditions. In a moment he had

crossed the gulf and was shouting on the top of a hill by himself Om ! Om !! Om !!! Nothing could harm, nothing could dare injure one who had realized himself to be one with the Universal Self. Even Death itself had to wait his orders.

On his sudden absence, Rama's wife felt the shock very keenly and fell down in illness from which she could not recover herself even after Rama had come back a few days after. And so she desired to go back to her home along with her young son Brahmanand. She was therefore ordered to go back in care of Swami Narayana who took her to the plains and returned back.

After a period of six months of solitary life in the jungles, in the beginning of 1901, just a few days before the passing away of Swami Vivekanand, Rama desired to take Sannyasa. He had the permission of the Shankaracharya of Sharada Matha to take Sannyasa by the Ganges side when he might find himself qualified to do so.

It was now in the midst of the Ganges that he made over charge of his sacred thread to the rushing current and put on his orange robes with a continuous chant of the sacred

(ir) Sannyasa
Ashram

syllable, Om ! Om !! Om!!!. After this he remained wrapt in deep meditation and Anand for hours together at the banks of his dear Ganges.

Gosain Tirtha Rama was now Swami Rama Tirtha having come in the order of Tirtha Sannyasa of the Sharada Peetha—Dwarka and hereafter he began to live all along by himself in the same jungle allowing nobody to see him except on very rare occasions.

After a six months residence here, as many people began to come for his visit, he changed his place on 14th June 1901 to a cave about 4 or 5 miles away and after a few months more he left this place also on 16th August 1901 with Narayana and L. Tula Ram for Yamunottari, Gangottari, Triyugi Narayana, Kedar Nath and Badri Narayana. For a month they lived in Yamunottari, near the hot springs in a cave and a wooden house and also made an ascent over the Sumeru Mount, the white snowy peak at the sources of the river Yamuna. After this they crossed over snowy hills by a narrow path, direct but dangerous over which no pilgrim could venture and reached Gangottari on the 3rd day instead of 10 or 12 days

17. Further travels
in Himalayas
and Plains.

usually taken by others by the ordinary path. Again after a month's stay at Gangottri they went to Kedar Nath and Badri Narayana by way of Triyugi Narayana and reached Badri Narayana a week before Diwali.

The return was made in December 1901 by way of Almora to Mathura where Swami Rama was invited by Swami Shivagan Acharya who had elected him as president of a religious society. Here his lectures were attended by thousands who were so attracted by his personality and all pervading love that they followed him like Gopis following Krishna over shrubs and rough ground and sat down on bare ground to listen to him by the Yamuna side till late in the winter night. Thence he was invited by Shri Surjan Lal Pandey (now Shri Shanti Prakash) to Faizabad in the second annual meeting of Sadharan Dharma Sabha in February 1902. After that in May 1902 he retired into the thick jungles of Tehri State in Himalayas once more for meditation in solitude.

Here once the Maharaja Saheb of Tehri, while on his way to Dehra Dun happened to touch the skirts of the forest where Rama was residing and on hearing of Rama, Maharaja Saheb felt very anxious to see him. He

had become agnostic through the influence of some western philosophy like that of Herbert Spencer and did not believe in the existence of God. On meeting Rama all his doubts were dispelled one by one during a long continued talk and after that he requested Rama to grace Tehri for his sake which Rama accepted with pleasure.

In July 1902 it was published in the newspapers that a Religious Conference was going to be held in Japan in which all the religious leaders were invited to attend. The Maharaja Saheb of Tehri requested Rama to go to that Conference and preach Vedanta. Rama accepted the request and Maharaja Saheb made all the arrangements for Rama's voyage through Thomas Cook & Sons. Rama went to Calcutta alone but when people insisted much on his taking a companion Swami Narayana his disciple was taken with him.

They left Calcutta for Japan on 28th August 1902. During the voyage they touched Penang, Hongkong, Shanghai, Naga Saki and finally Yokohama. They were cordially received by the Sind merchants at these ports and had a week's halt at Hongkong for a change

18. Foreign Travels.

(i) Japan

of ship and Rama lectured there to the all attentive and interested audience. On reaching Japan they learnt that there was no Religious Conference there and that it was all wrong news. However, they proceeded to the Capital Tokyo to ascertain the facts for certain and met there many Indian Students who had come to learn arts and sciences in Japan. Rama happened to meet Mr. Puran there who had just started an Indo Japanese Club for the promotion and help of Indian students in Japan and who was appointed its Secretary. Rama also gave a lecture on Secret of Success in Tokyo College which produced a deep and lasting effect on the hearts of the students and professors.

Professor Chhatre's Circus happened to be there at the time who became an ardent admirer of Rama and on his request Rama accompanied him to America. Here Mr. Puran being deeply effected by Rama's speeches took Sannyas to serve all humanity and roamed about in all the Japanese towns and also issued a magazine "Thundering Dawn" but on his return to India he again became a householder and subsequently a sikh (his family religion) while Swami Narayana who

had accompanied Rama upto Japan was advised by him to travel in a different direction preaching Vedanta, *viz.* Burma, Ceylon, Africa and Europe.

Rama when he reached America gave a number of lectures, sometimes for three hours together of which the shorthand notes were taken by the Americans and typewritten copies presented to Rama. Those copies were afterwards printed in India in the form of four volumes called "In Woods of God-Realization." In America, where everything is sold and has its value in dollars, Rama never allowed his lectures to be attended by Tickets although it cost a good deal to hire halls for his lectures. This in itself is a testimony of how much the Americans loved Rama and appreciated his lectures. Rama accompanied Prof. Chhatre upto Siatle Wash but after that the Americans made him their own guest and one of them Dr. Albert Hiller served him with all heart and mind for about a year and a half at San Francisco. Some of the Americans moved by Rama organized Societies for the help of the poor Indian Students in America and also to gain daily Spiritual food from the society of

Rama they organized a body called the Hermetic Brotherhood. The Americans became so much enamoured of Rama that they took his photo like that of Christ and published it in the Papers under the heading "Living Christ has come to America." The President of the United States also came to visit Rama and although the Millionaires of America liked to put him up in their palatial buildings Rama liked forests more and always used to take his abode on some mountain side far away from the busy haunts of mankind and roamed about in a single thin cloth even in the icy cold of North America living simply on nuts, fruits, vegetables and milk.

He was full of unresistable joy and laughter and nobody could remain sorry in his company. All doubts vanished like vapours before his sunny face. Once an American lady, a resolute atheist came to discuss with him but on seeing Rama all absorbed in Samadhi, she waited in and when Rama came to his normal consciousness she broke the silence with the words "My lord I am not an atheist. My doubts have disappeared on seeing you."

Mrs. Wellman, another American lady,

loved and admired Rama so deeply that she renounced all Western dress and putting on the Sanyasi's orange robes she wandered from town to town without any money but with full trust in God and coming to India visited with great pleasure, the birth place of Rama, the village Murariwala in district Gujranwala of the Punjab. Such was the Universal love of Rama that it not only moved the hearts of Americans but when he was in Egypt on his return in Cairo he bewitched the hearts of Mahomedans by his lucid lecture in Persian and was called by them the Hindu Philosopher.

19. Return to India. About two and a half years travel in foreign countries Rama returned to India and landed in Bombay in 1904. His first lecture on his return was organized in Bombay, whence he made a tour through Agra, Mathura and Lucknow to Pushkarraj in Ajmer, giving his worldwide experiences to the all expectant audience. Arya Samajis, Sanatan Dharamis, Brahmo Samajis, Sikhs even Christians and Mahomedans all alike joined his reception wherever he went and when asked to start a new society he simply answered that all societies were his own and that he would

work through them.

He loved mother India so much so that he realized himself as India incarnate and professed that within 10 years India would get practical Vedanta and that love would conquer hate to unite man's hearts.

In the meanwhile, Swami Narayana, leaving Japan visited Singapur,
 20. Narayan's Travels. Penang, Burma and Ceylon.

After that he went to Africa, visited Port Said, Cairo (Egypt), Alexandria, Gozo, Malta, Tunis, Algiers, Morocco, Gibraltar, etc., and lastly reached London in September 1903, where after about a 5 months' stay he fell ill owing to the severe winter and was advised to leave London at once. He therefore in January 1904, on receiving orders from Rama returned to India and reached Bombay in July 1904, six months before Rama's return. In October 1905, when Rama went to Hardwar after a tour in Bengal and U. P. he fell ill. Narayana came to him from his tour. Rama was dangerously ill for over a week and when recovered went to Muzaffarnagar for a change of climate and sent Narayana to Lucknow.

After regaining health Rama desired to seek solitude and called Narayana back.

21. Himalayas
again.

Hence in November 1905, Rama and Narayana went by way of Hardwar and Rishikesh to Vyas Ashrama a very fierce and lovely forest on the other side of the Ganges where Rishi Veda Vyas, the author of Mahabharat, is said to have performed his *tapas*. There they passed their winter of 1906 in lovely straw huts, a couple of miles distant from each other and Rama studied and meditated over Nirukta and Sama Veda.

In the summer they moved further on to Devaprayag Tehri, and went to Vasistha Ashram, a place about 12 or 13 thousand feet high above the sea level and 50 miles far from Tehri where Rama began to live in the cave of Vasishtha Muni in March 1906, and sent Narayana in his place to the plains to lecture in the various meetings wherever he was invited. But Rama's body soon fell ill and Narayana had to come back after two months. On his arrival they shifted their habitats by a few miles more experimentally so that Rama now began to live in a cave at a greater height while Narayana moved down in the valley. The scenery round this cave is described by Rama in his letters as the "Garden of Fairies."

There was another cave above this which was occupied by an enormous snake (Az-daha) while another cave across the valley and just opposite to Rama's was the den of a large tiger who used to look at Rama from his place and sometimes passed by Rama's cave also which was a large and open one. This cave was quite unprotected either from wild beasts of which there was no fear for Rama whom beasts and men all obeyed in his universal love or from rain which really proved a nuisance specially when the rains set in and wetted all the clothes, and goods and keeping Rama awake during the nights.

He had therefore to quit this place also and came down to the plain in the valley where the hill-men at once constructed for him a Kuti (small hut.) Here Mr. Puran with two companions came to see Rama in his Vasishtha Ashrama and lived for about a month. Rama was at this time taking for food only milk as the local grains did not suit him and on the arrival of these guests he was pressed by them to take some grain food also. He did so, moved by their love but he as well as the new comers fell down sick with dysentery and fever. They then asked Rama to move down to plains which

he accepted with the limitation not to go beyond Tehri. Hence Narayana went to make the necessary arrangements for departure and Mr. Puran accompanied him to return to the plains.

Rama also walked with them for a mile and in the way told Mr.

22. Forebodings.

Puran that Rama may soon have his pen at rest and his tongue silent as he had become too weak and that he may perhaps no more visit the plains. Hence he advised that they should now themselves become Rama and read, write and work all absorbed in Him. These remarks brought down a stream of tears in their eyes and it really proved the last meeting with Rama of Mr. Puran.

Now in order that the place may not be shifted too often Rama

23. Last Solitude.

searched for a solitude fit for every season at the banks of the Ganges some where near Tehri. He did find such a place where some Mahatmas had lived for long and which was in a solitude surrounded by the Ganges on three sides. Here Maharaja Saheb of Tehri had at once built for him a Kutī according to Rama's own plan.

Narayana was now told by Rama to go

to live in Bamrogi cave some miles away, where they had once previously stayed for some time, and was advised by him to come to see Rama weekly on Sundays unless specially called. When sending off Narayana to the cave Rama accompanied him for over a mile even bare footed and bare-headed and on reaching the road addressed him with the same remark, as to Mr. Puran—That it may probably soon happen that Rama's pen may cease to run and his tongue may stop to speak. That Rama no more felt inclined to touch any worldly work and may never leave the Ganges side to go down to the plains again. That wherever he might be invited Narayana will have to go and hence he should dive himself deep in Real Rama while in the solitude cave and come out of it all heart, body and soul transformed into Rama or Vedanta incarnate.

Narayana had not lived there for five days when suddenly a
 24. The sorrowful message and end. messenger came there and brought him the most heart rending news of Rama having been carried away by the Ganges while bathing in it. Rama, while exercising against the rushing waters of the Ganges as was his wont, this time rather in

deep water was suddenly carried away into a whirlpool where he struggled long and though finally came out with a strong dive, but being exhausted was carried away further to midcurrent where at last he left his body uttering loudly, Aum ! Aum !! Aum !!!

Narayana and Mr. Puran afterwards found his last written passage on the table which ran as follows:—

25. Last Note.

“O Death ! Take away this body if you please ! I care not. I have enough of bodies to use. I can wear those divine silver threads, the beams of moon and live. I can roam as divine minstrel, putting on the guise of hilly streams and mountain brooks.

I can dance in the waves of sea. I am the breeze that proudly walks and I am the wind inebriated. My all these shapes are wandering shapes of change. I came down from yonder hills raised the dead awakened the sleeping, unveiled the fair faces of some and wiped the tears of a few weeping ones. Bulbul and the rose both I saw and I comforted them. I touched this, I touched that. I doff my hat and off I am. Here I go and there I go. None can find me. I keep nothing with me.”

OM ! OM !! OM !!!

MATHEMATICS.

I am fully aware of the difficulties which I shall have to encounter in trying to enlist your interest in what is commonly called "a dry subject." The usefulness of the study of Mathematics sounds like a paradox to the superficial observer. An ordinary man cannot help putting such questions as :—

(a) why should we bother our heads about the 47th proposition of Euclid's First Book ?

(b) of what use in the world can the Binomial Theorem be ?

(c) Why should we spend a considerable portion of our life at a b, c and longs (f) ?

(d) What is the use of dealing with the Greek Mathematical signs ?

1. The inability to answer questions like these or the apparent uselessness of

Mathematics makes this study very unpopular.

2. Another reason why it is disliked is that it is a very hard subject which taxes both the memory and the intellect; it is difficult to understand and more difficult to remember. To read it is not like walking on a smooth paved road; but there the path is, so to speak, both slippery and rough, presents many stumbling blocks and rubs in the way.

3. A third reason why Mathematics is felt so heavy and tedious is that generally it is not administered in proper doses or in an agreeable form; in other words, teachers do not always try to make it attractive. Carbon dioxide swallowed as in soda-water, is conducive to health; but inhaled, it injures the system. Just so, Mathematics does us good only if taken or studied in the proper way.

Students as a rule, complain against the University because Mathematics is made a compulsory subject in some examinations, they blame the Syndics and have all sorts of hard names to give to Mathematical writers.

To begin with, let us for the sake of argument assume that Mathematics has really no reward to offer, has nothing to pay. But, dear friends, let us not in whatever we undertake, be led and guided by a desire of reward. This mercenary spirit ought to be checked. The event or fruit of any action ought not to influence us; let us do whatever we engage in, goaded by a sense of duty and not drawn by the bright future:—

If duty calls to brazen walls,
How base the fool who finches.

Let us work into life the following advice of the author of Bhagwad Gita:—

“.....Find full reward
Of doing right in right! Let right deeds be
Thy motive, not the fruit which comes from them.
And life in action! Labour! Make thine acts,
Thy piety.....”

Learn to acquire knowledge for its own sake; hunger and thirst after knowledge. Learn a lesson from the life of Old King Ulysses who with one foot in the grave woos knowledge and asks his followers.

To follow knowledge like a sinking star,
Beyond the utmost bound of human thought.

The assumption above made is far from being correct. The advantages of Mathematics are very many. They do not lie on the surface, but are hidden and concealed:—

- (i) Mathematics is like the ocean rough, boisterous, and fearful on the surface; but having precious pearls, and gems of the purest ray serene at the bottom; or
- (ii) it may be compared to the statues of the old satyrs and silenoi of Greece; repulsive figures to look at but enclosing within them the finished and fascinating statues of the most beloved gods of the Greeks.
- (iii) Like the solar light it appears quite colourless to the unthinking multitude, while it is in reality composed of the colours of the rainbow.

Mathematics (*Gr Mathe-Matike*) in its original sense signifies “skill, knowledge or science.” And in all its subsequent development it has had the idea of “skill, knowledge or science” always underlying it. It is in no small measure to *Mathematics* that the world

owes its Sciences of Astronomy. Optics, Acoustics, Statics, Dynamics, Hydrostatics, Hydrodynamics, Thermodynamics, Magnetism, etc.; and the Arts of Navigation, Engineering, Architecture, and the like.

Mathematics is well called an *exact science* and a sure and certain branch of knowledge (cf. the phrase "Mathematical certainty.")

"Geometry," Pascal observes, "is almost the only subject in which we find truths wherein all men agree; and one cause of this is that geometers alone regard the true laws of demonstration." So Geometry or Mathematics, we may say, has been like that solid and substantial food to Science which goes for the most part to form bone or the supporting element. According to Roger Bacon, Mathematics is the "gateway and the key to other sciences." Professor Ball says—"It is interesting to note that advance in our knowledge of Physics is largely due to the application to it of Mathematics, and every year it becomes more difficult for an experimenter to make any mark in the subject unless he is also a Mathematician."

What generally happens is that the Mathematician takes the results of some

every-day observations and raises on them splendid super-structures which attract the attention of the Experimentalist, who steps forward and verifies by experiment the results thought out by the Mathematician. Then the labours of the two combined enrich the world with inventions and discoveries; give to its railways, telegraphs, balloons and what not. Happy the man who is a Mathematician and Experimentalist in one.

"The most general division of Mathematics," says Herbert Spencer, "dealing with *number* guides all industrial activities, be they those by which processes are adjusted, or estimates framed or commodities bought and sold or accounts kept. No one needs to have the value of this division of Abstract Science insisted upon."

"For the higher arts of construction." the same writer continues to say "some acquaintance with the more special division of Mathematics is indispensable. The village carpenter who lays out his work by empirical rules, equally with the builder of a Britannica-Bridge, makes hourly reference to the laws of space-relations. The surveyor who measures the land purchased; the architect in

designing a mansion to be built on it; the builder when laying out the foundations; the masons in cutting the stones; and the various artizans who put up the fittings are all guided by geometrical truths. Railway making is regulated from beginning to end by geometry; alike in the preparation of plans and sections; in staking out the line; in the mensuration of cuttings and embankments; in the designing and building of bridges, culverts, viaducts, tunnels, stations. Similarly with the harbours, docks, piers and various engineering and architectural works that fringe the coasts and overspread the country as well as the mines that run underneath it. And now-a-days even the farmer, for the correct laying out of his drains, has recourse to the level—that is, to geometrical principles.

“On the application of Mechanics (a branch of Applied Mathematics) depends the success of modern manufactures. The properties of the lever, the wheel-and-axle, etc., are recognised in every machine, and to machinery in these times we owe all production.” The following is the case in England and will in no long time be the case here too:

"Trace the history of the breakfast roll. The soil out of which it came was drained with machine-made tiles; the surface was turned over by a machine-made tiles; the wheat was reaped, thrashed and winnowed by machines; by machinery it was ground and bolted; and had the flour been sent to Gosport, it might have been made into biscuits by a machine. Look round the room in which you sit. If modern, probably the bricks in its walls are machine-made and by machinery the flooring was sawn and planed, the mantel-shelf sawn and polished, the paper-hangings made and painted. The veneer on the table, the turned legs of the chairs, the carpet, the curtains are all product of machinery.

"Your clothing—plain, figured or printed—is it not wholly woven, nay, perhaps even sewn by machinery? And the volume you are reading, are not its leaves fabricated by one machine and covered with these words by another? Add to this that for the means of distribution over land and sea, we are similarly indebted. And then observe that according as knowledge of *mechanics* is well or ill applied to these ends comes success or failure. The engineer who miscal-

culates the strength of materials, builds a bridge that breaks down. The manufacturer who uses a bad machine cannot compete with another whose machine wastes less in friction and inertia. The ship-builder adhering to the old model is outsailed by one who builds on the mechanically justified wave-line principle. And as the ability of a nation to hold its own against other nations depends on the skilled activity of its units, we see that on mechanical knowledge may turn the national fate."

Let us now see to whom most of the modern inventions and discoveries of which the world is so proud owe their origin?

By whom was the first *Steam-engine* made?
James Watt, a Mathematical Instrument maker.

By whom was the *clock* invented?

Galileo, a Mathematician.

By whom was the first *telescope* made?

Galileo, a Mathematician.

By whom, the Barometer?

Pascal, a Mathematician.

Who found out the amount of alloy in the golden Crown of King Hiero of Syracuse?

Archimedes, a Mathematician.

Who was it that discovered the Law of Gravitation?

Newton, the prince of Mathematicians.

In a word, directly or indirectly almost all our conveniences and articles of comfort are due to this branch of Philosophy or Science which we call Mathematics.

Professor Adams, the Mathematician foretold the existence in the heavens of satellite not known to the world before, and *then* the practical astronomer actually discovered the same.

Mathematics enables us to calculate accurately distances, billions upon billions of miles in length, as the distances of stars, etc; and it also enables us to measure magnitudes about one billionth part of a cubic inch in volume, like the size of a molecule or atom. From finite quantities it leads us on to the region of the infinite.

By Mathematics we discover some of the Universal Laws of Nature written with inerasible ink on the faces of substances by the unerring finger of the Almighty. In the lines and figures of Geometry we learn "those

characters" to use an expression of Galileo "in which the great book of the universe is written."

In Statics and Dynamics the Mathematician deals with forces varying according to different laws and in case a new kind of energy should come to light and give rise to forces obeying laws different from those which the forces of ordinary nature obey, the Mathematician will be found fully equipped to receive it; whereas the mere experimentalist if not calling Mathematics to his aid, will be at a loss how to deal with it at the first sight. Let a new fluid be discovered and its fundamental property known; it will find itself already registered in the works on Higher Hydrostatics as an old servant with specified duties to discharge.

There is a variety among individuals of all species: again the different species of the same genus are in no instance exactly alike; and they differ widely. So, I presume that different planets of the same Solar System have no monotony and the different Solar Systems are not alike in every respect. They are, in all probability governed by new laws and are blessed with new materials, new

liquids and new kinds of Energy. Mathematics embraces the properties of these new things as well as those of the old familiar ones. This is knowledge of intrinsic worth.

Its rules and laws govern the phenomena and facts that can ever take place on the background of Eternity. "The old order ceaseth, yielding place to new" but the Mathematical dogmas remain still controlling all these vicissitudes and undergoing no change in themselves.

Says Herbert Spencer—"of course as those facts which concern all mankind throughout all times must be held of greater moment than those which concern only a portion of them during the continuance of a fashion, it follows that in a rational estimate, knowledge of such facts, being knowledge of intrinsic worth, must other things being equal take precedence of knowledge that is of quasi-intrinsic or conventional worth."

Hence you can judge of the importance of Mathematics which beyond doubt, imparts knowledge of the kind of facts here alluded to.

If most people pride themselves on possessing a knowledge of Law, (Law dealing with

matters of this transient world), why should a knowledge of the eternal laws dealing with all worlds and possibly with the world to come be disdained.

"That very law which moulds a tear,
And bids it trickle from its source,
That law preserves the earth a sphere,
And guides the planets in their course."

This law and many similar laws are treated in the works on Mathematics.

To show that the sphere of Mathematics is not confined to the physical objects alone, but extends over the mental and the psychic phenomena as well, I may refer to the distinguished writers on the Calculus of Probabilities who have applied it to *Belief* and also to Edgeworth and Jevons who have shown it to be capable of application to *Feelings*.

Milton holds that a part of the happiness of the pious will consist in the consciousness of the knowledge which they acquired in this world. If this be true, Mathematics is sure to make you happier in the world to come, as it embodies knowledge of the widest application.

I have been discussing so far the value of Mathematics as knowledge. Now, let us

discuss its value in the way of discipline. And here, without question it holds a supreme place.

The Vernacular word for Mathematics is "*Riyazi*" and this very name signifies "pertaining to "*Riyazat*" or discipline". The study of Mathematics involves a mental exercise best fitted for strengthening the faculties.

The advantages of Physical exercise are not apparent to an ordinary Indian boy; and Physical exercise is not so pleasant to him as eatables; being ignorant of the fact that in proportion as he takes more physical exercise, he will enjoy and digest the eatables better. Similarly the advantages of mental exercise involved in the study of Mathematics are not apparent to an ordinary Indian student, and so, he reads Mathematics with great reluctance, not knowing that in proportion as he studies more of Mathematics, he will relish and master other subjects better.

"I have mentioned Mathematics," says Lock, 'as a way to settle in the mind a habit of reasoning closely and in train; not that I think it necessary that all men should be

deep Mathematicians, but that having got the reasoning which that study necessarily brings the mind to, they might be able to transfer it to other parts of knowledge as they shall have occasion."

There are men who are already physically strong, yet physical exercise will make them still stronger. Similarly there are men already intellectually very strong yet a study of Mathematics will most certainly add to their intellectual powers.

Rev. Dr. Chalmers has stated:—"I am not aware that as an expounder to the people of the lessons of the Gospel, I am much the better for knowing that the three angles of a triangle are together equal to two right angles: or that the square on the hypotenuse is equal to the squares of the two containing sides in a right-angled triangle. But I have a strong persuasion that both the power to apprehend and the power to convince may be mightily strengthened—that the habit of clear and consecutive reasoning may be firmly established by the successive journeys which the mind is called on to perform along the pathway of Geometrical Demonstration. The truth is that as a preparative whether

for the bar or for the pulpit, I have more value in Mathematics for the exercise which the mind takes as it travels along the road, than for all the spoil which it gathers at the landing place."

The author of "The History and Philosophy of the Inductive Sciences" has shown in his "Thoughts on the study of Mathematics" that Mathematical studies judiciously pursued from one of the most effective means of developing and cultivating the reason: and that "the object of a *liberal education* is to develope the whole mental system of a man;—to make speculative inferences coincide with his practical convictions; to enable him to give a reason for the belief that is in him, and not to leave him in the condition of Solomon's sluggard: who is wiser in his own conceit than seven men who *can* render a reason."

To this may be subjoined the judgment of John Stuart Mill, which he has recorded in his invaluable system of Logic (Vol. 11) in the following terms:—"The value of Mathematical instruction as a preparation for the more difficult investigations (Physiology, society, government, etc.) consists in the

application of its method. Mathematics will ever remain the most perfect type of the Deductive Method in general; and the application of Mathematics to the branches of Physics furnishes the only school in which philosophers can learn the most difficult and important portion of their art, the employment of laws of the simpler phenomenon for explaining and predicting those of the more complex. These grounds are quite sufficient for deeming Mathematical training an indispensable basis of real scientific education and regarding with Plato, one who is *a ye w u e r p n r o s* as wanting in one of the most essential qualifications for the successful cultivation of the higher branches of philosophy."

The Study of Mathematics strengthens both the intellect and memory and tends to impart to us an assimilative memory rather than a sensuous one inasmuch as it teaches us to remember things by the aid of the intellect or thinking faculties; and discourages us from memorising a demonstration and the like by endless repetition. It gives us a memory which has brought immense wealth to Professor Loissette. The nature of

the subject admits of no such thing as cramming. We cannot cram Mathematics, whatever we learn of it must be got up intelligently.

It is true that Mathematics at first appears to be a very dry subject and most distasteful; but for that very reason we ought to study it with zest and zeal. In so doing, we shall be stronger in will-power. "Perhaps" says Huxley "the most valuable result of all education is the ability to apply yourself to the thing you have to do when it ought to be done *whether you like it or not*. It is the first lesson that ought to be learned, and however early a man's training begins, it is probably the last lesson that he learns thoroughly."

The abstruse nature of the subject compels a student to concentrate his attention. Mathematics is the best cure for mind-wandering. Bacon says—"If a man's wits wander, let him study Mathematics, for in demonstration if his wits be called away ever so little, he must begin again." Now, if on no other account, on account of this grand virtue which it inculcates, *viz.*, concentration of attention we ought to value Mathematics. No one who is

stricken with absent-mindedness can make his mark in any department of human activity.

The path to proficiency in Mathematics is so rough, and so hard an application is necessary that on the way we lose all our roughness and become perfectly smooth and frictionless, as it were, just as the wooden harrow used in this country becomes smooth by passing over the rough and uneven ground turned into clods by the plough.

Now a smooth ball or the like if put in rolling or sliding motion on the College floor will come to rest very long after a rough ball that was put in motion simultaneously with it. So brains that have lost a considerable amount of their friction by working in the rugged field of Mathematics and have now been smoothed down, so to speak, when once put in motion or set to some hard task will, other things being equal, stop or be tired out long after those brains that have not been similarly trained.

Not only does the study of Mathematics thus habituate us to steadfastness and perseverance but it engenders in us a strong inclination to work. It tends to make us bitter

opponents to inaction, it stores in us immense energy. The student of Mathematics being compelled to work very hard and long for the sake of success in his subject, goes on working hard even after this impressed force is withdrawn, being then impelled by the energy accumulated in him just as a railway train continues travelling for a long time even after the steam is shut off. But alas ! for the rash youths who no sooner are set free from the great motive power—Mathematics or some other branch of learning—and enter life, than they come to a dead stop on account of the brake of sensual indulgence ; or at least get their motion considerably retarded by that brake.

Mathematics, startling as it may sound, aids Religion in a most remarkable manner and strengthens the foundation of moral character. Every now and then it puts us in a most humiliating mood, it makes us realize our own incapability, it repeatedly brings us face to face with something which we think we cannot surmount. It makes us humble and meek. It tends to do away with our vanity and self-conceit. It breaks us down and consequently exercises the will of God

on us. "Do you," says Theodore, Monod, a French Divine, "know what is God's chief difficulty with us? It is not the making us, it is the breaking us. It is not the edifying us it is the putting us down. And therefore it is that God's chief instrument for edification is the pick-axe. He must break us down, down, down, and whatever He gives us to do for His service. He will first of all show us that we are not able to do it. O God, take me, break me, and make me." The value of Mathematics in this respect is well pointed out in the following remark by Locke:—"A man in the study of Mathematics will see, that however good he may think his understanding yet in many things and those very visible, it may fail him. This would take off that presumption that most men have of themselves in this part, and they would not be apt to think their minds wanted no help to enlarge them, but there could be nothing added to the acuteness and penetration of their understanding." All this shows that the sharp discipline to which it subjects a man has a wonderful influence in smoothing down his asperities in accustoming him, as a rule, to the habits of patience, perseverance, self-

denial and humility."

"True science," says Huxley, (including Mathematics undoubtedly), "and true religion are twin sisters, and the separation of either from the other is sure to prove the death of both. Science prospers exactly in proportion as it is religious, and religion flourishes in exact proportion to the scientific depth and firmness of its basis. The great deeds of philosophers have been less the fruit of their intellect than of the direction of that intellect.....by an eminently religious tone of mind. Truth has yielded rather to their *patience*, their *love*, their *single heartedness* and their self-denial than to their logical acumen."

Issac Todhunter in his Essays on Education says that of all the subjects required for passing University Examinations, Mathematics furnishes the most reliable test of a man's working powers. A student may do remarkably well in the Examination in a language; and yet this may have been owing to his keeping constant company with a man who always speaks that language and is a thorough master of it. A student may distinguish himself in History in some Examination, and yet this may largely be due to

his *passively* hearing other students while they were preparing that subject for their Examination. A man may obtain very high marks in a Practical Science Examination; and yet this may be on account of his having familiarized himself with the Science Apparatus and its use for *amusement's* sake. And so with the other subjects. But a man who excels in Mathematics could not have done so, except by dint of hard labour. He proves himself capable of facing difficulties and doing his duty well, however disagreeable that duty may be.

Nothing particular has as yet been said about "problems" as against "book work" in Mathematics. They are hard nuts to crack for the student. But once cracked they yield an ambrosial kernel; and the student thus derives an exquisite pleasure from the sweets of intellectual conquest. No other branch of knowledge can present a like phenomenon. After a hard problem has been solved, you will often observe the Mathematician's eye brighten, and at length, with a pleasure (of which the ecstasy of Archimedes was but a simple expression) hear him explain, "I have got it, I have got it."

It may not be out of place to say something as to how charming and fascinating this subject has been to some persons or to what extent people of yore have been impressed by its importance. *Plato* loved it to such a degree that the inscription over the entrance to his school ran—"Let none ignorant of Geometry enter my door," and on one occasion an applicant who knew no Geometry is said to have been refused admission. It is related of a Mathematician that while he was absorbed in solving some problem, the besieged city in which his house lay was taken by the enemy, and to the spot where he sat musing, came up with a drawn sword in hand, a soldier who was about to break the slate of his life. The Mathematician who had been quite ignorant of the capture of the city, did not even now, lift up his head and look at the soldier. The astonished soldier shouted at the top of his voice to make the poor victim prepare for death. At this the Mathematician raised his eyes and said: "Wait a moment; I am about to solve it" (the problem). The city was captured by the enemy, but his heart had been captivated by Mathematics.

Sir Isaac Newton, oftentimes, when busy at some Mathematical theorem used to forget taking his meals. I may add two amusing anecdotes—(1) Newton invited a friend to dinner and forgot it. The friend arrived and found the philosopher in a fit of abstraction. Dinner was brought up for one. The friend, without disturbing Newton, sat down and despatched it. Newton, recovering from his reverie looked at the empty dishes and said: "Really if it wasn't for the proof of the contrary before my eyes I could have sworn I had not yet dined." (2) Once when riding home from Grantham he dismounted to lead his horse up a steep hill, when he turned at the top to remount he found that he had the bridle in his hand while his horse had slipped it and gone away.

Galileo had very long been purposely kept in ignorance of Mathematics but one day, by chance hearing a lecture on Geometry, he was so fascinated by the Science that he thence forward devoted all his spare time to this study, and finally he got leave to discontinue his former studies. He preserved his enthusiasm for the subject in spite of poverty, public ridicule, and persecution.

And so did *Kepler* notwithstanding domestic troubles, poverty and other inconveniences.

Archimedes could not disengage himself from Mathematical dreams even when walking or when bathing as is evidenced by the well-known story which says that *Archimedes* one day while taking his bath was so much elated at the discovery he then made that unable to contain himself he immediately ran almost naked into the street crying Eureka, Eureka "I have found it, I have found it."

It is related of *Eulier* that even in the perusal of Virgil's poetry he met with images that would recall the associations of his more familiar studies, and lead him back from the fairy scenes of fiction to the element more congenial to his nature, of Mathematical abstraction.

Amongst the ancient Hindus, Mathematics was so extensively loved that even their females were well versed in the subject.

Amongst the rich, Mathematics has exercised its sway over Boyle, Cavendish,

Napier, Lord Kelvin. and others. Amongst men of letters Milton, Bacon, Locke, Carlyle, Helps, Froude.....and many others may be counted amongst its fervent admirers, if not votaries.

Perhaps some of you can still see no connection between abstract and practical science, and hold the former in little esteem, despising mental discipline unless you perceive its direct reference to the actual business of life, and so reject Mathematics as of little practical interest, calling it with Alexander Pope as—

“Tricks to show the stretch of human brain,
Mere curious pleasure or ingenious pain.”

Remember, Gentlemen, immediate usefulness alone is a fallacious recommendation for a branch of learning. Don't shun Pure Mathematics on the ground of its *purely speculative character*. “That sound judgment”, says Professor De Morgan in his remarkable introduction to the London edition of Ram Chandra's Maxima and Minima—“that sound judgment which gives men well to know what is best for them, as well as that faculty of *invention* which leads to development of resources and to the increase of wealth and

comfort, are both materially advanced, perhaps cannot rapidly be advanced, without a great taste for *pure speculation* among the general mass of the people, down to the lowest of those who can read and write” After giving a most satisfactory proof of the above statement the above-mentioned writer puts the conclusion in the following words:—

“The History of England as well as of other countries has impressed me with a strong conviction that pure speculation is a powerful instrument in the progress of a nation.” Plato advised the Athenians to betake themselves to the study of Mathematics, in order to evade the pestilence incident to the international war which was raging in Greece.”

Mathematics is knowledge and consequently it is power. It is a *weapon*, though a very heavy one. If we cannot wield that weapon, the fault is all our own; because we *could* wield it if we *would*, by dint of patience and perseverance; and once wielded, that weapon is something awful in our hands. Knowledge of Mathematics is like an estate which should be watered and cultivated

laboriously before it yields abundant crops. Many men have reaped rich harvests out of this apparently barren land.

The *processes* of the Differential Calculus seem far remote from the Propositions of Physical Science, yet Newton was led by their aid to found a system of Mechanics equally suited to determine the motion of the stone falling to the ground, or the revolutions of the Planetary bodies. *Conics* is a branch of pure Mathematics dealing with the sections of a cone. It could hardly be imagined as susceptible of any useful or interesting application whatever. But *Kepler* came and he applied it to the motions of heavenly bodies, thus clearing up most intricate difficulties in Astronomy. Moreover the same Conic Section was found to apply to the motion of anything whatever projected here on our own planet; be it a cricket ball, an arrow or a bullet, even our own bodies in the act of jumping. The process of finding the H. C. F. of any two numbers in Algebra has been made use of by Sturm in solving with great ease Equations of any degree whatever. The *Theory of Quadratic Equations* was made use of by our own countryman, Master Ram

Chandra of Delhi, in working out problems of great practical interest in Maxima and Minima. In Trigonometry and Algebra we meet with what are called *Exponential Functions* and *Imaginary* or *Impossible Quantities*. When you first study them, I suppose you will be inclined to say "Of what use in the real world are *Imaginary* quantities, why should we waste our time on *Impossibilities*?" My friends, let me inform you that what you will thus cast off with disdain, has lately been made the corner stone of a new mansion in the world of Science, being developed into Hyperbolic Functions. The symbols e and π , (meaningless to the unthinking student,) represent numbers which enter into analysis from whatever side Science and Art are approached. An anecdote might be quoted for illustration. De Morgan was explaining to an actuary what was the chance that at the end of a given time a certain proportion of some group of people would be alive: and quoted the actuarial formula involving π , which he explained stood for the ratio of the circumference of a circle to its diameter. His acquaintance, who had so far listened with interest, interrupted him and exclaimed,

“My dear friend, that must be a delusion ; what can a circle have to do with the number of people alive at the end of a given time?” Don’t be surprised to know that Ball writes of a distinguished Professor remarking that “it is impossible to conceive of a universe in which e and π should not exist.”

I sympathise with those of you to whom the abstract principles involved in Mathematics appear to have scarcely any use or aim ; but if you continue your inquiries, your mature judgment will *rectify* your first opinion and at length you will find yourselves possessed of, to use the words of Professor Hall, “an instrument of matchless power and of universal application ; a language which nature must hear, and to which she shall always reply.”

Even if the study of Mathematics bear no fruit at all, do not regard your labour spent on it as wasted. Nothing is wasted or lost in nature, matter is indestructible and cannot be lost, energy is indestructible and cannot be lost; and so I maintain labour is indestructible and cannot be lost. Rivers take away with them a great deal of earth and other substances from the plains, and so far

as we can see the earth carried away is lost, but the same earth collects in the sea; and in course of time forms islands there. The Sun dries up in the summer tanks, pools and lakes, and we think the water is lost; but before autumn is ushered in, the same water comes down again in the form of rains. Similarly kinetic energy is converted into potential energy, thermal energy, electric or any other form of energy, but it is never lost, although it may so appear to us. Just in the same way, rest assured, labour is never lost; it is sometimes changed into experience, at other times it becomes, as it were, stored up for future use; but it is never lost. The labour of Columbus, although it did not bring forth the desired result, was far from being lost; the attempts of Englishmen at finding the North-West passage to India although apparently fruitless, caused the Arctic Ocean to be explored. Similarly attempts at finding the philosopher's stone led to the discovery of the Science of Chemistry. Again attempts at unreal Astrology led to real Astronomy. So, the apparently bootless endeavours of geometricians at the duplication of a cube, the trisection of an angle, and the squaring

of a circle, were the cause of Conic Sections being discovered. The vain struggles and efforts to construct a perpetual motion machine advanced most considerably the Science of Dynamics. The celebrated John Hunter occupied a great deal of his time in studying most carefully the growth of a deer's horn (a sheer waste of time and energy in the opinion of most of us); but this apparently useless knowledge well applied in the case of a dying patient was one of the causes which rendered his name immortal. His labour was not lost and so will not your labour be lost which you devote to the study of Mathematics, but will reproduce itself in other forms of fruitful energy. It is rather sacrilegious to think of lost labour in connection with a subject of which in the words of no less an authority than Helmholtz, we may say. "Of all branches of human knowledge, there is none which, like it, has sprung as a completely armed Minerva from the head of Jupiter; none before whose death-dealing Aegis doubt and inconsistency have so little dared to raise their eyes!"

The vibrations of a lamp suspended from the ceiling taught Galileo how to construct

the first pendulum-clock; a falling apple gave Newton a lesson on the mysteries of the solar system; a boiling kettle instructed George Stephenson how to make the steam engine; a frog's leg twitching when placed in contact with different metals directed Galvani to come to the important results wherein lay the germ of the Electric Telegraph. If apparently insignificant objects could teach such important lessons, will not Mathematics (which means *Knowledge* and *Science* itself) be able to teach you a great deal?

Only a third eye is wanted (an eye in the head or brain, Mahadeva's third eye) to discover the *Parvati* of joy and glory on the mountains of Mathematics. Oh! for the keen penetrating eye to which—

"There are tongues in trees, books in the running brooks,
Sermons in stones and good in everything."

We are reaping abundantly the fruits of the labours of others. We travel by rail, the most desirable kind of conveyance; we get our errands run by electricity harnessed for our sake, we live in comfortable houses, wear the clothes cut and sewn to suit our convenience, get our food cooked and prepared

in such a way as to keep us in good health and many other things we enjoy which have been thought out and worked out for us by others. Let us not forget that we also ought to do something for others in return. We owe a heavy debt to humanity. Let us try to leave the world better than we found it. Let us try to leave some foot-prints on the sands of time. Let us try to dive deep into the Ocean of Science and Mathematics and bring out, if possible, some pearls which may adorn the world.

Then work, work, work with all your heart, with all your might, remembering that work is worship and remembering also that work is life.—

“ We live in deeds, not days ;
in thoughts, not breaths ;
in feelings, not in figures
on a dial,

He lives most who thinks most,
feels the noblest acts the best.”

Genuine work will be found to be its own reward. Work is the normal state of man.

HOW TO EXCEL IN MATHEMATICS.

There is no royal road to Mathematics. Mathematicians like poets, cannot be made but they are born. Still I have firm conviction that the following guiding principles and cautions, if strictly observed, shall convert Mathematics from a cold unsociable stranger with knit brows and frowning countenance into a warm-hearted cheerful and loving friend.

1. (a) Never approach Mathematics just after taking heavy meals. Let the food be well digested, and then apply yourself to this subject. Otherwise you will find it a very dry and rather repulsive study and most uninteresting.

(b) In days of hard Mathematical work you ought to take light simple food that you can digest very easily; and be temperate. Don't take *ghee* in excess. High thinking and plain living should go side by side.

2. (a) Don't attack Mathematical problems or hard pieces of book-work when you are sleepy or when about to go to bed. You

will in that state find them quite invincible and impregnable. Not only will they offer passive resistance, but will then lay you flat down on your bed. Plainly speaking you will in two or three minutes after taking a difficult problem in hand, fall fast asleep. But you may, with advantage, at such a time, revise that part of Mathematics which you are already thoroughly conversant with, or work easy sums and simple riders that require very little mental exertion.

(b) In order to excel in Mathematics you should always give to *sleep* what is its due. We cannot have a clear brain if we do not have enough of sleep. It is said of a great Mathematician, Des Cartes, that on account of his delicate health, he was permitted to lie in bed till late in the mornings; this was a custom which he always followed, and when he visited Pascal in 1647 he told him that the only way to do good work in Mathematics and to preserve his health was never to allow any one to make him get up in the morning before he felt inclined to do so.

8. (a) If, however, circumstances oblige you to study difficult portions of Mathematics or solve hard problems just after

taking meals or just before retiring to bed, you ought to keep standing as you work, or be walking up and down while you think. Otherwise your efficiency of labour will be very small, and laziness will get the upper hand of you.

(b) Never neglect to take bodily exercise. This is a neglect which proves ruinous to most students.

Irregular students waste the greater part of their time in idleness but overwork themselves just before the examination, taking no exercise and setting at nought the laws of health. Thus they succeed very easily in breaking their health though not in passing the examination. Then, is imputed to labour what is brought about in reality by laziness; the charge is laid at the door of hard work whereas it was indolence that impaired their health. Remember it is not labour that kills a student, but it is laziness or neglect of exercise that does so. Workers are sadly wanted in India, but not lazy workers.

4. When you begin a new book, it is advisable first, to go through the book-work of the whole, at the same time doing the easy

sums which come out on the first or at most at the second trial. After thus once passing through the book begin it anew, and omit no example. By adopting this system, you will save a great deal of your time and labour and your work will be most efficient.

5. As far as possible try to do everything with your own unaided efforts. Not only should you try to solve the examples by your own exertions, but try to do the book work also without the aid of the author. Try, as it were, to rediscover everything. This will do you immense good. Read the heading in the case of each Article or the enunciation in the case of each Proposition and then shut your book, and try if you can give your own demonstration. Think over the subject for a time, if your exertions seem to be fruitless, read one or two sentences from the top in that Article or Proposition and then closing the book try to complete the proof; if even then your attempts avail nothing, read one or two sentences from the *bottom* of the same Article or Proposition, and do your best to supply the parts of the proof not seen by you. If, then also you fail, read a little more of the book.

and try to fill up the gap yourself. Thus a part at least of each Article or Proposition must by all means, be drawn out from your own brain, if you want to acquire a sound knowledge of Mathematics. You may, at first read very little by this method, but whatever is not learnt in this way forms but a very poor part of education. By and by your power will increase and this process will no longer be slow. Your progress will, after trying this method for a time, be both rapid and thorough, and you will find yourself quick to perceive and slow to forget. It is to such readers that the Roman proverb applies: "Beware of the man of few books."

"The great danger," says a Mathematician, "which all mathematical students have to guard against is that of learning off book-work without fully mastering the essential points of the methods. Mathematics cannot be crammed. To be able to write out book work faultlessly is not sufficient. The why and wherefore of each step must be fully grasped, and students must not rest content unless they fully understand in every case what is the property to be proved, what known results are assumed and what

methods are to be applied. Otherwise their memory will be unfairly taxed, the work will degenerate into mere drudgery, and all this will be of little avail if the book work so assiduously committed to memory should be set with some trifling alteration—a frequent artifice among examiners for finding out whether candidates *really* know their work.

The solution of easy problems and riders, which is also practically indispensable also depends almost entirely on a thorough knowledge of fundamental principles and methods, and those who do not clearly realise this are too often apt to rush on to results in their answers in the examination, and to use the words “it is obvious” or “evident” to conceal their ignorance of the intermediate steps, which, however, deceives no one but the candidates themselves. On the other hand those who will take the trouble to realize fully the methods of the book-work and the framework of facts on which each Proposition is built up, will possess sufficiently powerful machinery to solve any reasonable problems that may be set.

All that will then be required is *readiness* in applying their knowledge, and this can

only be brought about by frequent practice in working examples.

6. Don't disdain or pass over sums containing easy applications of the formulæ and never be satisfied with *knowing* merely the *way* how to work out a rider; work it out *actually* carry your theory into practice. Never forget the precious maxim—"The way to more light is the faithful *use* of what we have." By so doing you will acquire practice which alone makes us perfect. You know the greater part of your University Examination papers will consist of such easy riders; and even those questions in which brain-work is most prominent, depend not a little for their full and ready solution on practical applications of the formulæ. If you are already practised in that work, you will finish in a very short time the whole of the paper, except those portions which require thinking, and out of the total amount of time allotted having got a great deal at your disposal for thinking only you will most probably succeed in your efforts in this direction too, and thus do the whole of the paper. As it is not enough for a man to know the theory of swimming but he ought to have

practice in that art if he wants to swim across a river; so is *practice* necessary for you if you want to swim across the troublous sea of University Examinations. Simple riders and easy sums are a great recreation to the student of Mathematics.

Most students when asked to work out a sum, sometimes after making a few feeble efforts but frequently before making any give up in despair ejaculating the words.—“It, is very difficult, it will not come out”. But the self-same students after the problem has been explained to them, cannot help uttering—“Oh, it was so easy!” I say, yes, it was so easy, but you could not *get it out* because you did not *enter into it*. You got frightened by the very appearance of the exercise. You had no courage, no strong will, no patience or no Mathematical virtue.

7. Frequently *revise* the portions which you have already read: otherwise your further progress will be very very slow, and you will find yourself no match for the examiners. “Every Mathematical book that is worth anything,” says Professor Chrystal, “must be read backwards. Go on but often return to strengthen your faith. When you come on a

hard or dreary passage pass it over; and come back to it after you have seen its importance or found the need for it further on.

8. In order to attain dexterity in analysis and calculation and become expert in giving ready solutions to problems it is desirable to acquire the habit of performing mathematical investigations, *mentally*. No other discipline is so effectual in strengthening the faculty of attention; it gives a facility of apprehension an accuracy and steadiness to the conceptions, and what is still more valuable, it habituates the mind to arrangements in its reasonings and reflections. To give an illustration of how much it improves the intellectual powers, I may cite the case of Euler, who had always accustomed himself to that exercise; and having practised it with assiduity he is an instance to what an astonishing degree it may be acquired.

“Two of Euler’s pupils had calculated a converging series as far as the seventeenth term, but found on comparing, the written results, that they differed one unit at the fiftieth figure; they communicated this difference to their master, who went over the whole calculation by head and his decision

was found to be the true one. For the purpose of exercising his little grandson in the extraction of roots, he has been known to form to himself the table of the first six powers of all numbers from 1 to 100, and to have preserved it actually in his memory."

9. Mathematics requires of us great deal of time and energy; we should be continually working at it. But though it requires our body to be always in motion, ever working, and subject to the laws of Dynamics; it demands our mind to be always at rest, in equilibrium and in a state subject, as it were, to the laws of Statics. A man wanting to excel in Mathematics, should banish care and anxiety from his mind, think of nothing else but his work should have serene and tranquil heart, should allow nothing to disturb his peace and calm of mind. His labour will bear little fruit unless he is able to keep his mind in perfect solitude; which in most cases, will require his body also to be in loneliness.

One lesson, Nature, let me learn of thee.

One lesson which in every wind is blown,

One lesson of two duties kept at one

Though the loud world proclaim their enmity—

Of toil unsever'd from tranquility !

Of labour, that in lasting fruit outgrows
 Far noisier schemes, accomplish'd in repose,
 Too great for haste, too high for rivalry !
 Yes, while on earth a thousand discords ring,
 Man's senseless uproar mingling with his toil,
 Still do thy quiet ministers move on.
 Their glorious tasks in silence perfecting;
 Still working, blaming still our vain turmoil;
 Labourers that shall not fail, when man is gone.

(*Matthew Arnold.*)

10. A student of Mathematics should always have a humble heart and a *docile* spirit.

Carefully store in every piece of knowledge, gather every bit of Mathematical truth; what, if you can make no immediate use of them and what, if no pleasing result seems likely to spring from them.

" because right is right, to follow right
 Were wisdom in the scorn of consequence."

What a noble spirit of research was betrayed by the great Mathematician when he spoke of himself as having been all his life but "a child gathering pebbles on the sea-shore"—a similitude expressing not only his humility, but alluding likewise to the spirit in which he had pursued his investigations, as having been that not of selection and system-building but of childlike alacrity

in seizing upon whatever contributions of knowledge Nature threw at his feet."

These directions may be summed up in a single one:—Love the subject. (Love conquers all) and try, by every means possible, to keep yourself in a state in which you may be able to concentrate your mind and pay close and undivided attention to the subject. This is a faculty, which if we consider the testimony of Newton sufficient evidence, is the great constituent of inventive power. It is that complete retirement of the mind within itself, during which the senses are locked up; that intense meditation on which no idea can intrude; that firm, straightforward progress of thought, deviating into no irregular sally; that perfect *yoga*, where the mind becomes one with the subject; which can alone place Mathematical subjects in a light sufficiently strong to illuminate them fully and preserve the perceptions of the mind's eye in the right order.

In the end I shall lay before you the secret of success in the study of Mathematics as well as in that of any other undertaking. It is seeking not our own aggrandisement, but the glory of God; it is like the Red Cross

Knight to labour and struggle for the Faerie Queen Gloriana or the Glory of God. It is thus to make our whole life a continuous prayer by our acts. It is to carry into practice the noble advice of Lord Shri Krishna—

“ In thy thoughts
Do all thou dost for Me ! Renounce for Me !
Sacrifice heart and mind and will to Me !
Live in the faith of Me ! ”

Let me close with the following strictly true lines of Shakespeare :—

“ Heaven doth with us as we with torches do,
Not light them for ourselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not. Spirits are not finely touch'd
But to fine issues ; nor Nature never lends
The smallest scruple of her excellencce,
But like a thrifty goddess she determines
Herself the glory of a creator,
Both thanks and use.”

REPLIES TO CLASS QUESTIONS.

Golden Gate Hall, Sunday, January 25, 1903.

The Immortal in the changeable forms of ladies and gentlemen :—

Q.—Why do young children die ?

(We have no time to deal with these questions in detail, but will simply allude to the answer.)

A.—Here is a book written by somebody. In this book there are many English passages, and besides that, there are sometimes Sanskrit verses or passages quoted, and you know, to write Sanskrit we require a different kind of pen from what we write English with. So when an author writes English, he uses one kind of pen, and he has to change his pen when he writes Sanskrit, and so on. Similarly, so long as you are living in this one worldly body, you make use of this body of yours as you make use of a pen. You keep this body in your hands, you control or possess this body so long as it serves your purpose. When the

body grows old, when it becomes diseased and can serve your purpose no longer, you throw it aside; you take on another body, just as when your clothes become old, you change those old clothes and get others. Now there is nothing so terrible about it, it is quite natural.

Why do children die? Here is one man who has different kinds of desires; there comes a time when those desires of a particular kind are changed and become desires of another or different kind. For instance, a man lives in some city in America for a long time; he reads such literature, pursues such studies that his inner desires and propensities are altered. Suppose, in his heart of hearts, he becomes an Orientalist, a Hindu. He goes on with his American business for some time until there comes a time when all his inner emotions and desires become entirely estranged from his outer desires. He no longer belongs to America; he belongs to India and must be born in India. At the same time he has a strong desire to live in the company of a rich man for whom he had a fancy. This desire which he had

in him of being connected with, say, the Mayor of San Francisco or some other great man, was not so intense as the desire to be born in India. Now this first desire must be fulfilled, and also the second. How is it to be decided? The circumstances are such as will not allow him to be connected with the man for whom he has this great love, and so he dies and is born again as the son of Mayor so and so, or as the son of some great man who attracted him; he is connected with this man who attracted him until this term of residence or connection with this beloved man has expired and he must now be born in India, in order that the other stored-up desires may be realized. That is why children die.

The desire to be connected with this one as the father or mother, is like the one Sanskrit line in a big book written in English characters. So children, who die young, are like lines of reference written in books which are not entirely written in a foreign language.

Q.—Please give the line of demarcation between virtue and vice.

A.—Here is a ladder. If you go up the ladder, that is virtue, and if you go down the ladder, that is vice.

In Mathematics, we come across different co-ordinate axioms. There is no position of an axiom designated as positive or negative by itself. Positive and negative are relative terms.

Similarly according to Vedanta, virtue and vice are relative terms.. There is no point where you can say, here vice stops and virtue begins.

Here is a line whose vertex is X in Mathematics. The motion of a point is called positive if in one direction, and negative if in another or opposite direction; but the same position of the point may be called positive from the stand-point of the negative or negative from the stand-point of the positive or other side. Similarly, if you are making your way onward and upward, if you are approaching nearer the truth by a particular kind of action, then that becomes a virtue. If by some particular kind of action, you are led astray from the truth, then that action is poison to you. If by marriage relation, you are approaching

nearer the Universal Love, the Universal Light which permeates the world, then marriage ties are pious to you ; if by marriage relation, you are not approaching near the Universal Love and Light, 'Oh, then they are poison to you, they are sinful, then marriage ties are a curse to you.

According to Vedanta. everybody has to pass through these animal desires. This is the doctrine of Karma. All people are evolving, progressing on lines of Evolution, going onward and onward.

There are some people who have recently come from the animal body, and stepped into a human body, and they must necessarily have animal desires predominant. They have recently left the bodies of wolves, tigers, dogs, hogs, &c., and must have more of those desires in them. By the Law of Inertia, everybody remains in uniform motion in a straight line so long.

If the Law of Inertia be taken away from this world, the world will be in a state of chaos ; if the Law of Inertia be not taken away, those people who have come up from animals, must have that animal nature. We should not blame these people any more

than we should hate the flowing rivers. We have no right to look down upon them as sinners. We have no right to hate those people whom we call vicious or jealous. We have the right to love these so-called sinners. Jesus says, "Love the sinner." This is what Vedanta shows that there is no earthly reason for them to be slighted. It is natural for them to be sinners.

What is there for these people to aim at by themselves? They must progress. The Law of Inertia is not the only law which governs this world. If they are alive, they must overcome that Inertia.

All force is marked by the change it brings about in the original Inertia. If the original line of motion is not changed, there is no force, no life. Now if these people wished to be called living, they must manifest that living force, must extricate themselves, must change the force in them, and by this changing force or spiritual force, they are to change their natural tendency through and through. Here comes the word '*natural*'. It ought to be explained in as much as this word '*natural*' is the cause of misleading thousands, nay, millions of

people. Under the word '*natural*' all sorts of vices and miseries are entertained and encouraged.

Some people think '*natural*' means all the animal passions and desires which come up in the mind; they say, "Let us loose the horses of our passion; let us give up the reins which keep our true character under control; let us be free, be free" but by this freedom is meant nothing else but wordly animal life.

Here is a toy-car, running at full speed. Withdraw the pulling force, and the car runs on by itself for a distance. Why? Because it is natural for the car to run that way, because the force or its velocity wanted it to go on and on. It is natural; in other words, natural means Inertia, and Inertia wanted the car to run that way. When a stone is projected into the air, it is natural for it to move on and on because of Inertia. There is a child's top turning round and round through its speed or velocity, it is natural for it to turn round and round.

Similarly, you have been running in a particular direction while in the bodies of animals. While in the bodies of animals,

people ran in the direction of gratifying the animal passions, it was natural. Then it was naturally imparted to you and at the same time these acts were quite becoming you, because by these acts and desires you were elevated, those acts and desires were virtues to you, through them you rose above, you gained the required knowledge.

Never call a dog sinful because he does doggish things, nor a hog sinful because he does hoggish things.

When you came into man's body, it was natural for you to go on having animal willing and wishing and desires in the way to which you were habituated while in the bodies of animals. Here is a human body. These acts are brought about naturally, and are due to Inertia in you ; they are due to past natural actions while in the animal bodies. Thus the word '*natural*' means nothing else but Inertia. But Inertia is not a thing which shows or reveals to you your true nature. It reveals the dead elements in you ; it does not reveal the Divinity.

Man is a real man, when he conquers and vanquishes this Inertia, when he rises

above it. These animal desires and passions are quite natural for animals and also for some kind of men who have recently stepped into man's body. They may be free to pursue these desire, but after a certain period, they must leave them, must rise above them, and get beyond them.

Just hear a story which will not be out of place. In East India there was a saint Tulsi Das by name,...who was very fond of his wife ; he loved his wife as no other man ever loved before. At one time it happened that his wife had to go to her father's house which was located in another village, some seven or eight miles distant from the village in which the saint lived. The saint could not bear the separation and so he left his house and went in search of her. It was about eleven o'clock at night when he learnt of her departure, and in his desperation he ran from his own house like a mad man. A river separated the two villages and at that time of night, it was very difficult to cross owing to the very rapid current of the river, and besides there was nobody available at that hour. On the bank of the river he found a rotten corpse, and through his mad

love, through his desperation to reach his wife he clasped the corpse tightly and swam across the river, safely reaching the other side. He ran on and on, and when he reached the house where his wife was, he found all the doors closed, he could not gain entrance, nor could he arouse any of the servants or inmates, for they were all sleeping in some of the innermost rooms. Now what was he to do? You know they say if a river is in the way, love crosses it; if mountains are in the way, love climbs them. So on the wings of love he had to reach his wife. While puzzling his brain, he found something dangling from the house and he thought it was a rope; he thought his wife loved him so dearly that she had hung this rope from the house for him to climb up. He was overjoyed. Now, this rope was not a rope but a long snake. He caught hold of the snake and it did not bite him, and by that means he climbed to the upper story of the house and gained entrance to the room in which his wife was lying. She got up and was astonished, and exclaimed, "How did you get here, it is very strange?" He shed tears of joy and said, "It was you yourself, O

blessed one, who made my passage here so easy. Did you not place a kind of canoe by the river for me to cross over, and did you not hang that rope on the wall for me to climb up?" He was crazy, love had made him mad. The wife began to shed tears of pity and joy. She was a learned woman, a goddess of Divine wisdom, and she then said, "O Divine One! sweet one! Had you really entertained the same intense love for the Reality, the Divinity, which keeps up and supports and is embodied in this apparent self, this body of mine, you would have been God; you would have been the greatest prophet in the world; you would have been the greatest sage on the earth; you would have been the worshipped Lord of the whole universe."

When the wife was including the idea of Divinity in him, and was teaching him that she was one with the Divinity, she said, "O dear husband, do you love this body of mine; this body is only transitory, it left your house and came to this house. In the same way, this body may leave this earth to-day or to-morrow: this body may become sick to-day and all its beauty be gone in a second.

Now see, what is it that gives bloom to my cheeks, what is it that lends lusture to my eyes, what is that lends glory to my person, what is it that shines through my eyes, what is that gives this golden colour to my hair, what is it that lends life and light and activity to my senses and my body? See, that which has fascinated you is not this skin, not this body of mine. Mark please, see please, what is it? It is the true Self, the Atma which charms and fascinates and bewitches you. It is the Divinity in me and nothing else; it is God, nothing else; it is that Divinity, that God within me, nothing else. Feel that Divinity, see that Divinity everywhere. Is not that same Divinity, God, present in the stars, does it not look you in the face, in the moon?"

This saint rose above sensuality, above carnal desires, and worldly attachments. This saint, as he was originally extraordinarily in love with one wife, realized that Beloved One, that Divinity everywhere in the world; so much so that this saint, a lover of God, this holy man drunk in Divinity, this pious man while one day walking through the woods approached a

man who held a hatchet in his hand, and was about to cut down a beautiful cypress tree. When the blows of the hatchet fell upon the roots of the beautiful cypress tree the saint was about to faint away. He ran up to the man and cried, "These blows of yours hurt me, they are piercing my bosom; please refrain from doing this." "How is that, saint,?" asked the man. The saint said, "O sir, this cypress, this beautiful tree is my beloved one; in it I see my true Divinity, in it I see God."

Now, God became his bride, his husband his child, his mother, his sister, and everything to him. All his energy, all his love was thrown at the feet of the Divinity, was given to the Divinity, the Truth, and thus the saint said to the man, "I see my beloved one there, I cannot bear blows on my beloved Divinity."

One day a man was about to kill a stag or deer, and the holy saint was observing this. He came up and threw his body at the feet of the man who was about to kill the stag. "How is this, saint?" asked the man. He exclaimed, "O, please spare the deer, behold my beloved one looking out through

those beautiful eyes. Oh ! kill this body of mine, sacrifice this body in the name of Divinity, in the name of God, sacrifice my body, I perish not, but spare, O ! spare the beloved one."

All the attractiveness you see in this world is nothing else but the true Divinity, the same which appears to you in the body of a beloved one, puts on a different dress in trees, in mountains and hills. Realize this, for this is how you can rise above all worldly passions and desires. This is the way to make spiritual use of worldly desires and to make use of them for their own sake. You are making spiritual wrecks of yourselves, you are becoming sinners. But if you are raising these worldly desires by using them properly, then these same acts become virtuous.

Q—The theory of Evolution being that we rise from the Imperfect to the Perfect, does it prove transmigration ?

A—As to that, it may be said that this sort of transmigration is from the beginning, extended and not retrograded, even if a man becomes a dog to-morrow. Yesterday's example of a man man making himself a

hog is a hypothetical case; only one side was taken up, but when treating of a great question, we should take up all parts.

In teaching Dynamics to students, we take the law of Action and Reaction *per se* by itself, as if other laws were for the time silent; afterwards when we have to teach dynamics further, we have to take up all those laws. So, last night, only one phase was taken up for lack of time. This question wants the other sides to be dwelt on.

A man may try to-day to fall back, nay, may do his best to live the life of a lower animal. He may try to push out of his mind all higher or finer feelings, and if he really succeeds in making a monkey of himself, if he succeeds in making his desires nothing but animal desires, and if he makes an animal of himself, then of course he will be born a monkey in the next incarnation. But man cannot do that. There are other forces which prevent him, other forces which keep him back. Now what are those forces? What are called sorrow, trouble and suffering, are the guaranteed agencies against any falling back. These forces will not allow you to fall down; thus progress

must be made, and thus constant struggle and continuous warfare are necessary.

Similarly Vedanta says, the struggle going on in your bodies, when all these tribulations, anguish, pain, suffering, sorrow anxiety, trouble, chafing and worrying infest your hearts and make fearful warfare in your mind, makes you progress. Through these forces you must go onward, we are assured, and it was shown yesterday that warfare is brought on by a conflict of desires fighting against each other.

Certain circumstances may be pleasure for one man and trouble for another. For instance, if a man drawing \$ 1,000 per month be reduced to a monthly salary or income of \$500, then that \$500 is a source of anguish and trouble. If, on the other hand, a man drawing \$100 per month gets a position which carries with it \$500 monthly, then that position becomes to him a heaven; it is a source of happiness, joy and peace. Similarly, no position by itself can be said to be a good state or a bad plight. All positions by themselves are indefinite, as all acts by themselves are neither sinful nor virtuous. All depend upon your relation to outside

environments and circumstances. If this state is one of advance, you are happy, if it is not a state of advance, then sorrow and pain are yours. So these desires, being of different kinds, bring about your progress, and are not due to or brought over from past incarnations; they are the desires which want you to overcome this Inertia. If Inertia be enforced and spiritual force be weakened, then you suffer. This suffering, this pain is a kind of spiritual remainder, this pain or suffering does, as it were, set you right, it reminds you of your higher nature, and thus cures your spiritual disease. Pain and suffering are blessings of this world; if there were no pain or suffering, there would be no progress. Thus Vedanta says that through this law of suffering, there is no fear of your falling. Think not that you will ever be dragged down, that you will ever fall back.

If you see somebody far ahead of yourself, be not jealous, for you will be there yourself; some day and if you see somebody far below yourself, do not look down upon him, for he will some day be where you are now. Some people are to-day where you were ten births

back and some people are to-day where you will be ten births hence. Thus you must have universal love for all, no looking down upon anything or anybody. Them, who are so high above, envy not, for you will be there in due time.

Thus Vedanta sets matters right through fair understanding.

Q.—If through the law of pain we are compelled to advance, is there any truth in the Law of Heredity? Children suffer from diseases peculiar to their parents; how are we to harmonize this?

A.—You know, it was said yesterday that we are the makers of our own parents. Here is a man who has a particular kind of disease. We will suppose the disease is bad as people call it, although in reality the word bad is indefinite—for everything is God—but here is a man whose disease has been along the line of sensuality, along the line of animal passion, cravings and hungerings. Now this man will select after death, such particular soil, such environments, such circumstances, by which these desires will find fulfilment, these desires will have appeared, will have occurred before their fruits.

By the Law of Spiritual Affinity, he is drawn to such persons, he is born to them, he is now to enter such brain, such physique, such body, as will enable the particular desires in him to be fructified, and thus he comes to such people. Now the Law of Heredity remains true, in as much as it gives him a particular kind of physical instinct, by which he is to execute his own will. Thus, for instance, he says, "I propose, or I have the idea of publishing a book." "Now, if the man wants to publish a book, he must go to a printing firm, they furnish the machinery and the material, etc., they do the work for him. The Law of Heredity is like the printing firm, they give one's desires ready material. Suppose, a man desires to commit murder, another man gives him a dagger. Now this manufacturer of the dagger gives the intended murderer the dagger and he stabs the enemy. Now the fault does not lie with the manufacturer of the dagger or with the man from whom this murderer procured the dagger or means by which his desires were fulfilled. The sin rests on the shoulders of the man who did the stabbing.

The parents have given us this brain,

this body, because we demanded it, we asked for it, got the body we demanded even if it was diseased. Now the question arises. If the man had to get a body in order to fulfil his desires, he ought not to get a body which is diseased. Well, now you know these desires must be fulfilled and at the same time we must give them up ; this is the law. Man is master of his own destiny. It is a matter of choice with you whether you give up your lower desires and take up the higher or not. This pain and suffering are not to take away your freedom, but to increase it. On account of pain and suffering, consciously or unconsciously, we become more wary, more cautious, and thus, of our own free will, we give up the lower desires and take up the higher. Thus pain and suffering do not master us but give us freedom.

Here is a man with lower desires in predominance. These sensual carnal desires had to be fulfilled, at the same time they must be given up ; that is the law. Because this king, this authority in you asked for the gratification and glorification of these desires, they must be satisfied, and at the same time, as these desires are being gratified,

there come pain, sorrow and suffering; this pain and suffering will free you of that weakness. So, not liking the surroundings, which give him a disease or which make him inherit a disease, and while he is hating his surroundings, there is also a hatred for bad character of surroundings, and thus a man by continual buffets from this side and from that side is gradually raised and elevated.

Q.—The explanation with regard to lower desires and diseases, generally considered hereditary, I understand; but for instance, the disease, called Consumption, I don't see wherein desire comes in, unless that disease is a result of our appetite.

A.—Usually the words higher and lower virtue and sin do not explain the whole matter. What are looked upon as good or bad by people in general, are not so according to Vedanta.

According to Vedanta, over-eating and eating that kind of food which causes indigestion in you, which makes you subject to the blues, is the root of all sins. Most sins owe their origin to a little flaw here, through indigestion you lose your temper and become liable to all sorts of sins. According to

Vedanta, anything that retards or checks your supreme happiness or Divine cheerfulness is sin. Thus most of your sins owe their origin specially to your food. Other religionists do not emphasise this point as forcibly as Rama does, but this is a fact. Rama can tell you this not only from his own experience but from the experience of dear friends, that if our stomach is at ease, or if we are in good health, we can control our temper, master our passions, control and master our desires.

Here is an ideally virtuous man to-day who has overcome thousands of temptations, has mastered his passions. Take this man of such sterling character of to-day and if people judge him from to-day's conduct, they might well say, "Oh! he is a Christ." But look at me to-morrow, this same man is liable to be subject to the worst kinds of passion.

People want to run and jump at conclusions. They want to write "Saint" on the forehead of one man, and "Criminal" on the forehead of another; while in fact the one who was a saint yesterday is liable to be a criminal to-morrow and *vice versa*.

In Charles Dickens' novel, *A Tale of Two*

Cities, the characters of Sidney Carlton is depicted as one of the worst characters, but his death is so heroic, so noble, that it blots out all his criminal and sinful nature. The Russian Count Tolstoi has written a novel portraying the character of a lady. All along she is described as a most criminally passionate sort of woman, but her end is so touching that we change our opinion.

Lord Byron was hooted in England, and was not even allowed to pass through the street. The people loathed his presence, but the last scenes of his life were so noble and heroic that the English people began to love him. But it is not always that we end life nobly.

When Lord Bacon made his first speech in the House of Lords, people were wonder-struck and the Press wrote, "He awoke one morning and found himself famous." The same Lord Bacon lived to become abnoxious in the eyes of the people.

Sir Walter Scott, in the first part of his life, was not considered as fine a poet as Lord Byron. He did not make his mark as Poet Laureate, but towards the close of his life, his work was so splendid that he was

called the Prince of novelists.

So Rama tells you, "Believe always in the spiritual powers, in the infinite capability of those with whom you come in contact. Give up judging, never form any particular opinion, never condemn."

Here comes one before you who is a criminal, a felon. Do not go to him with any prejudice, hatred, or enmity in your heart. Approach him with thought of the one potential, infinite power of spirit. Forget not that the same felon of to-day may turn out to be a great hero or a great saint to-morrow. Character is not stealing. Believe only in the Infinite possibilities and capacities of the soul.

Whoever comes to you, receive him as God, and at the same time do not look down upon yourself. If you are in jail to-day, you may be glorified to-morrow.

In the Old Testament, the Samson spoken of there, that same Samson, who brought about the disgrace of his nation could undo his past, could every moment undo the past disgrace, could wipe out all disgrace of the past. Vedanta asks you to believe in Real Spirituality, the Real Divinity, the God in

you. Believe in That, and never accept outside verdicts. They are nothing any more. We can undo them; we can rise above them.

Wherever this spirituality is, all things are, and this spirituality can come anywhere.

Religions misunderstand the morality of the world. The root of all evil they do not strike at. The man who has resisted all temptations to-day, may to-morrow become a murderer, an outcast. This is explained from the stand-point of Karma and also from the standpoint of body.

On the material plane, the explanation of this difference in our character is that when your body is in good health, when your stomach is healthy, then your character is all right, and you can withstand temptations. Tomorrow you may have some disease, some malady; your stomach is not all right and then anything can ruffle, bewilder or disturb you. This is a fact.

It is strange that religionists think it beneath their dignity to take up the subject. Be careful about the food you eat and you will cure your malady.

Overloading the stomach, the use of improper food; is the root of all sin. One who has propensities of this kind is as great a sinner as one who commits any or all of the other seven sins, in the eyes of Vedanta. The love of the stomach brings us to just such bodies, such parents, as have been spoken of, and through suffering we are brought to Divine Truth.

Q.—How is it explained that in a family, say of six children, there is born a saint, a sinner, a healthy or sickly child, etc? How is it that they are all different?

A.—This is how individual births differ. There is one thing in common always. One person is working in a printing firm, another in working in a polishing firm, another in an oil factory, another in a cloth mill, and so on. All these people are following different lines, but they have one thing in common. They all buy cloth from the same shop. So if we have differences in one respect, it does not follow that we should have no points in common.

In all these children, one desire is common, the attachment to their parents. That they have all in common. They were

all attached to that house, that property or to those surroundings, but their other desires were different. So it is that one comes into this world by one road, another comes by another road, but all meet at the crossing; all come by their respective roads, but meet at the same crossing.

Q.—Sometimes people are buried alive. Is it their Karma to have such conditions thrown upon them, or should persons be not buried until all facts as to actual departure of life from the body have been assured beyond all possibility of doubt? What does Vedanta say?

A.—Law of Karma preaches a life of activity, a life of action, and of power. It does not preach predestination, nor idleness, nor laziness. The word Karma means action, energy, life.

Rama has shown that man is the master of his own destiny; that he is under no kind of thralldom or slavery, but that he is the master of his own position. Then why not interfere in such a case. One should do his part in such a case, or in any case, whether the world accepts it or not. Let people be mindful of their duty. If the person knows

such to be true, as above stated, then that person ought to interfere.

Q.—Do we perfect ourselves in the Spirit world when we lay off this body?

A.—According to Vedanta we perfect ourselves in future births. It is the future births, the future lives in which we perfect ourselves. The Spirit worlds will be to us just as dreams are to us every twentyfour hours.

Q.—Can we assist those who have departed spiritually?

A.—Yes, you can. You can assist them by keeping their pictures, or keeping their images before you mentally and then thinking, realizing and feeling that they are Divinity. Just think good thoughts for them, have the best feelings for them, and you can help them and you will help yourself also.

Q.—Do they ever assist us in material affairs?

A.—If in the material world other people can assist you, we might say that the departed also assist you, but according to Vedanta, even in the material world it is you

yourselves who help yourselves, what to say of the departed. It is you yourselves that assist yourselves in the shape of the departed, or in the bodies of the living. Thus Vedanta requires you to seek nothing from outside, to keep your centre within you, and to go about expecting and seeking everything from within. If you deserve, you need not desire; the objects of desire will be brought to you, will come to you. If you make yourselves worthy, help must come to you. Now we come to the question put the other day!

If a man lives in surroundings which, all the time, are making him love East India, which all the time are inspiring him with Indian thoughts, he reads such books, and comes in contact with such persons, as keep East India before him continually. This man, being an American or Englishman, when he dies, will be born in India as the result of his thoughts. Thus he is born in India by his own desires.

Q.—Do men go back to cats and dogs?

A.—Now as cats, dogs and other animals, it depends upon the surroundings in which they are brought. Their future births will depend upon their present surroundings.

There came two men to a sage in India, one of them with the temper of a dog, and the other with the temper of a cat, or you might say, a cat and a dog came to the sage. The dog put this question to the sage, "Sir, sir, here is this cat or this cat-like man. He is very wicked and sly, he is very bad. What will become of him in his next birth?" Afterwards that cat-like man came to the sage and put the same question, "Sir, sir, here is this dog or doggish fellow; he is very bad; he is snarling, barking. What will become of him after death in the next birth?" The sage kept quiet, but after the questions had been repeated very often, he said, "Brothers, it would have been better if you had not put these questions." But they insisted upon a reply. The sage said, "Well, here is this cat the cat keeps company with you, O dog, and he or she is imbibing your habits, is living with you, and is all the time partaking of your character. Well, in his or her next birth, this cat will become a dog. What else can it become?" And as to the dog, well, it is keeping company with you, O cat, and is all the time imbibing your characteristics and sharing your habits. Well in his next

birth, he must become a dog." Now it depends upon who keeps the company of a dog or cat. We need not enter into detail upon this question.

Q.—How long does it take a man to be reborn after death?

A.—One man is doing all sorts of things to-day; he goes to sleep and then he wakes up again next morning. The time of his going to sleep is like death, and the time of his waking up again is like re-birth. Now the time that elapses between the moment that he goes to sleep and the moment he wakes up, is the time which is passed in your heavens, hells, spiritual kingdoms, etc. Now we see that in this world there are some people who sleep only four or five hours; there are some who sleep ten hours, while there are others who sleep eight hours. Children sleep long. Old men do not sleep much. Young men require long sleep. So, much depends on different men, upon the stage of their spiritual advancement. As there is no fixed time for your life in this world, some die young, some live thirty years, some live three score and ten, so there is no fixed period for re-birth.

Q.—Can a man realize Vedanta in this age? Can a man living in the twentieth century civilization realize Vedanta? And it was suggested that a man must live this or that in order to realize Vedanta. He must retire into the forests of the Himalayas.

A.—Rama says, 'No, no, you need not retire into the forests.' People say, we haven't got time. Our time is spent in every day vocations, we have to attend to all sorts of business, our relatives and friends take up our time. There is a prayer, "O God, save me from my enemies," but the prayer which the present day man should offer more properly would be, "O God, save me from my friends." Friends rob us of all our time, then follow anxieties.

One word in conclusion. Reading or studying, you know, is of different kinds. Some people study only through the tongue, like parrots; some study through the hands, as shipwrights or artists. Rama does not mean to say that all artists are not Scientists; but we have seen artists who are not Scientists. There are people who can swim across the bay, but who know nothing of Hydrostatics. There are people

who can navigate the air but know nothing of Aeronautics, the Science of the Air. The manufacturers of medicinal articles often know nothing of Chemistry. Now those people who study with their hands are welcome. There are some people who study only with the heart. They are the blessed people of the world. Those who can feel, those who can realize a thing at one glance, those who are clairvoyant, they see every thing, they are welcome too. But if they study through their hearts alone, their training is of no benefit. They must have the intense desire, and at the same time be well cultured in order that their knowledge, their true education may be imparted to others. They are one sided if they only follow the heart. The people who are of the greatest use in this world are those who act through three edges; who have the head, the hand and tongue well trained. These are the highly educated, the really cultivated.

Similarly, Rama wishes you to study and learn this Vedanta, through all the avenues, heart, head, hand, tongue, soul, everything. Let it tingle through your blood, let it course through your veins and

arteries, let it permeate and penetrate your heart, let your brain be steeped with it, let all your being be soaked in it, then you will raise yourself, you will be free from every point of view. Then you will realize your supreme Godhead, your true nature; then you will be perfectly free from every stand-point.

Rama tells you that if you find another difference in this or that body, that if you think a man has not got truly in his heart or hand that which he preaches, that should be nothing to you. Take up the subject for yourself, live the truth in your head, heart, and soul. Live it, you will be the higher, better, grander for it. Rama wishes you to be that and become that.

If Rama have a thousand faults, if he makes a thousand errors or mistakes, what is that to you? Rama is responsible for those errors. Rama gives you the Sublime Truth. Make it your life, and it will bring you happiness; it will place you beyond all doubt.

Suppose Rama does not put into practice what he preaches, it may be that Rama is living in circumstances and environments

which prevent him from so doing; but you can live it, you can experiment with it.

Similary, these Calvins, these Edisons and all the other greater men simply design work with their brains. These models, these designs cannot be made by hand, they require a certain kind of machinery, so they give you the plans. You have the hands, and can manipulate the machinery, you can make the machinery; you may not have the ability or power of bringing forth these designs, but you have the hands to take up the same, and put them into practice.

This is the cause of the trouble of the working classes. They do not take up and put into practice the plans given them.

Similarly, the reasoning of those people is false who say, "We won't accept anything from this teacher because he does not practise what he preaches."

Again, a man sells tonics, milk or sweetmeats. Because he does not take those tonics, because he does not drink milk, because he does not eat sweetmeats, should you not buy of him ?

If a Doctor is sick, Vedanta says you are wrong when you do not take medicine from him, even though he may not be able to prescribe medicine for his own malady. The physician is sick because of some malady. He knows the remedy for the malady from which *you* are suffering, but does not know the remedy for the malady from which *he* is suffering. It may be that he cannot cure himself, but at the same time he can cure you.

Thus Rama says that while conversing with many people both in India and America, he has found that people don't read books until they first know the author. Many say, "O here is an author, he has done this and that scandalous thing and he calls himself God. I don't want to read his book." Rama says, "Brother, brother, be not mistaken, the man may be bad, but judge the truth he gives you, take the truth on its own merits."

In India, water is pumped out of wells by means of Persian wheels, and the water comes out of them and falls into a peculiarly constructed reservoir, and out of this reservoir the water is conducted by means

of small canals into fields. When the water is in the well, alongside it there is no pasture, no verdure, no trees. When the water is in the reservoir, there is still no vegetation. But when the water reaches the field, the soil becomes fertile and rich, and vegetation appears. Thus we should not argue that water cannot make the fields produce vegetation, because there was no vegetation when the water was in the well or the reservoir.

Similarly, Rama tells you that when knowledge comes to you, receive it from any source whatever. Don't say, "If knowledge comes from India, then why are Indians themselves so low in the scale of nature." Judge truth on its own merits. Weigh truth on its own merits. That is the only means of making man happy, the only way to true Bliss, God. It raises you above all anxiety; it uplifts you above all misery. This is the only way, there is no other.

Similarly, Rama tells you that if Christ's character was so noble, do not conclude that Christ's teachings are the whole truth and nothing but the truth. Sometimes we see most beautiful youngmen and in them is

found something very bad. One man's act may be noble, his teachings and writings also; but at the same time, all that comes out of him is not good; his blood or his bones are not good.

Similarly, in reading the Bible, do not apply all that is in it to Christ's teachings. Christ is perfect, his teachings are perfect; but do not attribute to one what belongs to the other, take the book on its own merits. Sir Issac Newton's work, *Principia*, contains numerous mistakes. Now he may have been the best man in his own day, yet judge his books on their own merits.

Similarly, Rama says you have nothing to do with the virtues or vices of Rama. Take the spiritual teaching on its own merits. The teachings of Vedanta raise and elevate you. Rama does not want you to accept the teaching as coming from him, it is for you, it is yours.

Vedanta means no slavery. Buddhism is slavery to Buddha, Mohammedanism is slavery to Mohammed, Zoroastrianism is slavery to Zoroaster, but Vedanta means slavery to no saint. It is Truth, Truth which belongs to every body.

If we sit out in the sun, we do not feel grateful, for the sun is every body's. If Rama sits in the sunshine of Vedanta, you can also sit in that sunshine; it belongs to you just the same as it does to Rama. Truth belongs to you just the same as it belongs to India. Take it, accept it on its own merits; if it is good, keep it; and if it is bad, then kick it out. We bring Vedanta not as Mohammadanism and Christianity have been brought to India, with sword and money. Rama does not bring it that way. Vedanta is yours, take it and practise it.

If a friend sits out in the sunshine and does not enjoy it, that is no reason why you should not enjoy it. Just so with Vedanta. Take it on its own merits; learn it; live it in your character; stand above all personality; stand above all Christs, Buddhas, Mohameds, or Ramas. Rama says, "Trample this body under your feet. This body I am not, realize that; know that. Know that "I am Reality, know ME and be free." Realize that, chant OM, "I am"—Om, Jehovah, the Christ of Christs, Know ME and I am YOU. Realise this, and you stand above all anxiety. Give up all this stumbling and hurry, and

then rise above all Christs, all Mohammeds, all friends, all that look upon them as fixed guides.

They are variable; all are fickle; know the Supreme Reality, the cause and root of all these shadows. Know that and be free.

OM ! OM !!

INFORMAL TALKS

Q.—Shall we ever have one religion to rule men alike ?

A.—Yes and no, both. We cannot have in future religions *ruling* mankind. In future, religion will not rule mankind, nor will mankind belong to religion, but religion will belong to man.

Q.—Will any one religion rule all men alike ?

A.—No, no religion will rule men in the future.

Religions, institutions, laws, all these belong to man.

Laws are for me. I was not made for laws and institutions.

There will be in the future a religion which will *serve*, not *rule*, mankind.

As to that term, 'one religion,' Rama says, yes, there will be only 'one religion' to serve mankind. And what religion will that be ? Before telling what that religion

will be, Rama says that that religion will have no name.

And what will that be? Rama says it will be Vedanta, the religion of Science. Vedanta is the Universal Religion.

Again, if by the term Religion you mean dogma, something which is registered, something which is fixed and cannot be moved, if religion is taken in that sense, then wake up. Religion in this sense will not exist in the distant future. Lo, to-day there are people who are studying Science, and opening their eyes to what is going on in the higher spheres of knowledge. Free people of this kind are above all creeds and dogmas. True religion is to free us, not to bind us. The object of religion is to make us govern and rule, not to make slaves of us.

Names in religion are working great evil in this world. Take the names Buddhist and Christian; between their views there is a world of difference.

Buddhism split India into four sects. In China, Buddhists are divided into seven sects.

A man says he is a Hindu and he will fight with the Christian or Mohammedan, and why? Simply because he wants to uphold the name Hindu. If you analyse their thoughts, you will find there are thousands of Hindus who in teaching are more Christian than the so-called Christians themselves, and on the other hand, form undue attachment to those who robe themselves with the same name as they have.

Another word about religion in the future. There will be a religion in the future which will be for every body, when Science or the Literature of Vedanta permeates and pervades every home and village. The time is not far distant when Vedanta, the religion of the Universe, will permeate the whole world. But man must rise above the name Vedanta. He must rise above the name Buddhist, in fact he must rise above any and all names.

You hold certain views and there comes along another who thinks the only road to heaven is through his Church. Now it is a question between him and his God. What right have you to interfere? You have no right.

The recognition of the fact that everybody's religion is a question between him and his God, and their recognition of this truth is one of the essential teachings of Vedanta.

Q.—What becomes of the souls of men who take their own lives?

A.—Rama says, every body takes his own life. Everybody who dies commits suicide. What becomes of those who die? Nothing, nothing particular. Similarly, nothing particular becomes of those who are known as suicides. You cannot die until your work in this life is done. How is it that death is brought about?

People through their desires and through their ignorance get themselves entangled in such a way that they wish this body could come to an end. In their heart of hearts, they desire death, and death comes to them. That is the law. By their desires they bring about diseases, and by their own previous desires which begin to bear fruit when on the sick-bed they are reduced to such a condition that they earnestly desire death, and death comes. All are suicides.

Q.—Is it possible to remember past incarnations?

A.—A man remembering or trying to remember past incarnations is like one who has travelled a number of streets and has five more streets to go through. He begins to enquire the name of the street he started from, the names of all the streets he has crossed, where he was 15 minutes ago where he was an hour ago. Is not all that useless labour? Man should look forward. What is the use of looking backward? Go ahead. You have passed through so many incarnations, so many streets; now you have to travel onward. If you go ahead, all right. If you stop, then you are spoiling, you are retarding your progress. Go ahead.

Q.—Is it possible while in the physical body consciously to manifest on the mental plane? Theosophical teachers have told me 'no'.

A.—This question contains many points, but there is no time at present to go into details.

Well, Theosophists are right in saying no. The mental and physical planes go

hand in hand. Mental investigations should be carried on through the mind, but on the other hand we see that on the physical plane, work is done not only by the mind but also by the body. The mind does great many things on the physical plane. Cables, ships, etc., are all manifestations of your mental ideas, but all these material things are brought into physical manifestation through the instrumentality of the body. Tools have to be used to construct ships, to make cables, etc. Is the mind the captain or the tools? The mind is also an instrument, not the agent.

All great ships, great buildings, great works of art, etc., are conceived or planned through the mind and executed by the body.

In order to realize your unity, you must make use of both. Realizing unity and manifesting on the mental plane are different things. To realize your unity, you must spurn the mental as well as the physical plane, both are worlds.

Q.—If God is all-powerful, and we are God, why not hear through the eyes, and see through the ears?

A.—You say my feet, my nose, my eyes, my arms etc. If these are yours, then why do you not see through the ears and hear through the eyes? If God is one and all powerful, let Him do as He pleases.

God manifests Himself on certain planes through the mind and on other planes through the body; He is interspersed throughout the Universe. If He were dependent, He would answer the desires and whims of man.

Because He is not bound by any laws, powers, or whims of men, He does as He pleases.

Rama tells you, you are not the thinking, desiring mind. If you were, then of course you could do as you pleased. If you were, you might have changed the plan of work of the mind to that of the body and *vice versa*, but desiring mind you are not. You are the same God as is doing everything in this world.

Rise above the mind. The mind desires; these desires, cravings you are not.

That which makes the trees grow, that which makes the birds fly, etc; that you are.

God is you, you are God. God is not an attribute of yours.

Q.—Is it necessary to study Rings and Rounds ?

A.—So long as you have ignorance in your mind, you will always like to have all kinds of playthings, all kinds of amusements. When you grow up, you will give up your toys. When you get real knowledge, you will give up the playthings of the material world or of the astral world. So long as you have not acquired that, you cannot but amuse yourself with these things.

Knowledge is the burning up of ignorance.

Ignorance and knowledge are the ascent and descent upon the same ladder. Ignorance is coming down the ladder, while knowledge is going up the ladder, the same thing viewed from different standpoints.

Science proves that Light and Darkness are not different, but are one and the same, differing in degree only.

Sit in a dark room. After a time the pupil of the eye dilates and you begin to see, and what was darkness becomes light.

Knowledge and ignorance are not a pair of opposites. The difference lies in degree, not in kind. So long as you are in ignorance, you are on the lower round of the ladder of knowledge. While on the lower rounds you cannot help amusing yourself with *Rings* and *Rounds*; and when you ascend higher and higher, they will be given up.

Q.—In the “Voice of Silence,” it is stated, “The Self of matter and the Self of spirit can never meet. One of the twain must disappear. There is no place for both.” Does Vedanta hold the same view?

A.—Self of matter and Self of Spirit cannot meet. Rama thinks that the Self of matter and the Self of spirit must have had a different meaning from what is understood.

The Self of matter, which ought to disappear before the Self of spirit is realized, is what Rama has been calling the false ego, the false or apparent self, as shown in the image reflected in the water.

That must disappear before you can realize your unity with God. That is true in that sense. Thinking ignorantly must be

dispelled. This ignorance which identifies you with the body, this little "responsible copy-righting self" is the Self of matter and must be first destroyed or dispelled.

If by the terms 'Self of matter' and 'Self of spirit' it is understood that matter is here and spirit is some-where else, that matter has one self, and spirit has another self, that they are distinct, separate, this is wrong. Matter and spirit have one and the same Self.

Spirit is misunderstood. If by spirit is meant what philosophers call mind, even then mind and matter have not two distinct selves, one and the same they are. The difference is in degree, not in kind.

Science has proved that matter and mind are one and the same. Philosophers show that matter and energy are one and the same.

It was first pointed out by Leibnitz in Europe, although it was known to India 10,000 years ago, that "Atoms are simply centres of force." This theory has been taken up and proved by Science. Lord Kelvin, in one of his great papers, has shown by means of mathematical propositions that Matter and Force are the same. How then

can Matter and Spirit be different? But even if he meant Matter and Mind, they are one and the same.

Go to the mountains. On the Himalayas you see magnificent scenery. There is the fragrance of flowers, the singing of birds, the murmur of streams, the sweet sound of the breeze. What are these? Are they not matter? But this matter is being transformed into power, into thought, exhilaration, being changed into God-Consciousness, and converted into music, creating lofty ideas in you. There we see the outside matter transforming itself into thought. What about your great houses, your ships, your cities and towns, men and women? All these were at one time simply mental thoughts. The house was built in the mind first, and constructed afterwards.

In the Himalayas, material objects are changed into Mental Thoughts,—just as water is turned or condensed into aqueous vapour, aqueous vapour into water. What does it prove? That both are the same. Similarly, if *matter* were different from *mind*, then mind would not affect matter, and *vice versa*.

There is a beautiful poem written in the Persian language. The meaning or substance of it is that a drop of water in the shape of a tear fell from the clouds. The tears fell, and when asked, 'why this weeping'; "O, I am such a tiny, puny, insignificant thing. I am so small, oh, too small, and the ocean is so big. I weep at my smallness. It was told, "weep not, do not confine yourself to name and form only, but look within you; see what you are. Are you not water; and what is the ocean? Is it not water too? Don't look upon yourself as being confined in space and time. Look beyond this Space and Time, and see your reality." Things which are equal to the same thing are equal to one another. You become miserable when you confine yourself within time. Lift yourself above all. Not only are matter and spirit the same, but all are the same. True Self is beyond all time. The whole world is within you. Just as in your dreams, you think yourself to be in the woods or forests, in the mountains, by the rivers, they seem to be outside, but all are within you. If they were outside, then the room would be weighed down, and the bed would be wet

with the water you saw.

Similarly, Vedanta says, "All the world is within you; the astral and the psychic worlds are all within you, and you think that you are in them. Just as a lady carrying a mirror on her thumb looks into the mirror and thinks she is in the glass, but it is just the reverse; so, as a matter of fact, the world is in you, and you are not in the world. There are two kinds of talk, talk, from the head, and talk from the heart. Talk from the head can be handled at any time we please. When talk proceeds from the heart, then it becomes different.

There are many kinds of whistles. Some imitate the peacock, others imitate the sound of the cock, others the sound of the pig etc. Whenever you blow these whistles, you can get the sound of a pig or cock at will, but you cannot make the cock, the real peacock or the real pig do your bidding whenever you want them, nor can you make the cock cease his crowing, the pig cease his squeaking, when he is not disposed to do so. He cannot be bound by time or place. In the Himalayas, the song flows and is formed into thought and proceeds no one knows •

where. Is it destroyed? No. Trees will preserve it, rivers will keep it, the earth will hold it; it will be carried through the atmosphere, will traverse the whole universe until it finds a man fit to receive it.

All thought comes direct from God. It does not come from this separate, apparent, responsible, copyrighting ego. It comes when that ego is dispelled.

According to Rama, every book is an inspired book, God's book, not only the Bible but Emerson's books, Darwin's books, Shakespeare's, all are inspired just as much as the Vedas, because they cannot come out until man's little self is put aside.

Q.—Can a married man aspire to realization, can he realize his true Self?

A.—It can be shown that Vedanta is meant more for married men than for the hermits and Sannyasins. It is meant more for the former than for those who live in the Himalayas.

In every family the husband wants to advance the happiness of the wife, and the wife wants to advance the happiness of the

husband, but with their best intentions, what is the result? They both cause the fall of each other. Who is to blame? Is it their best interest to blame? No. It is their ignorance that is to blame. They know not in what lies the good of each other. This is the cause of troubles and miseries.

People think that by catering to or pampering the lower sensual propensities of one another, they are advancing the happiness of each other. When they pamper the vanity of one another, they think that is for good. All this idea of good is based upon ignorance. Such ignorance ought to be removed and then every house will be happy one.

Remember, we cannot change God we cannot alter Nature. The Law of Nature, the Law of Providence is that we shall rise to Self-consciousness. All the follies of the world, all the worldly wisdom of men in this world, is tending to push every one on the right road to this Divinity, to realize his unity and oneness with God. At the bayonet's point every one will have to learn to be a Vedantist.

Vedanta need not bring sword and flames to convince you. All laws of nature are, as it were, the soldiers and the Great Army of God, that are pushing you on the onward march to self-realization. You must come then, you cannot do otherwise.

If you know wherein consists the good of your neighbour, you will be working in accord with the Laws of Nature. Every household, every dingy dungeon will be converted to Him (or into Heaven).

In accordance with the Laws of Nature, real good consists in practically realizing your oneness with God. Your one good lies in your becoming free, and you are free only when you realize yourself to be God alone, the Almighty, the All-powerful, the Infinite. When you feel your oneness with God, the same as you feel, "I am the son of such and such," when you let the tables be turned and feel, feel that Godhead, when that Godhead becomes real to you, when "I am the son of so and so" becomes a dream to you, a thing of the past, that is the goal of Realization.

As to how your miseries and anxieties are tending in the same direction, suffice it

to say that with mathematical certainty it can be brought home to your perception that the plan of nature is that you should lift yourself to that plane of God-consciousness. Suffering consists in your not coming up to that ideal. Come up rise up to that ideal and there is no sin for you, you are above everything. You are the Perfect, Divine, yourself.

Realization cannot be obtained at one jump. Time is necessary. It took millions of years to build this body upto its present stage of evolution.

In past existence, you were at one time existing as a plant, at another time you were a slave in Africa, at another you were manifesting in another race in some other country, and so on up to the present time.

To destroy a house takes time, but it does not take so long to destroy a house as to build it. If you have sufficient gunpowder or dynamite, or if you have sufficient force, you can pull it down. But many have not sufficient gunpowder, so to speak, to blow it up.

Living with your wife and children, if you thoroughly master this philosophy, if you master it even through the human intellect, Venanta says, you are converted, you are free, you will no more suffer transmigration. You will not have to go by the three paths in order to realize the God-head in this life. In order to have all the pleasures which are promised to those people after death, those who have an intellectual conviction of Vedanta, must throw it into the language of thought and action. They must *live* it and *feel* it.

They say, salvation by acts is prescribed in the Old Testament and salvation by faith in the New Testament. But Heaven, true state of Bliss, is reached by knowledge.

Acts alone cannot bring salvation. Faith in Jesus, the Christ, cannot bring salvation. Salvation is through your own self, and you have to understand your own self; that very moment you are free.

Knowing is of two kinds, through the intellect, and through the feeling.

Knowing the true Self through feeling is knowledge; salvation is by living faith or

living knowledge. This you must have. Run away from it and you are full of despair.. You must have it.

What happens in our ordinary households? Husband and wife have to help each other in working out his or her salvation, in acquiring the perfect, the real knowledge of Self. If they keep doing that, if the wife helps the husband in acquiring living faith, living knowledge of Self, she is the Christ or saviour of the husband, and *vice versa*. As it is, the wife becomes the Judas Iscariot of the husband and *vice versa*.

It is your own ignorance that is dragging you down, nothing in the family system drags you down. It is the wrong use of those relations that disturbs you. In the home, the wife is playing the part of Judas Iscariot. She wishes to make her husband sell his true Self, for 30 pieces of silver, she sells her true Self, her Atma, for a few trinkets, a few objects of vanity to adorn her drawing room or herself. So does the husband. The wife is to make the husband independent of her and the husband is to make the wife independent of him. But the husband wants the wife to believe that she

belongs to him, and the wife wants the husband to believe that he belongs to her, and there comes the trouble. She wants to enslave him and he wants to enslave her.

It has been said before that if you tie an ox by a rope and try to hold it by the rope, you not only hold the ox but the ox also holds you. All property, all possessions are bondage.

According to Vedanta, every house can be made a paradise, if instead of this property-rating spirit, there is the spirit of giving and not receiving.

Wife and husband alike should do all in their power to add to the benefit of each other. Demand nothing and expect nothing, then every thing will come to you. You will be filled with Heaven.

You say "Give me this article, bring me such and such a thing." It is brought to you. Let it be taken away from you and you suffer from the desire to have that thing. Desire is a disease; it keeps you in a state of suspense.

Perhaps happiness came to you afterwards, when the object of your desire had

been obtained ; but you had to go through such trying experience of suspense, and after all it was brief.

If you expect nothing and give, you will find happiness in giving. Happiness lies in the object in which it is represented. Do not represent your happiness in receiving, but in giving ; giving always brings happiness.

When you give \$ 50 to your Church, that brings solace to your heart.

Take the position of giver, and you are the personification of happiness.

The secret of happiness in the household is that husband and wife both should occupy the position of giver and not of the expecter. Then both are happy. Now what should be given ? Knowledge, as far as lies in his or her power. You are a true husband or wife only when you are doing something in the line which makes the other purer for it. That is the law.

There was in India a king called Shikhardhwaj. He was a great king and mighty monarch. He wanted to realize his God-consciousness ; and in order to do that,

he thought that he ought to give up his family life.

His wife was Chudala (चुडाला). She wanted to teach him, but he would not listen to her, for he thought nothing of her.

He renounced everything, gave up his kingdom, and his wife became the ruler. He then went to the Himalayas, and there he lived about a year or so.

In the meantime the Empress, his wife, thought of a plan to bring him real happiness. So one day she put on the garb of a Sannyasin, and walked up to the cottage where her husband then was. She found him lost in a state of meditation; she remained standing beside him and when he came to his senses, he was filled with joy. Thinking her a great Sannyasin, he showered flowers on her.

She was in a blissful mood. He exclaimed, "I think God has incarnated in you to lift me up." She replied, "Yes yes." He wanted her to teach him and she did so. She said, "O king, if you want to enjoy perfect bliss, you will have to renounce everything." He was surprised, and replied, "I have

renounced my empire, my wife, my children." She said, "You have renounced nothing."

He could not understand, and asked, "Am I not a man of renunciation, have I not given up my empire, my family?" She answered, "No, no, do you not possess something still?" "Yes," he replied, "I possess this cottage, this staff and this water vessel." "Then you are not a man of renunciation," she replied. "So long as you possess any thing, you are possessed by that thing. Action and reaction being opposites, you cannot possess anything without its possessing you." He then burnt the cottage, threw his staff into the river, burnt his water-vessel, and exclaimed, "Now am I not a man of renunciation?" She replied, "Renunciation cannot come from renouncing these objects." She said, "O king, you have burnt the cottage, but do you not still possess three cubits and a half of clay? It was wrong for you to destroy those things, you have gained nothing by it. What you possessed then you still possess, namely, that three cubits and a half of clay, where you lie down." He began to think and determined to burn the

body. He piled up wood and made a great fire, and was about to jump into it, but the wife prevented him and exclaimed, "O king, when your body is burnt, what will be left?" He replied, "Ashes will be left." "Whose ashes?" she asked. He replied, "My ashes." Then she replied. "You must still possess ashes. By burning the body you have not attained renunciation." He began to think and exclaimed, "How can I renounce, what shall I renounce?"

She asked, "Whose body is this?" He answered. "My body." "Well, renounce it." "Whose mind is this?" He answered, "My mind." "Then renounce it." The king was then made to ask questions. He said, "Who am I then? If I am not the mind, I am something else, and if I am not the body, I must be something different." He reflected and the conclusion was that the king realized, "I am the God of gods, the Lord of lords, the Infinite Being, the Supreme Excellence." He realized that, and said that this Supreme Excellence cannot be renounced, though other things may be.

They say that charity begins at home. Renunciation ought to begin with those

things that are nearest and dearest. It is that false ego which I must give up: this idea that "I am doing this", "I am the agent," and "I am the enjoyer," the idea which engenders in this false personality. Take these thoughts in, even though they are not proved. These thoughts must be done away with, "*My* wife," "*my* body," "*my* mind," "*my* children." Unless these ideas are renounced, realization is not attained.

Retire into the jungle and still you are not a man of renunciation, because the thought of making this or that belongs to you, is in your mind. Hermits do not always get rid of this thought; while kings living in royal state do get rid of it sometimes.

The man of renunciation is one who gets rid of this little appropriating self, this little apparent self. Can always a man who is ever conscious of "I am doing this," "I am doing that," "this is mine," &c., be ever called a man of renunciation? No. When he once realizes, and practically feels and knows the Truth, knows that "I am the one Infinite, the Verity," that is, the governing power, ruler and owner of the whole world; when he realizes that, then he is the same as

the stars, the sun and the moon, the air and the water, for all these are his exponents.

The story goes that the wife of this king lived on for sometime, and at one time threw off her yogic garb or powers and made the king believe that she was playing false to him in favour of a former lover of hers, and to his knowledge remained in that state for sometime.

She afterwards came to the king and apologised, and said, "O King, you will please pardon me. I am wicked, and have been false to you. Forgive me, I pray you." The king looked at her and said. "O girl, what is the meaning of these excuses and apologies? Your misconduct would have caused me pain, had I believed in this body, had I been prompted by ignorance, had I believed that I am the owner of this body, and that you belong to me. If I were a victim of that desire, a victim of that idea of the copy-righting spirit, if I had been subject to that malady, I would have been annoyed and deeply grieved, but as it is, I see no husband in my body; I do not hold in my hands any rope; I possess nothing and am possessed by nothing. I find myself the

Infinite. Think, reflect, O girl, you may become pure, but there are other girls in this world who are impure; they are mine also. As the light of the Universe, I am the owner of the whole world; for what shall I chafe, and for what shall I be pleased?"

If a crime is committed by our neighbour, there is no grief, but if a crime is committed by our wife, oh, then you are deeply grieved. This comes through this self-appropriating, copy-righting spirit.

The queen went back to the kingdom and soon returned to the king and exclaimed, "O King, you are a veritable God. What difference does it make where you live? Are the Himalayas more yours than those palaces?" The king replied that he was present everywhere. "All bodies are mine," said he, "this body is not any more mine than other bodies. This body is not present in the eyes of the *Jnani*; it is present only in those who do not know the whole truth."

All this world is created by your own thought. This is as true as mathematical certainty. It is a bold statement, but it is literally true.

They took the king to the throne again. He was living in the midst of all the luxury, in the midst of all these uncertainties, pure, pure, no dupe of the senses, not led by his senses. He ruled for 25 years. What was he? He was neither a king nor a monarch but God Himself. This was renunciation.

To him the pebbles and stones, the thorny roses and velvet cushions, and those silk quilts, those princely, royal, magnificent houses were the same.

People say, "Don't touch this, don't touch that", and in India they say, "Have no attachment, but at the same time have no hatred or jealousy."

Asceticism, in India, is simply a ladder which leads to the realization of Truth. True realization comes when you feel God-head. Artificial renunciation will not do. You have seen that through his noble queen, the mighty monarch realized God-head within him. That is the way that married people can and should live together and bring about each other's realization, and make a Heaven of their home.

OM! OM!! OM!!!

REINCARNATION AND FAMILY TIES.

*Lecture delivered at the Academy of Sciences
on December 27, 1902.*

Myself in the form of ladies and gentlemen.

A very wealthy merchant in India was at one time going to give a grand feast to the people living in his city. To grand feasts is often invited a bevy of dancing girls. This custom is now being given up in India, but at the time which Rama speaks of, it was prevalent in full force.

One of the girls began to dance and sing. She sang a song which was awfully lewd, awfully bad, a song which nobody would have enjoyed, and still on that particular occasion, the song sank deep into the hearts of the whole audience. What was the reason? You know, learned men and young gentlemen in India never like such bad and vulgar songs; but on that occasion the song so much insinuated itself into the hearts and souls of the audience that they

were enraptured by it. Months and months after that occasion, most of the learned scholars who had heard that song once, were seen walking through the streets humming it by themselves, and gentlemen were whistling it to themselves. And all of them who had once heard it were loving the song and liking it, were cherishing and nourishing it in their hearts.

Here the question is, in what lay the charm? Ask any one of those people who heard the song in what lies the charm and what is it that makes the song so dear to you? All these will say, the song is so beautiful, oh, the song is so sweet, oh, the song is ennobling, so elevating, the song is very good. But it is not so. The same song was abominable to them before they heard it sung by this dancing girl, but now they like it. This is a mistake. The real charm lay in the tone, the face, the looks, the appearance and the manner of singing employed by the girl. The real charm lay in the girl, and that real charm was transferred to the song.

That is what happens in the world. There comes a teacher who has a very sweet

face, who has got very sweet eyes, who has a beautiful nose. His voice is very clear, and he can throw himself this way and that way. Oh, whatever he says is beautiful, is most attractive; oh, it is so good, it is so charming. That is the mistake made by the world. Nobody examines the truth by itself. Nobody thinks anything of the song. It is the acting or the way of putting things, or it is the manner of speaking, the delivery, it is the charm in the outward things which makes the teaching so attractive, so dear, so lovely to the audience.

The other day a very good friend, a very esteemed hearer was speaking to Rama about a certain Swami, Swami Vivekananda. The question was asked, "Had he not beautiful eyes and nose?" do you attend to the lectures, or do you attend the nose and eyes?

That is the way of the world. The charm lies with most speakers in their way of talking, in their delivery, in their voice and that charm is attributed to the speech. Weigh the things by themselves. Attend more to the real speaker than to the body of the speaker. These words appear to be harsh

and terrible, but Rama is no respecter of persons. Rama respects you, you that are the Truth. Truth is your real Self, and Rama respects you in that sense. Even though you do not like the delivery, even though you do not like the way things are put before you, Rama tells myself in the form of ladies and gentlemen, tells you that if you want true happiness, if you want real peace, you must attend to Rama's speeches, you must attend to Rama's speeches, you must hear these lectures. They bring you joy. Weigh them by themselves. Think of them, meditate upon the words that you hear. When you go home, try to recall them and put them into practice.

Rama wanted to speak on the Vedanta religion, but here are so many questions. These questions have been sent to Rama to be answered. All these questions and any question that can occur to any body on the face of earth will find their answers in the lectures to be delivered in this city. All these questions and all other questions will find their due answers in time, even if no questions are given to Rama, Rama will go on speaking on the subject, taking up

proposition after proposition. All these will be answered first.

To-night, or any single night or afternoon, we cannot answer all these questions. We can have one question on one night, and that question can serve as the subject of discourse for that night. This question was the first; so we will take it up.

Before beginning, a few words might be spoken about the Bible, the Alkoran, the Vedas, and the Gita. People take these books and believe in them implicitly, because they come from the pen of a man or men whom they like. Christ had a fine character, a beautiful influence, and the accounts given in the Gospel are put into his mouth, therefore we must accept them. Krishna was very good, and had a fine character, and as the Gita comes from his mouth, we must accept it wholly and solely. Buddha was very good, and such a book came from him, we must therefore put implicit faith in it, and stop thinking. We should give up meditation, we should accept the truth because it comes from him. Is not that the same mistake as we made by the hearers and spectators of the dancing girl, mentioned a few minutes before? The

same mistake. His teaching is one thing and his character and the beauty of his life is another. Often it happens that the man was the finest man of his time, but his teachings were imperfect. Upon this fallacy, upon this mistake is founded all the sectarianism of the world. All the religious quarrels and fights of the world were the result of this mistake. You know, Oliver Goldsmith was a man, of whom Doctor Johnson said that he wrote like an angel, and he was an M. D. a doctor of medicine. This Oliver Goldsmith was all right when he ate and when he talked, but when describing the way he ate and talked, he used to say that while eating or talking, he never made the lower jaw move. It is always the upper jaw that moves and not the lower one. He had a great contest with Dr. Johnson on the subject. He was very stubborn in upholding his wrong position. Everybody now-a-days knows that when we talk or eat, it is the lower jaw that always moves, and never the upper one. Of course, when we make the whole head turn, then the upper jaw moves. And yet he maintained that never the lower jaw but the upper jaw moves.

So far as actual life is concerned, he is perfectly right; but his own experience, his own action, his own life he cannot describe. You know, to act is one thing and to know the philosophy of how we act is another thing. Everybody speaks English, but it is very few who know English Grammar. Everybody reasons in some way or other, but it is very few who know the science of reasoning or who have read Deductive or Inductive Logic. Similarly, to live an ideal life is one thing and to be able to tell the philosophy of it, to be able to render reasons for it is quite another. People make this mistake. They transfer the body or the personal character of the teachers to their teachings and become slaves of the teachers. Rama says, beware! beware!

Christ had very few books, and yet all the Masters of arts and Doctors of Divinity rack their brains to interpret what is written in the Gospels. Mohammed spoke beautiful things. Wherefrom did they get all the inspiration, wherefrom did they derive all the information? They got it first-hand from a source which is also within you.

Manu had very few books, but he gave

the Hindus a beautiful work on Law. Homer had very few books, yet he gave you poems which are being translated into every language, the *Illiad* and *Odyssey*. Aristotle was no Master of Arts or Doctor of Divinity, and yet Master of Arts have to read his books.

Wherefrom did Christ and Krishna derive inspiration? From within. If these people could derive their information from within, can't you do that? Certainly, you can. The source, the spring, the fountainhead from which they got their inspiration is within you just the same. If that is the case, why hunger and thirst for the water which has been lying in this world for thousands of years and which has become stale by this time. You can go directly within yourself and drink deep of the nectar. The fountains are within you.

Rama says, Brothers and my own self, those people lived in those days, you live to-day; be not the mummies of thousands of years. Do not put the living into the hands of the dead. The divine manna, the blessed nectar is within you. When you take up the books of the ancients, do not

take them up with the presumption that you should sell yourself to every word that is given in the books. Think yourselves, meditate yourselves. Unless you realize those things into your own practice, unless you try to verify them by your own life, you will not be able to understand the meaning of Christ, you will not be able to understand what the Vedas mean, or what the Gita means, or what the Gospels mean. In order to understand Milton, a Milton is required, as the saying runs ; in order to understand Christ, you will have to become a Christ. In order to understand Krishna, you will have to become a Krishna, you will have to become a Buddha in order to understand Buddha. What is the meaning of "become?" Should you be born in India in order to become a Buddha? No, no. Should you be born in Judea in order to become a Christ? No. Should you be born in Arabia in order to become a Mohammed? No. How to become a Buddha, how to become a Christ, how to become a Mohammed? It will be illustrated by this short story.

There was a man who was reading a love poem, a beautiful poem, which described the

love of Laili and Majnun. He admired the hero of the poem, Majnun, so much that he attempted to become Majnun. In order to become Majnun he took a picture which somebody told him was the picture of the heroine of the poem he had been reading. He took up that picture, hugged it, shed tears over it, placed it on his heart, and never parted with it. But you know, artificial love cannot exist long. Here is artificial love. Natural love cannot be imitated, and he was trying to imitate love.

There came up to him a man and told him, "Brother, what are you doing? That is not the way to become Majnun. If you want to become Majnun, you need not take up his lady love, you ought to have the real internal love of Majnun. You do not want the same object of love, you require the same intensity of love. You may have your own object of love, you may choose your own heroine, you may choose your own lady love, but you ought to have the same intensity of feeling and loving which Majnun had. That is the way to become a genuine Majnun."

Similarly, Rama tells you, if you want to become a Christ, a Buddha, a Mohammed,

or a Krishna, you need not imitate the things that they did, you need not imitate the act of their lives, you need not become a slave of the way they themselves behaved. You need not sell your liberty to their deeds and their statements, you will have to realize their character, you will have to realize the intensity of their feelings, you will have to realize the depth of their realization, you will have to realize the deep spirit, the genuine power that they had. If you manifest the same spirit in life, I say, the surroundings and environments that you have got before you now must be changed. What would Christ do if he were born tonight? Would he suffer Himself to be crucified? No. You can be a Christ and yet live. Christ suffered his body to be crucified for his convictions, and Schopenhauer suffered his body to live for his convictions, and to live for your convictions is oftentimes harder than to die for your convictions.

So this introduction is summed up by saying. "Take up everything on its own merits ; do not allow the personality, I say, the life of the prophet to interfere with his teachings. The life and the teaching we

should consider each separately."

Here is the first question : "If reincarnation is a truth, is it not a breaking up of family ties ?" and there is another part of the question—"And will not those who are linked together in this life meet in the spiritual world ?"

This is a beautiful question. We will take it up part by part. "If reincarnation is a truth, is it not the breaking up of family ties ?"

Rama simply wants to know if there are any family ties in this world. Have you any family ties ? A man has a son, a child who lives with his father so long as he is under-age. The child becomes of age, gets a lucrative position and begins to shun his father. Why should the father be benefited by the salary that the son draws ? At once is the tie snapped. The son has a family of his own. It may be that the son moves up to India, Germany, or some other country ; the father moves to some other country. Where is the family tie ?

Yes, there is a family tie, a mere name. I am John Smith ; my father was George

Smith. A name a mere name. What is in a name? Let us see if there be any tie.

A man is born here and a girl is born somewhere else. One is an American, the other is a German; they marry. The family tie of the girl was somewhere; the family tie of the boy was somewhere else, and they married. Oh, where are the old ties gone? Now a new tie is made, and there comes a time when they are divorced. Each marries again. Where are the ties? Could you keep them fixed and stationary? A boy and his sister are born of the same parents, they live together and pass their childhood in the same house, they are tied together; they have a family tie. The boy goes away to Australia and has connections of his own; the sister goes away to France and there she becomes a French woman. Where are the ties? Now the question comes. "If reincarnation is a truth, is it not the breaking up of family ties?" Family ties are not existent in this world. What will it break? It is not the breaking up of family ties, because family ties are nowhere.

But if we suppose that family ties do really exist and we can keep them up for

some time in this life, reincarnation does not break them. Stooping down to the other explanation, reincarnation does not break them up. You say, you have got so many children. Suppose, one of them dies. You want to keep up the family ties, but one is snatched away, the connection is broken even in this world. But some people think that these ties will be mended, the threads that are broken will be again mended in heaven. If they can be mended again in heaven, if they can be mended in some other world, and if you wish that they should be made up again, and these ties should be united again, you need not assume the existance of an imaginary Heaven, of which no Geography tells you, and of which no Science can give you the address. If you wish that your connection with your friends should continue for a longer period, it can go on after death according to the Law of Reincarnation, because, according to it, man is the master of his own destiny. Your personal ties and your personal relations and connections are made by yourself. When you die, if you have a deep affection for somebody, in your next birth, you will

find the same person incarnated in some other body and connected with you. If in your present birth you do not wish to see that person, and you want to have nothing to do with him, according to the Law of Reincarnation, in your next birth you will have nothing to do with him. The Law of Reincarnation does not say that even friends and foes, the people whom you do not wish to come in contact with, and the people whom you desire so earnestly to keep with you, will be forced upon you after death. Vedānta does not say that those whose presence is so terrible to you, will be forced upon you. If a lady is divorced from her husband, and she does not want to see him again, according to the Law of Karma, that husband will not bother her any more. Those whom she wants to see, those with whom she wants to keep connections, she will know in the next birth.

There are a great many misunderstandings connected with this subject. All of them will be taken up one by one. We shall take up the Heaven, as is misunderstood by the people at large in Europe and America. Shall we call it the Cristian Heaven? No.

We shall call it Churchian Heaven. Does not the idea of Heaven involve a contraction in terms ? By the word Heaven they understand a place where all of them will sit and live together. Rama asks you to kindly reflect a little, for truth's sake just think a little. Can there be any perfect happiness where you are limited ? In limitation can there be any happiness ? Impossible, impossible. If your Heaven is to present you with so many rivals, all those that were dead in the past, and those that will die in the future, and all those that are dying to night whether in India, Australia, America, or elsewhere, all these being there, will it give you any happiness ? You know Alexander Selkirk could sing,

"I am the monarch of all I survey,
My right there is none to dispute."

When you sit in a car, you wish that you could have the whole car to yourself. If other people come in, you feel disturbed a little. When you are sitting in your room and a visitor comes to you, you tell the servant to say to him, not at home, not at home.

You have a house and property, and

somebody else has a similar house and property, and despite all the teachings of the Gospels and the Vedas you wish that you had more wealth than he. You wish that you had him not as your rival but as your subordinate. Is it not a fact that some Christians, not real Christians, but mis-called Christians, if they have a Buddhist, a Mohammedan, or a Hindu on the same ship with them, loathe his presence? Rama tells of this from experience. They loathe his presence. It mars their happiness, and if in Heaven you have to see around you all sorts of persons, persons who are far superior to you, persons like Christ and Buddha whom you think so far superior to you, you have persons like the saints who are ahead of you, and there are other people who are in advance of you,—will that keep you happy? Can that keep you happy? Just think over it a little, just give it a moment's thought.

Wherever there is difference, there can be no happiness. Impossible, impossible. What is it that mars your cheerfulness? It is the sight of others. Everybody wants to be the only one. Everybody wants to be

unrivalled, one without a second. You can have no happinesses in this kind of Heaven which you have misunderstood to be held out to you by the Bible.

In what way can we interpret the Bible in order that it may have some grain of reason in it? In the Bible we have, "We meet in Heaven." All of us meet in Heaven. We meet our friends in Heaven. What is the meaning of that? What does it really mean? Interpret it rightly, understand it. Don't you know in the same Bible, where it is said that all of us meet in Heaven, in that same New Testament, it is stated, "The kingdom of Heaven is within you. The kingdom of God is within you." The kingdom of God, the real Heaven is *within* you, not *without* you. Do not imagine Heaven without you; don't look for it in the sky, or among the stars. Have a little mercy upon God. If that God lives upon the clouds, the poor fellow will catch cold. Heaven is within you. God is within you. Just see.

Throw yourself into a state of blissful God-consciousness; throw yourself into a state of perfect unity with the Divinity, enter into the state of Nirvan, so to say,

realize that divine blissful state, and you are Heaven itself, not merely *in* Heaven. There you are united with the whole world, there you become one with all the dead and all the living and all the people that are expected to appear on this earth. Heaven is within you, and in this way do we meet in Heaven. *Jivan Mukta*, a man liberated even in this life, is always in Heaven, he is one with all the living and with all the dead. He is one with all that are expected to come into this world in the future. He realizes and feels that all the stars are his own Self, that all the known animals are his own Self. He realizes and feels that he is the true Divinity, the real Being, the true Thing in itself, the Substance, the Unknowable God. He is All, and thus being All, he is in Heaven and in Heaven he meets everybody.

Something very important is going to be told now. People in this world want to meet the objects of their desires, though they crave for them, yet do not get them, How is it that they do not get them, and how can they get them? People become broken-hearted, love-stricken, passion-stricken, desire-

stricken, pine away and waste their time and life and even make a wreck of their life. Why is this so? Because they do not meet in Heaven, that is the sole reason. If you wish that your friends should meet you, O people of the world that are hankering after worldly riches, if you wish that worldly riches should seek you, O men of this world, you are wasting your energy for the sake of your sweethearts. If you wish that instead of your loving them, they should love you with your intensity of love, O, men that want to seek high positions and fail, follow the advice of Rama, for it is the open sesame, it is the only master key which unlocks all the hidden objects of desire. You will have to meet in Heaven and you will have to see that everything seeks you. What is the meaning of meeting in Heaven? So far from there being anything divine in the low and proprietary sense of 'do you love me,' begging love, seeking love, asking love, it is only when you leave me and lose me, by casting yourself on a statement which is higher than both of us, that I draw near and find myself at your side. I am repelled if you fix your eyes on me and demand love.

That is the Law, that is the inevitable, unrelenting, inexorable, unchangeable Law. The very moment that you rise above the desire, the object of desire seeks you; and the very moment that you assume the craving, seeking, asking, begging attitude, you will be repelled; you will not have, you cannot have the object of desire. Rise above the thing, stand above it, and it will seek you. That is the Law. It has been said, "Seek and it shall be given you, knock and it shall be opened unto you." That is misunderstood. Seek and you will never find, knock and it shall never be opened unto you. Is it not so, that when a beggar comes to you, you loathe his sight? Is it not true that poor men are not allowed to walk through the streets, they are sent to jail? Rama visited the jail and the only fault of most of the prisoners was that they were poor, that they were beggars. People say, "Go to the poor-house; we are insulted by your presence." Is it not so?

You want to go to God and go to God in a beggarly spirit, with unclean clothing. Will you be allowed to enter? No. When you go to a king you will have to put on

your nicest dress; when you go to God you will have to put on the dress of desirelessness. If you want to see God, to realize the Kingdom of Heaven, then you will have to put on the clothing of wantlessness. You will have to be above want you will have to be above desire.

“First seek the Kingdom of Heaven and everything else will be added unto you!” That is the Law.

The Law of Karma says that man is the master of his own destiny. We make our own environments and circumstances. Every child is the father of his father; every daughter is the mother of her mother. These statements seem to be paradoxical; they appear to be preposterous; oh, but they are the whole truth and nothing but the truth.

According to the Law of Karma, (Rama is not going to enter into the Law of Karma, but only one part which concerns the subject in hand), when you desire things, so long as you go on craving and yearning for them, they are denied unto you. But after a period of craving and yearning, after a period of desiring, willing and wishing, there comes a

time when you become tired of that willing, wishing and desiring, and you turn your back to it, and become disgusted and hopeless. *Then* it is brought to you. That is the Law of Karma.

You know that in order that a man may make progress, he will have to raise one step and bring the other down, lift one foot and drop the other. Similarly, in order that the Law of Karma may reign, in order that your desires may be fulfilled and realized, there must come a period when you rise above the desires, when you give up the desire; and thus it is by keeping off the wish and giving up the wish that the wish is satisfied. Usually, the writers on the Law of Karma lay all the stress upon the positive side and ignore the negative side of the question. Rama tells you that all your wishes must be fulfilled; all your desires must be fructified. Everything that you long for must be brought before you, but there is one condition. Before it is realized, there must come upon you a state where you give up the desire, and when you give up the desire, then will the desire be satisfied. Rama thinks that this part is not understood

by each and all, and the reason is, they have not heard the previous lectures delivered by Rama at the Hermetic Brotherhood in Van-ness Avenue. Well, if you do not understand it now, it will be taken up at some other time.

One thing more. The majority of people wish to keep up there ties, their relations, to unite and perpetuate their connections. Let it be cried out at the top of the voice, let it be proclaimed everywhere that it is a mad idea to wish to continue and perpetuate your worldly relations, your earthly connections. You cannot, cannot. It is hoping against hope; a forlorn hope. You cannot perpetuate your earthly connections and worldly ties. You cannot continue anything worldly. Cannot, cannot. Let it penetrate your hearts, let it sink deep into your souls that it is a sad thought, a mad idea to try to perpetuate any worldly ties or relations. Rama repeats it, repeats it, brother, that you cannot do so. Nothing in this world is permanent; nothing in this world is eternal. The only thing permanent is the Divinity within you, the God that you are, the Reality that you are. This body cannot be perpetuated, this little

body cannot be made to last for ever. Even if you live for five billions of years, still there is death. The Sun dies one day, the Earth dies, the stars die that means change. All these undergo a change, cannot be perpetuated, just as your body is undergoing a change every second. After seven years it is entirely renewed, it becomes a new body altogether.

Similarly, your connections, your ties go on changing, changing, they cannot be perpetuated. Give up attachment in that direction, if you have any.

Rivers may flow uphill,

wind may blow downward,

Fire may emit cold rays,

the sun may shed darkness,

but this law of the impermanence of worldly relations, worldly connections, cannot be frustrated or foiled. That is the Law. If you think otherwise, you are mistaken. Just as in a river, logs of wood come floating on the surface, one log comes from one side, another from some other side. They meet for a moment, they remain in contact for a second, and they are destined to part again. A strong wave comes and separates them. It may be that these logs of wood, that are adrift on

the river, may meet again, but they will have to separate again sometime. Just as in your life, in your every-day life, father and mother, brothers and sisters live together, but in every 24 hours they part, they separate. Many a time they meet again for a few minutes ; then they separate into their separate rooms or offices. Just as you observe on a smaller scale in every household, in every domestic circle, the same is the case on a large scale with your relations, connections and distant friends. You cannot remain together for ever and ever. If it is the case, why play the child's part ? Why not be more concerned with what lasts for ever, what is permanent and eternal ? Why not care more for That than for the fleeting relations ? Why not think more of the eternal, permanent Reality with which you cannot part, why not try to secure and realize That ? And why try to sacrifice the permanent Reality, the real Eternity, why sacrifice That for fleeting, impermanent relations ?

There was a newly married girl in India. She was sitting with her sister-in-law and with her mother-in-law. They were having

a very pleasant chat. The husband of this new bride was away from the scene. He was absent. Then the sister-in-law of this new bride passed some remarks against the husband of this girl. They made some statements which depreciated the husband of the new bride. Rama was present. Rama heard these sweet words from the lips of this bride. She said, "For your sake, for your sake, for you who have to live with him for a few days only, you that have to pass with him a week or so, for your sake, I will not play the child's part to break with the bridegroom with whom I have to spend my whole life."

Have as much wisdom as that bride had, as that lady had. All these worldly ties, worldly relations, worldly connections will not last for ever. You have to spend your whole life with the true Self, that is eternal, you cannot break with It. For the sake of this fleeting present, you should not break with the true Self. Why do you sell yourself? Why do you live the life which belittles you? Why do you not realize the God within, why do you break with the true Self? Have enough wisdom.

To Lord Buddha came a man who asked

him to go to his father's cabin. You know, the same Lord Buddha, who was a prince, an emperor, was a mendicant at one time, he gave up everything and became a mendicant. As a mendicant he went from place to place, not asking or begging for anything. If anybody threw anything into the bowl, which he carried in his hand, well and good, otherwise he did not care a straw for the body for this worldly life. He went into his father's kingdom and there he was walking through the streets in the beggar's dress, in the mendicant's garb. It is a misnomer to call him a mendicant, it is no mendicancy, no beggary, it is kingdom, it is majesty. He does not seek anything, he does not ask for anything. What if he perishes? Let him perish; it matters not. He does not come to you to ask for food or clothing, not at all.

He was walking through the streets in that garb, and his father heard about it, came up to him, shed bitter tears and said, "Son, dear prince, I never did this, I never took this dress that you wear; my father, that is to say, your grand father never had this mendicant's dress, your great-grandfather never walked as a mendicant through

the streets. We have been kings, you belong to a royal family, and why is it that you are this day bringing disgrace and shame to the whole family by adopting the mendicant's garb? Do not do that, please, do not do that, please. Keep my honour."

Smilingly the Buddha replied, smilingly did he say, "Sir, sir, the family to which I belong, I look behind. I look behind to my previous births, and I see that the family to which I belong has been all along a family of mendicants, and it is illustrated in this way.

Here is one street and there comes another street. Buddha says, "Sir, you have been coming from your births in that line, I have been coming in this line, and in this birth, we have met on the crossing. Now I have to go my way and you have to go your way."

Where are the ties? Whert are the connections? You say that you have got your children. You will excuse Rama if he says such things as are looked upon as indecent by the civilization of this country. You say these children are yours, you say here is my son, the flesh of my flesh, the

blood of my blood, the bone of my bone, the muscle of my muscle. Oh, here is my self, here is my son, oh dear little son, sweet little child. And you hug him to your breast; you keep him close to yourself, but just examine your philosophy. That child is yours and you want to see that tie perpetuated, to see that tie continued. Will you for truth's sake answer, if the child is your son and you are to keep up your connection with the child on the ground that the child is born of your body, what about the lice? Are they not born of your body? Are they not the children of your sweat? Are they not the blood of your blood, is not their blood all taken from you? Is not the whole life your life? Just answer. What injustice it is to kill some kind of children, how unreasonable it is to destroy one kind of children and to caress and shower all your love on the other kind. Look at your logic. Rama does not mean that you should be cruel to your children, that you should not look after their needs, far from it. Rama preaches that you should look upon the whole world as yourself, and your own children, why should they be

excepted? Do no misinterpret Rama. What Rama says is, "Do not allow your family ties to retard your progress. Do not allow your family connections to stand in your way. Do not allow them to hinder you from making onward advance. Allow them not to hinder you."

When this body, your own self, which you call Rama, took up the order of Swami, gave up family connections and worldly position, there came some people and said, 'Sir, sir, how is it that you have disregarded the claims of your wife, children, relatives and the students who were looking to you for help and aid, why have you utterly disregarded their claims?' This was the question put. Rama says, "Who is your neighbour?" Just see. The man who put that question to Rama was a fellow Professor in the College. To him Rama said, "You are a Professor, you lecture on Philosophy in the College, in the University, and now can you tell whether your wife and children also have got the same learning as you have? Can you tell whether your auntie or grandmamma possess the same learning as you do? Do your cousins possess the same

knowledge?" He said, "No, I am a Professor." Rama said, "How is it that you come to the University and lecture, but you do not lecture to your little children, your wife and your servants? Why do you not lecture to your grandmamma and to your cousins and to your auntie? How is it? And he said that they could not understand him, and then it was explained to the man as follows:—

Look here. These are not your neighbours; these servants, this grandmamma, wife, children, and even your dogs, they are not your neighbours. Even though the dog is your constant companion, never leaves you, and is your greatest companion in the eyes of the ignorant, still you know that the dog, the servants, and the ignorant auntie and grandmamma are not your neighbours. Who are you? You are not the body, you are the true Self, but you do not admit that, being a European philosopher. You are the mind; your neighbours are those that dwell constantly with you on the same meridian where your mind lives. All the students, the Masters of Art, the Bachelors of Art, all these in their parlor, in their reading room,

pore over the same books, they keep pondering over the same subject, reading the same thing as you read. Your mind dwells upon the same subjects as theirs, and they are your neighbours. When you are in your reading room, people say that he is in the reading room. Upon your honour, say whether you are in the reading room or whether you are in your thoughts. You do not live in the reading room, even though the dog is seated on your lap, even though your children come into the room, they are nothing to you, you are there in the philosophical plane, and on that height your neighbours are the students who are reading the same subject in their own homes. These are your neighbours, your nearest neighbours, and thus can you extend your helping hand to the students more than to your auntie and grandmamma and dog and servants, who are not your neighbours. Your neighbour is he who lives nearer to your spirit, he who lives on the same plane where you live. Your neighbour is not he who lives in the same house; rats and flies live in the same house; dogs and cats live in the same house.

Tell me, Professor, if you had any thing

to do with it, where would you be born. Would you be born in the family of the same ignorant grandmamma or auntie? No, no. You would be born in the family where the people are of the same mind with you, where the people are such that give you congenial surroundings and environments. You will be born there. You will be born in a different family, in a family which is nearest to you. There you are all the time changing your family connections. What is the meaning of Love? Love simply means that you feel the same way as another does. Nothing more. You love man; his pleasures, his pains are identical with yours. The same objects which pain you, the same objects which please you please him, the same objects which bring delight to you bring delight to him. That is love. You love him. You do not love a man for his own sake, you love your own Self in him, nothing else. You can love only your own Self. There is a man X, and here is man Y, and there is a man Z, or, as in Chemistry we have a formula of this kind:—X has got something in common with Y and it has something in common with Z, or X has got

more in common with Z than Y, so X will be attracted more to Z than Y.

Thus are your family ties broken and re-broken and re-united. Thus Love simply means recognising something of your self in some other person. Let a man be wholly and solely your counterpart, and you are all love.

This brings us to another subject which Rama will not take up to-night. It is a very important subject. The subject is fearlessness. How is fear created, what is the cause of fear? It will be shown that this very attachment, this very desire to perpetuate your ties and relations, is the source of all fear. People say, do not fear, do not fear. How illogical they are! As if fear were in your power and not over you. A remedy for fear will be given, but Rama leaves that subject, it will be taken up again.

A poem which is a translation of one of the *Upanishads* is going to be recited, and then *bus*. Rama wishes you to learn at least one word of Hindustani. The translation is not perfect, the translation is not good and still it will convey some idea.

The untouched soul, greater than all the
Worlds, (because the worlds by it exist),
Smaller than subtle ties of things minutest,
Last of ultimatest,
Sits in the very heart of all that lives,
Resting, it ranges everywhere ! Asleep
It roams the world, unsleeping ; How can one
Behold divinest spirit, as it is
Glad beyond joy existing outside life.
Beholding it in bodies, bodiless,
Amid impermanency permanent,
Embracing all things, yet in the midst of all,
The mind enlightened casts its grief away.

OM ! OM !

INFORMAL TALKS.

*Golden Gate Hall, San Francisco, January 22,
1903.*

Question—What does the Swami mean by saying “we shall be free” ?

Answer—Really the expression—we shall be free—is strictly speaking erroneous. It is not as to our becoming free, for we are free at this very moment ; we are free from the very beginning ; we never were in slavery or bondage. So to say—we shall be free—is strictly speaking erroneous. In common parlance, as the expression is used, it is intended to be understood as knowledge, or the receiving of knowledge. You know that the thralldom of slavery, from which people of this world are released or uplifted, is no real thralldom, no real slavery or bondage. It is only the result of wrong thought, ignorance, and the consumption of false knowledge. There is no real slavery or bondage ; and the acquisition of true knowledge, the realisation of the true Self or Atman at once

sets you free, free through all eternity. That freedom was never lost. So you have not to think of your freedom as expressed in the future, but of freedom which has been yours always, which is your birthright, which is your own nature.

A man had a precious, long necklace round his neck, and at one time he forgot everything about it. He was much grieved at not finding the necklace round his neck, and he went groping about in search of it, but could not get it. Some one told him the necklace was with him, and he was very happy. Now the necklace was not found in the strict sense of the word, for in reality it was there all the time ; it was not lost but was forgotten. Similarly, your real Atman, the " I am," has always been the same yesterday, to-day, and for ever ; but the mind, the intellect is to overcome ignorance. When the mind believes that the precious necklace is got, in this sense we might say that you regain your freedom. You have found or obtained your lovely necklace which was, strictly speaking, never lost.

Question—Do we continue our individuality of the soul ?

Answer—Well, as to that, you know the answer will depend upon the meaning of the word "soul." The soul taken in the sense of the Atman, was never born and it never dies. There is no death or birth, therefore, no possibility of continuity. If you understand "soul" as the transmigrating body, the subtle body, then there is a continuity of life.

Yajnavalka had two wives, Maitreyi and Katyayani. He was a very rich man; he was the preceptor of one of the richest princes of India. At that time he wanted to divide his property between the two wives and retire to the forest. Maitreyi declined to accept her portion, saying if this led to immortality, her husband would not give it up.

You see that in the heart of Maitreyi the idea arose how it was that her beloved husband, one of the richest men in all India, was going to give up all this wealth and adopt another kind of life. Surely no one ever leaves one kind of life for another unless there is more joy, more pleasure in the new life than in the old one. This showed that for her husband the kind of life he wanted to adopt was more pleasant and enjoyable than the kind of life he then lived.

She reflected and asked her husband, "Is there more joy in spiritual wealth than in worldly wealth, or it is otherwise?"

Yajnavalka replied, "The life of rich people is what it is, but in such life there is no real joy, no real happiness, no true freedom." Then Maitreyi said, "What is it, the possession of which makes you altogether free, which makes you free from worldly greed and avarice? Explain to me this nectar of life, I want it."

All his wealth and property were made over to Katyayani, and this wife, Maitreyi, got all his spiritual wealth. What was that spiritual wealth?

न वा श्ररे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तु कामाय पतिः
प्रियो भवति ।

न वा श्ररे जायायै कामाय जाया प्रिया भवत्यात्मनस्तु कामाय
जाया प्रिया भवति ॥

. Brihadaranyak Upanishad-

This passage has many meanings. Max Muller translates it one way and many Hindus another way. Both the translations are right.

According to one interpretation, "the cause of the husband being dear is not that he has some good attributes, or that there is

anything particularly love in him but he is dear because he serves as a mirror to the lady. As we see our own selves reflected in the mirror, so does the wife see her own self in the mirror of her husband, and that is why her husband is dear. ”

The other meaning is that “The wife loves the husband not for husband’s sake, but she ought to see the true Reality, God, the true Divinity in the husband. ”

You know that if love is not reciprocated, then nobody loves. This shows that we love only ourselves as reflected in others. We want to see our true Self, the God within, and we never love anything for its own sake.

Here is an idea. Examine it, scrutinize it, and it will be that it is the true Self, which is the cause of things being dear. All the sweetness is in the true Self within you; do not make a wrong use of those feelings. Let not the ladder which was intended to raise you, to elevate you become the cause of your fall or descent into misery and ignorance. Examine this matter and you will see where the true sweetness, the real joy, the real happiness lies. You will see that it is only in your own Self, the true Atman, God. See

that and be free. Know that and rise above all worldly desires. Lift yourself, raise yourself above all these low, petty desires. Become one with Divinity.

न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्त्यात्मनस्तु कामाय
पुत्राः प्रिया भवन्ति ।

Brihadaranyak Upanishad.

Verily, not for the son's sake, the sons are dear, but for the sake of the Self (Atman) are dear the sons. "

"Sons are dear for the sake of the true Self, the true Atman." When your sons turn against you, you are troubled, you turn them out, you send them away from you. O, then you see for whose sake the sons were dear.

For instance, you require some clothes for your son. You are very fond of clothes ; and they are dear to you not for their own sake but for the son's sake. The son is dearer than the clothes. Here we see that the son is held dear for his own true Self, the Atman. The Atman, the true Self, must contain more happiness, more bliss than the son.

न वा अरे वित्तस्य कामाय वित्तं प्रियं भवत्यात्मनस्तु कामाय
वित्तं प्रियं भवति ॥ ५ ॥

:Brihadaranyak Up. ii Chapter, 4 Brahman.

“ Verily, not for the sake of property is property dear, but for the sake of the Self is property dear.”

You pray to this God and to that God, and say, “ O God, Thou art so sublime, Thou art so lovely, Thou art so kind and loving, Thou dost everything, “ and so on. Why do you do this ? Because God looks after your wants, because God serves your Self, the real, true Self in you. God is dear for the sake of the true Self, and not for His own sake. Mark this. The true Self is the source of all pleasure, joy, happiness and bliss. Realize that and know that. *

In an Indian puppet-show, there is a man who sits behind the curtain and keeps in his hand a number of fine wires which are connected with the gross bodies of the puppets. People, who come to see the puppet-show, do not see the fine wires, nor do they see the man behind the curtain who pulls them. Similarly, in this world, all these gross bodies are like the gross puppets. Ordinary people look upon these gross bodies as real doers, as free workers and agents, and explain things from the apparent personal relative self. They look upon the body as the free

agent ; and if their friends or relatives do things to serve them well, then are they pleased. But if the friends or relatives do things otherwise, then, on the contrary, displeasure, hatred, discord, inharmoniousness and disappointment ensue, and instead of loving the friends or relatives you hate them. This is one class of people. There is another class, a higher class, which makes much of the thread, the fine wire. These people are more intelligent, more philosophical, more spiritual ; these people attribute all the importance to the fine thread, to the fine wire. They look upon the true cause as disembodied free atterm or spirit, spirits of another world, and not Spirit in the sense of or indentical with the Atman, but as indentical with the subtle body.

These people are right so far as they go. They see a cause and an effect. They see the fine wire and the effect upon the gross body ; but we see that, in relation to the man, the power, the reality or being behind the curtain, the real power drawing these fine threads or wires, in fact all forms of feeling, energy are controlled by that indescribable force, the Atman, which is not limited by

cause, space, or time. This is the real Immortality, the real Pleasure, Happiness, Bliss, Joy, that is everything. That is the Atman.

All these disturbances show that all these worldly relations and connections of the people are, as it were, lessons to mankind ; they are a kind of training for the people. The next large stage to which your worldly relations and connections lure you, is the realization of the true Self, which is the Wire-puller, the Being behind the scenes. These disturbances show you that you must realize your Self, you must feel the reality of the true Self, which is behind all, which governs and controls the mind as well as the body of man. The minds as well as the bodies of the people are under the control of this supreme Power, this real Love, this sublime Truth.

Thus it is to be seen and understood that when you perceive a friend, you perceive the true Self behind. When you hear him talk, the hearing is controlled by the true Self behind. When you mark the force of a friend, you mark the Divinity behind. When you become alive to this power, then you are not deceived, you are not troubled, you are not

disturbed. Just as people look at the gross puppets, they know that the true Self is the power behind it all.

Look at the power behind the actions of people. Realize that, and know that you are the same. Know that with the same intensity with which you know form and colour.

ब्रह्म तं परादाद्, योऽन्यत्रात्मनो ब्रह्म वेद ।

क्षत्र तं परादाद्, योऽन्यत्रात्मनः क्षत्रं वेद ।

लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान् वेद ।

देवास्तं परादुर्योऽन्यत्रात्मनो देवान् वेद ।

भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद ।

सर्वं तं परादाद्, योऽन्यत्रात्मनः सर्वं वेद ।

इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः, इमे देवाः ,

इमानि भूतानि, इदं सर्वं, यदयमात्मा ६ ॥

Brihadaranyak Upanishad, ii Chapter, iv Brahman

“ Whosoever looked for the Brahman-class elsewhere than in the Self, was abandoned by the Brahman-class. Whosoever looked for the Kshatra-class elsewhere than in the Self, was abandoned by the Kshatra-class. Whosoever looked for the Devas elsewhere in the Self, was abandoned by the Devas. Whosoever looked for the Devas elsewhere than in the Self, was abandoned by the Devas. Whosoever looked for the creatures elsewhere than in Self, was abandoned by the creatures.

Whosoever looked for anything elsewhere than in the Self, was abandoned by that thing. This Brahman-class, this Kshatra-class, these worlds, these Devas, these creatures, this everything, all is that Self."

Here is Divinity explained in clear and lucid language.

Let it sink into your hearts, and you will realize that you are free; you will regain your birthright.

"This Brahman-class, the Vedas all is that Self."

Here is the Divine Law. If you begin to depend or rely upon a material object for its own sake, the Law and the Vedas say that you must be foiled. You must be above all the objects of your desire. This is the Law. When you appear before a great person, a mighty ruler, and you begin to depend and rely upon his body or his personality, the Vedas say that you are then leaning against a very frail reed and you will fall. You commit a sin, for you make more of his body than of his true Reality or Divinity. You set up false forms or rings instead of the real ones. You are giving the lie to the Divinity within, to the Reality within. You are

committing idolatry, you are worshipping the form of the body, your worship is the worship of the image, and not that of Divinity or God, and the consequence is you must suffer privation and pain. This is the Law. The Vedas say that when you go forth in the business world, when you go about your worldly business, look for the Atman, the Divinity within. Worldly business with people ought to be regarded as of secondary importance; it should be looked upon as a mere dream, and not of the same importance as the underlying truth, the Reality. Feel that the Reality is more than the personality. The picture of a friend is valued or loved, not because of itself but because of the friend. The friend is dearer than the picture. In connection with the objects, the Reality should be perceived more than the object itself. Then worldly relations and worldly business will go on softly, smoothly, unruffled; otherwise there will be friction, worry, trouble. That is the Law.

We shall here relate a story:—

There was once a crazy woman living in a small village. She had a cock with her. The people of the village used to tease her,

and called her names and caused her much annoyance and trouble. She said to the people of the village living near her, "You tease me, you worry and bother me so much. Now, look here, I'll wreak vengeance on you." At first the people paid no heed to her. She cried "Beware, O villagers, beware, I shall be very hard on you." They asked her what she was going to do, and she said, I will not allow the sun to rise in this village." They asked her how she would do that, and she replied, "The sun rises when my cock crows. If you go on troubling me, I shall take my cock to another village and then the sun will not rise on this village."

It is true that, when the cock crew, the sun rose, but the crowing of the cock was not the cause of rising of the sun, O no. Well, she left the village and went to another; she was very much troubled. The cock crew in the village where she went, and the sun rose on that village; but it also rose on the village which had been forsaken by her. Similarly, the crowing of the cock is the craving and yearning nature of your desires. Your desires are like the crowing of the cock, and the coming up of the objects of desires before

you is like the rising of the sun. The cravings and yearnings for the objects of desires are brought about, governed, controlled, and ruled by the One Sun or the Infinite or the Self. It is the true Self, the governing Sun, which is bringing about morning or evening, day or night. All worldly affairs are governed and controlled by this true Self, Infinity. It penetrates the senses. The wire-puller is controlled by that Sun of suns, that Light of lights. Remember that.

People usually attribute all this to the little craving, hungering, selfish self. Do not make that mistake; please be free from it. Just examine. It is the same sun that adorns the morn, and that penetrates the eyes of the cock, and opens its throat and causes it to crow. But the crowing of the cock and the bringing about of morn are really controlled or brought about by the genial heat and the power of the sun. See, these living objects on the one hand, and your own thoughts on the other hand, all are governed, controlled, and penetrated by that Sun of suns, that Light of lights, the real Self, the Atman, the true Self. Know that and be free. Do not make false attri-

butes; do not make wrong interpretations; do not look upon objects as real by themselves. It is only false belief when we look upon objects by themselves as real causes of pain and sorrow. Know that, realize that, and look upon all things as a big joke, a grand theatrical performance. One may play the part of Cleopatra or Meclbeth, but he is not in reality committing a suicide or a homicide. He is not a king or queen; he is but the actor; and he is such and such a gentleman. Similarly, you may do things, but forget not that your true Self is the supreme Divinity. Know that the "*I am*" is unchangeable, that it is all bliss, all happiness. Forget that not; feel that and be free.

स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्शब्दाञ्शक्नुयाद् ग्रहणाय,
दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो गृहीतः ॥ ७ ॥

Brihadaranyak Upanishad.

"Now as the sounds of a drum, when beaten, cannot be seized externally (by themselves), but the sound is seized when the drum or the beater of the drum is seized."

All worldly objects of desire are caught when he, to whom they owe their existence and from whom they proceed, is caught.

स यथा शङ्खस्य ध्मायमानस्य न बाह्याञ्शब्दाञ्शक्नुयाद् ग्रहणाय,
शङ्खस्य तु ग्रहणेन शङ्खध्मस्य वा शब्दो गृहीतः ॥ ८ ॥

“As the sounds of a conch shell, when blown, cannot be seized externally (by themselves), but sound is seized, when the shell or the blower of the shell is seized.”

He who is one with Bramha has all his desires fulfilled. No body will ever deceive him. No pain or trouble will ever come to him.

स यथा सर्वासामपां समुद्र एकायनम्, एवं सर्वेषां स्पर्शानां त्वगेकायनम्, एवं सर्वेषां गन्धानां नासिके एकायनम्, एवं सर्वेषां रसानां जिह्वैकायनम्, एवं सर्वेषां रूपाणाञ्चक्षुरेकायनम्, एवं सर्वेषां शब्दानां श्रोत्रमेकायनम्, एवं सर्वेषां सङ्कल्पानां मन एकायनम्, एवं सर्वासां विद्यानां हृदयमेकायनम्, एवं सर्वेषां कर्मणां हस्तावेकायनम्, एवं सर्वेषां मानन्दानामुपस्थ एकायनम्, एवं सर्वेषां विसर्गाणां पायुरेकायनम्, एवं सर्वेषामध्वनां पादावेकायनम्, एवं सर्वेषां वेदानां वागेकायनम् ॥ ११ ॥

“As all waters find their centre in the sea, all touches in the skin, all smells in the nose, all tastes in the tongue, all colours in the eye, all sounds in the ear, all percepts in the mind, all knowledge in the heart, all actions in the hands, all pleasures in the organ of generation, all evacuations in the anus, all movements in the feet, and all the Vedas in speech.”

So, all the world and all the objects in the world find their centre in the Self, the true Atman. All sounds find their centre in the Self or Atman. All colours have their centre in the same. All sounds, colours, tastes, acting through the senses, find their centre in the one Atman or Self. From this everything proceeds.

स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविलीयेत, न हास्योद्ग्रहणायैव स्यात् । यतो यतस्त्वाददीत लवणमेव । एव वा अर इदं महदभूत मनन्तमपरं विज्ञानघन एव, एतेभ्योभूतेभ्यः समुत्थाय तान्येवानुविनश्यति न प्रेत्य संज्ञास्तीत्यरे ब्रवीमि, इति होवाच याज्ञवल्क्यः ॥ १२ ॥

“As a lump of salt, when thrown into water, is dissolved in it, and cannot be taken out again, but wherever we taste (the water) it is salt,—thus verily, O Maitreyi, does this great Being, endless, unlimited, consisting of nothing but knowledge, rise out of these elements, and vanish again in them. After dissolution (disappearance) no conscience (name) remains, I say, O Maitreyi.” Thus spoke Yajnavalkya.

Man having realized, having found out these truths, becomes one with It, he depends no more upon name and form.

स होवाच मैत्रेयी, अत्रैवमा भगवन् मूमुहत् , न प्रेत्य संज्ञास्ति, इति ।

Then Maitreyi said: "Here thou hast bewildered me, sir, when thou sayest that after (disappearance) no conscience (name) remains."

Doubt arose in Maitreyi's mind that if this self brought every privation, if it was the cause of suffering and sorrow, and every disturbance; that if our mind was nothing, if our personality was lost, we then must be completely annihilated. She says; "I don't want annihilation. What is this self of yours which is subject to a annihilation, death, extinction ? I don't want it. If I have to lose everything, I don't want it."

सहोवाच, न वा अरेऽहंमोहं ब्रवीम्यलं वा, अरेइदं विज्ञानाय ॥ १३ ॥

यत्र हि द्वैतमिव भवति, तदितर इतरं जिघ्रति, तदितर इतरं पश्यति, तदितर इतरं शृणोति, तदितर इतरमभिवदति, तदितर इतरं मनुते, तदितर इतरं विजानाति; यत्र वा अस्य सर्वमात्मैवाभूत्, तत् केन कं जिघ्रेत्, तत् केन कं पश्येत्, तत् केन कं शृणुयात्, तत् केन कमभिवदेत्, तत् केन कं मन्वीत्, तत् केन कं विजानीयात् ? येनेदं सर्वं विजानाति, तं केन विजानीयात् ? विज्ञातारमरे केन विजानीयात् ? ॥ १४ ॥

But Yajnavalkya replied: "O Maitreyi. I say nothing that is bewildering. This is enough, O beloved, for wisdom.

"For when there is, as it were, duality,

then one smells the other, one sees the other, one hears the other, one salutes the other, one perceives the other, one knows the other; but when the Self only is all this, how should he smell another, how should he see another, how should he hear another, how should he salute another, how should he perceive another, how should he know another? How should he know Him by whom he knows all this? How, O beloved; should he know (himself), the Knower?"

Not hearing may be due to two causes. One cause may be that one is deaf and dumb, and the other cause may be due to there being no sound outside one's self. Not seeing is due to two causes. In one case you are blind, and in the other case there is nothing besides you that you are to see. Not smelling is due to two causes; one is that you have not the senses of smell, another is that there is nothing outside yourself to be smelt. So here the objections raised by Maitreyi, that if by merging into the Real, the true Self, we have nothing to hear, to see, to smell, to taste must we not virtually be deaf, dumb or blind? This objection is answered by saying that this is not on account of seeing within the

Self or Reality, but because there is nothing besides the Infinite Self, which you are to see. It is not one account of the loss of hearing that you hear nothing; it is because there is nothing to hear. There is no duality, no limitation. There were no objects which you have to perceive; it is not because the power of thought is gone that you think nothing, but because there is no other object than the Atman. Again, it is shown that there being only the Infinite Self, that Infinite Self is the cause of the ear hearing, the nose smelling. It is all on account of the power of the Self. The eyes see because of the glory and manifestation of the Self. All senses owe their existence to the One, infinite Self.

When the mind rises into that infinite state, into that indescribable world, it cannot realize; for there thought cannot penetrate. How is thought to penetrate that which governs it?

Suppose we have a pair of tongs. These tongs are controlled by your fingers. Your fingers have a firm grip on the pair of tongs, and by this pair of tongs, you can catch hold of any thing you like; but the pair of tongs has not the power of turning back and

catching hold of your fingers, which hold and guide the tongs.

Similarly, your consciousness or intellect, your mind or brain is like a pair of tongs, but this is a strange pair. Usually tongs have two legs, but this pair of tongs has three grips-or three legs. One is the grip of the *why*, the second is the grip of the *when* and the third is the grip of the *where*, or causation, time and space.

What is the meaning of completely understanding a thing, a fact?

The meaning of completely understanding a thing is catching firmly through these grips, these pincers. When you know the *why*, *when*, and *where* of a thing, it is understood; it is comprehended. It stands under your intellect, so to speak. Your intellect stands in it and through it, and it stands under the intellect.

The intellect, the understanding is like the strange pair of tongs with three grips. All the objects can be understood by the intellect, but at the same time, this intellect, this mind of yours, like the pair of tongs, is itself under the control of this strange Governor of the State, the thinker; the

understanding is governed and dominated by this strange power.

Is your intellect, your mind free? If so, why is it not there in the state of lethargy, in the deep sleep state? If it were free, it would be so in all states. It is not free; the intellect, the understanding is under the control of a higher power. The intellect has not the power of turning back and catching hold of the Infinite, the true Self, which has it under control. It cannot put the question, "Why, when or where were you?" The intellect cannot ask that question of the real Self, the true Atman. The intellect cannot grasp or understand the Atman. The Atman is above it, beyond it.

While the intellect cannot grasp the Atman, it can get itself merged in the Atman, like the bubbles in the ocean. The bubbles cannot come out of the ocean, but they can burst and become merged in it. So the intellect cannot comprehend the Atman, but it can lose itself in the Atman, and this is in fact the sum and substance of Maya. The intellect cannot ask the Atman or God, "Why, when and where did you create this world?" It cannot put the question boldly.

This Atman, this true ocean of Reality, this controlling and governing Self, is to be realized, to be felt, to be seen and known in order to be one with the Infinite. This true Self or Atman is called the "*I am*." This true Self, the perfect "*I*" is beyond cause, time, and space. This perfect, true Self is represented by *Om*. *Om* means "*I am*"; and while chanting *Om* you have not to address yourself to somebody else. While chanting *Om*, think not of some one outside yourself whom you are calling. While chanting *Om*, you must feel your self to be one with this true "*I am*." By this strong feeling, the mind is merged in the Reality. By this strong belief, by this living knowledge of the mind, the mind becomes, as it were a bubble which bursts into the mighty ocean of Reality. This is the way to Realization ; this strong feeling, this living knowledge on the part of the mind laying hold of you, and dehypnotizing your false self, is the way to gain Truth, to free yourself.

The true "*I am*" is seen in this body and that body. The true "*I am*," the Governor, the Controller, the Ruler, the Infinite, the Self is the same in the tiny atom, as it is in

the huge; mighty ocean; the same in all time, space and causation. Just feel that, realize that you are that true "*I am,*" feel that you are that Infinite, indestructible Self; and what a metamorphosis, what a grand change does it bring about in your position? To think that you penetrate all space, that you are in all time, that you are the Self which supports all space, that infinite space is supported by you, held up by you. Infinite Space, Infinite Time, Infinite Causation, Infinite, Force, Infinite Energy, Infinite Power—*this I am.* This fact is not a matter of ignorance. It is in reality the cause of whatever I think myself to be, and it is yours always. Think this and you are raised, you are freed from all selfish motives; believe it, and it disperses all sorrows and anxieties; you are raised above all jealousy, chaffing, worrying and disturbance. Feel that you are that "*I am.*" *The same you are.*

Your intellect has no right to ask the cause of its effect, has no right to identify itself with the cause.

Take this Piece of scarf. If it identifies itself with anything, it must identify itself with silk, the substance of which it is made

or in which it makes its appearance. It has no right to identify itself with its length, breadth or thickness.

Similarly, when the intellect identifies itself with anything, it should be identified with its own substance, its true nature. It should become a bubble and burst into oneness with the mighty Ocean, the Atman, the "*I am*"; it should not be identified with the body. The body is only an effect; and therefore the intellect has no right to identify itself with the body.

O! the true Divinity, the Atman, this sublime Power has no right to be identified with worldly relations, with worldly effect. You are that Sublime Divinity, that True Reality. *Know That, think That, feel That, and rise above all sorrow and trouble.*

Om! Om!



IN WOODS OF GOD-REALIZATION

The Complete Works of Swami Rama Tirtha

VOLUME X

SNAPSHOTS AND IMPRESSIONS

RAMA TIRTHA PRATISHTHAN

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Publisher's Note.

This edition in an enlarged form of the "Various Aspects of Rama" has been brought out to enable our readers to acquaint themselves with what people say of the great saint. The collection is by no means exhaustive; nor is it systematic for which I apologise. The next edition is under the pen of editors of repute and in due course we hope to present it to the readers in a really attractive form.

R. S. Sinha,
M. L. A.
Honorary Secretary.

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महात्मा गांधी का संदेश

स्वामी रामतीर्थ के उपदेशों का प्रचार होना ही चाहिए। स्वामी राम, भाग्य की नहीं, संसार की महान आत्माओं में से थे। मैं उनका आदर्श करता हूँ।

मो० क० गांधी

Maḥatma Gandhi's Message.

Swami Itama's teachings have got to be propagated. He was one of the greatest souls not only of India but of the whole world. I adore his ideals.

M. K. Gandhi.

महामना मदनमोहन मालवीय

— ❦ —

स्वामी रामतीर्थ का एक ऐसा नाम है जिसे सुनते ही मेरे हृदय में अतौकिक आनन्द की लहर दौड़ जाती है। उन जैसे आत्मनिष्ठ किसी अन्य महात्मा से मेरी भेंट आज तक नहीं हुई।

आत्म-सुधार, आत्मज्ञान विषयक उनका संदेश आगे आने-वाली भारत-सन्तान को बड़ा उपयोगी सिद्ध होगा।

मदनमोहन मालवीय

Mahamana Madan Mohan Malaviya's Message.

The name of Swami Ram Tirtha is such as thrills my heart with ecstasy. I have never come across a greater self-realized Mahatma so far.

His message on self-purification and self-realization would be a great boon for the coming generation of the country.

M. M. Malaviya

SNAPSHOTS

**Swami Sivananda Saraswati, Founder-
President, Divine Life Society.**

Swami Rama is a great saint, who shines as a brilliant beacon star in India's firmament. To-day we miss his mortal presence at this fateful hour of this country's destiny, and probably, if he had lived now, he would have played a prominent part in bringing out amity between the conflicting elements and establishing real harmony and love among all parties. But he lives in our hearts as a dynamic soul-force, ever awake, eternal and imperishable.

He had infused in the hearts of the people a new joy, a happy conviction that it is for nothing we live in a miserable earth and we do not after a long struggle in the weary road of life, reach a scornful desert where our sorrows would be repeated again. He lived the practical philosophy, and as an exemplary figure in vedantic life, he has shown to the world that it is possible to rejoice in the bliss of Self even in this very life, and that every one can partake of this bliss, if only he is to sincerely strive for it.

May he work through all for the attainment of good will, blessedness and human unity!

Sir Tej Bahadur Sapru.

Swami Ram Tirtha, I heard once when I was a young man. I have no doubt that he was a most powerful factor in the spiritual development of the country 40 years ago and that his influence still subsists.

Acharya J. B. Kripalani.

The life and sayings of Swami Rama Tirtha will remain a source of perennial inspiration to his countrymen. A God-intoxicated soul, he had realised the presence of God everywhere and in all mankind. His radiant smile and countenance shed fragrance wherever he went. The best homage that we can pay to his memory is to make a solemn resolve that we shall be pure and selfless, loving and tolerant, in our daily life and activities.

Dr. S. Radhakrishnan.

Swami Rama Tirtha's life and work will continue to inspire us for a long time to come.

Dr. Amaranatha Jha.

Swami Rama Tirtha was one of the most resplendent figures in India in the early years of this century. By his speeches and writings and above all, by the magnetic charm of his personality, he made on his contemporaries a lasting impression.

India is free, but not free from troubles. Material and spiritual problems stare us in the face. At a time like this the words of Swami Ram Tirtha bring to us hope and faith and happiness. Let us dedicate ourselves to the service of India, and live upto the ideals of Indian culture. There can be no nobler message than that of Swami Rama Tirtha as conveyed in these words.

“Mould and adopt the past to the present and boldly launch your pure and strong present in the race of the future. We cannot do without our inheritance from the

forefathers; the society which renounces it must be destroyed from without, the society in which it dominates must be destroyed from within.”

**Sri S. K. Patil, President, Bombay Provincial
Congress Committee.**

In my young days Swami Rama Tirtha was one of those from whom I derived my inspiration for the service of my motherland. There are thousands of young men in this country whose life-currents must have been fashioned by the philosophy of this great thinker of India.

Sheikh Mohammad Abdullah, Kashmir.

The message of Sri Rama Tirtha was never more needed as today when spite and hatred rules men's minds. Humanity must march along in eternal bonds of fellowship and brotherly love. To whatever creed one may belong the end of life for all men is the same. Sages like Sri Rama Tirtha have shown us the way to avoid clashes and strife and to go in search of God in the way he did.

Dr. Kailas Nath Katju

I have not had the honour and the privilege of personal acquaintance with the revered Swamiji, but there is just one tie between him and me. We come from the same—Forman Christian College in Lahore. When I joined college in 1901 Swamiji's name was on everybody's lips. He had been a lecturer, I believe, in Mathematics, but had a short while back renounced the world and had left Lahore, but the Principal and the Professors and the older students described in glowing language, for the benefit of the freshmen, what a personality he was. It is a great national tragedy that he was not spared to us and he was called away so soon when he was at the prime of his powers and when he had begun to attract around him in ever increasing numbers people of all classes and creeds and communities. His great message of love and humanity would have been priceless in these days when the Nation is passing through great tribulations and sorrows and suffering. But all great men, whether living or dead bless their con-

temporaries with their teachings and those teachings ever remain as a pole star to guide us in our everyday activities. To everyone whose heart in these days is sick with sorrow and anguish, I draw attention to the sustaining message of the great Swami Rama Tirtha and ask him to find comfort and sustenance in that deep well of universal love to which Swamiji has invited us all for ever.

Swami Vivekanand and Swami Rama Tirtha were twin souls who shed lustre on our country 40 years ago and though many years have elapsed since they departed from this world, the impressions that they produced upon their contemporaries and the spiritual message which they have left behind for the enlightenment of their countrymen for all time, is proving and shall prove everlastingly an inspiration. Swami Rama Tirtha was a great soul. The influence of such personalities transcends all time.

Sri B. G. Kher, Premier, Bombay.

There are many lessons to be learnt from the life of Swami Rama Tirtha which was

wonderful and dazzling. *Tyaga* or renunciation occupies the highest place in the religious make-up of the Hindus. It must be *Satvik* as defined by Lord Sri Krishna. The earnest seeker can benefit a great deal from the rich experiences of Swami Rama Tirtha which he has recorded in his unique style. I hope that the citizens of free India will not lose the advantages of a rich heritage and insist on dragging the country through all sorts of wild experiments which can only retard its progress in the great spiritual pilgrimage which everyman is ordained to embark upon.

**Sri Tushar Kanti Ghosh,
(Amrita Bazar Patrika.)**

Swami Rama Tirtha is one of the outstanding saints who have sanctified our Motherland. He has long passed away from this mortal world but his spiritual influence remains for ever. Its force is specially felt on a sacred occasion like this by those who turn towards him. Men of his type have made India intrinsically great.

**Shri Anand T. Hingorani, Editor,
“Gandhi Series”,**

Swami Rama's lofty teachings, permeated as they are with eternal joy and bliss, have illumined many a dark recess of an unhappy heart and have been an unfailing source of inspiration and elevation to hundreds and thousands of fellow-sojourners on the pathway of life all over this world. Swamiji, as his speeches and writings show, was verily an embodiment of Sat-Chit-Anand (Truth-Knowledge-Bliss). May his blessings be on us all !

Shri Sri Prakasa.

The great Swami Rama Tirtha has been a source of inspiration to many, and I pray that his good influence may long live and bring joy and happiness to individuals and spread true brotherhood and solidarity in the people as a whole.

**Shri S. A. Brelvi
(Bombay Chronicle).**

Swami Rama Tirtha was one of the great sons of India. May his message live long to

inspire and render a distinct service to ailing humanity.

Prof. Tan Yun-Shan
(Santi Niketan).

It is a great work to keep alive, promote and spread the noble teachings of Swami Rama Tirtha. He was Sat-chid-ananda personified.

Dr. Syama Prasad Mookerjee.

The teachings of Swami Rama should be propagated with vigour.

St. Nihal Singh.

I greatly loved and respected Tirath Ram Goswami, later the Swami Rama Tirtha.

Sri Jairamdas Daulatram.

Let us interpret Swami Rama's message in the light of India's need of today and realise God and Truth in ceaseless and selfless service of the needy and the weak by developing in them the spirit of self-reliance.

श्री स्वामी रामतीर्थ ।



SHRI SWAMI RAMA TIRTHA.

AGRA.

1902.



FOREWORD .

Various aspects of Swami Rama's life have been depicted in the following pages. These aspects were represented by several admirers and lovers of Rama on his 65th Birthday Anniversary, that was celebrated on the day following the last Diwali, *viz.* on October 23, 1938, by the Rama Tirtha Publication League, which was established this very day in 1919, to publish in different languages, his literature in general and that of other saints in particular, in decent style and handsome get-up, preserving the purity and originality of the subject and selling them at the least possible price. The aspects referred to above are not all the aspects of his life. They are some of them, and they show that this great Teacher of

the world has, by setting his own example, taught us the most important lesson, that was taught in ancient times, by the authors of the Upanishadas that "One who knoweth Self knoweth all." or "One who finds himself has need of finding nothing else."

2. There is no doubt that best study for man-kind is man, as acts speak louder than words. If we study the life of this hero, we find good many lessons therein. His illustrious disciple His Holiness R. S. Narayana Swami did, on the 64th birthday of the Saint that was celebrated on Nov. 3, 1937, explain in detail what inner power was at work which made Swami Rama an idol of our heart. He warned us not to be carried away by external imitations. That would be like putting the cart before the horse. He said it was wrong to suppose that any external surrounding or environment like poverty made him great. Neither poverty nor riches have any such power by themselves, though they help them who utilize them. Rama himself warns us not to attribute any external reason to any body's downfall or rise. But this is what we exactly do and

mis-interpret facts of history which never lie on the surface. He further explained that it was the *right direction of thoughts and education of heart*, which contributed to the greatness of Swami Rama. This method is open to all. It is a royal road which can be used with the greatest possible benefit by all irrespective of caste, colour or creed. In whatever circumstances one may be, one can, if he wills, direct his thoughts in the right channel and so educate the heart that it may flow only in that direction, which has been chalked out by '*Vichar*' and '*Manan*'. He traced out the evolution of man and lucidly explained how it can go on unhampered in the aforesaid manner.

3. Prakash cannot conclude it without explaining the following Four Lessons, which he has culled this year from the life of this world Teacher. They are given in his own words:—

(I) The *first* of them is "*Convert your stumbling blocks into the stepping stones.*"

1. The anger of his father, when the boy Rama did not give up his

studies and did not enter into life after passing through the Entrance Examination, as was ordered by his father, who then stopped his pittance to him for his further studies:

2. His child-marriage, as he was married at the age of 9 or 10:
3. His poverty, as he had to live upon three pice a day for some time.

These were the thorns of no less serious type in his way, but he trampled them all by his strong will force and thus he converted the blocks into the stepping stones to reach his goal. How he trampled them is taught by the subsequent lessons.

- (11) The *second* lesson is that *the world is bound to co-operate with him, who feels himself one with the world.* This feeling is Universal Love, where there is no room for hatred against any. This is the Key of leading a happy and successful life. When we feel love within, the outward blocks

are converted into stepping stones." When Rama landed in America, a friend said to him "You will die of hunger in this Land of dollars, if you have got no money with you nor have any introductory letter to any one here." Rama then laughed and said that "Rama is not a slave of hunger and thirst, and besides this the whole world loves Rama, and Rama loves the whole world."

(III) But in order to feel love within, we are required to have *self surrender* or *Atma-smarpan*. This is the 3rd lesson which we have to learn. When we sacrifice our interests for an individual person, he becomes our friend and co-operates with us. Similarly when we sacrifice ourselves for All or God, the whole Universe is bound to co-operate with us.

(IV) But we have no courage to surrender or sacrifice ourselves, unless we have faith in ourselves. This is the last but not the least lesson that we

have to learn from the life of this great Saint. This faith is also called Self-reliance. Rama has fully explained it in his essay on Atma-Kripa. It was his Self reliance or faith, that made him the greatest sage of his time. Self-reliance is not a faith in the little self of three-cubits-and-a-half, nor is it a faith in an extra-cosmic or external God; but on the other hand, it is the faith in, nay the realisation of the Self or God within. Unless one's little or individual self becomes one with the Big or Universal Self, one cannot be said to have self-reliance or faith. This man of faith is never dull or idle nor does he remain a slave of circumstances; but on the other hand he becomes the master of circumstances as he himself is all action and energy. In all the physical, mental and spiritual realms, he shines in glory, if he wills. Swami Rama's activity in physical plane is evident from the fact that by physical exercise he be-

came stout and strong from a thin, lean weakling and stood a head in a thirty miles race in America. His mental activity is evident from the fact that in his B. A. Examination he solved all the 13 questions of a paper within time, and wrote upon his answer book "Examine any nine out of thirteen". This was in response to the examiner's note on the question paper "Solve any nine out of thirteen." His spiritual activity is as clear as the Sun at noon. He not only studied almost all the important spiritual Scriptures of the world, but he solved almost all the spiritual problems in his short life of three-decades - and - three years. Thus he trampled all impediments in his way and proceeded onward. Nay, he converted them into stepping stones, hence he blooms like a lotus from a muddy tank. Blessed are those who take to heart the lessons from Rama's life and have *Self-Realisation*, that is the goal of

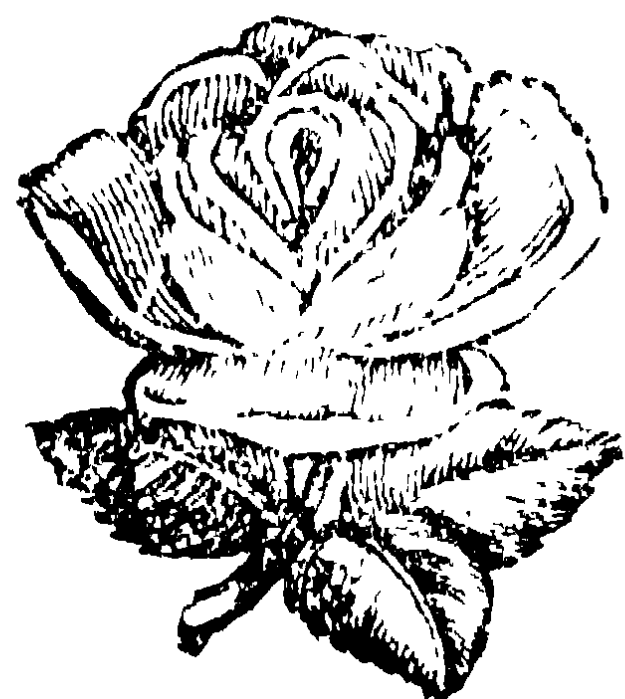
VIII

humanity.

Om Shanti Shanti Shanti !

Shanti Prakash,

Ram Tirtha Publication League }
Lucknow. February 26, 1939. }



श्री स्वामी रामतीर्थ ।

(अमेरिकन प्रोफेसर)



SHRI SWAMI RAMA TIRTHA, M. A.

AMERICAN PROFESSOR

SWAMI RAMA AS A GREAT HOPE FOR HUMANITY

by

Dr. Radha Kumud Mukerjee M. A., PH. D, P.R.S,

The life of Swami Rama Tirtha is a great hope for humanity. It is an example of a man developing into a super-man under the commonest conditions of life, like a lotus blooming into beauty out of its muddy origins. Swami Rama Tirtha had his full share of "the ills to which flesh is heir". His greatest handicap in life was his marriage at ten. He had to attend a school from a distance of six miles. After passing the Entrance Examination of the Punjab University, he joined the College at Lahore where he lived in a room on a monthly rent of Re.1/- and could hardly spend more than Rs.5/- a month on his education. When he joined the B. A. class against his father's wishes, he was dis-owned by his father. At this time, after paying for his lodging, college fees, and his wife's living, he had three pice a day left for his meal. Very soon he subsisted on one meal a day. He had a special gift for mathematics. Once he worked day and night for full 24 hours to solve a mathematical

problem. This zeal and capacity for work shows the secret of Swami Rama Tirtha's greatness. He was afterwards appointed as a professor of Mathematics in the Forman Christian College, Lahore where he reached the turning point of his life. It was due to the study of the Gita. He atonce became mad after Krishna uttering His name and fainting on the banks of the river Ravi. At *Kathas* he would burst and fall into a trance.

2. From the cult of Bhakti, he soon grew into a Vedantist. "The mere sound of the recital of the Veda" says he, "brings on a trance, and I am immersed in the unfathomable bliss. His Vedantism now made him renounce the world and become a regular Sannyasi. He achieved Enlightenment on the banks of the Holy Ganges at Rishi Kesh. He then proceeded to live in the Uttara Khand on the Himalyan heights. He could not resist the call of the Himalyas. It was Deep calling unto Deep. Swami Rama surrendered himself to the spiritual charm of the Himalayas in whose depths he realised God, as the Virat Purusha. He expresses his experience in the following remarkable words : "Nature is my body, the rivers are my arteries, the mountains are my bones It is a sacrilege

to walk on the rocks with any socks or shoes on. The touch of the bare ground inspires omniscience in the bare foot. My flesh and the flesh of the rocks must touch each other fully to know each other fully..... I am Shiva. The Malabar and Coromandal are my two legs, the deserts of Rajputana my breast, the Vindhya-chalas are my loins and I spread my arms to the West as well as to the East. The Himalyas are my tressed head, and in my curls winds the pure silver Ganga. I am Indra; I am Man; I am Bird, Beast, I am God."

3. Here Swami Rama Tirtha speaks as the supreme poet of Nature. Worship of Nature is with him a part of the worship of Nature's God. There is here no division between the Objective and Subjective, between the Real, and the Ideal, between the Material and the Spritual. All experience is one. It is that of the One in the Many and of the Many in the One.

4. With his inner enlightenment now achieved as a part of his blood, and fully confirmed and established as the abiding state of his mind, Swami Rama now thinks of his fellow human beings whom he can now serve with the best offering of which he was capable, the offering

of the perfected life.

5 The best service one can render to society and to his country is by his self-fulfilment, by the dedication to it of all that he is capable of. Every individual must first rise to the full height of his stature himself before serving his fellows. Unfortunately, the idealism of youth does not always give them the patience to submit to an arduous process of self-development. This necessary period of preparation for a man's mission in life is very well described by Swami Rama who so deeply realised its need. Says he, "The world is concerned only with my blossoms, and they taste me when I appear before them in my flowers. But they do not know how much I have to labour under-ground, in the dark recesses, in my roots that gather the food for flowers and the fruits. I am now in my roots. It is the silence of Gaudapada and Govindacharya that was at the back of the brilliant success of Shankercharya.

6. The Swami now figures as a preacher holding spell-bound vast audiences at various centres. Like Swami Vivekanand, Swami Rama Tirtha carried the message of truth beyond the bounds of India, to Japan and America. He

worked for more than two years as a spritual ambassador of India to the world outside, bringing to it her message of Supreme Truth. That Truth is one and knows of no national frontiers or barriers of space and time. Swami Rama's lectures in the West were so effective because of their universal appeal and the appeal which has a compelling force when it comes from a direct vision of Truth.

7. With all his spiritual pre-possessions, Swami Rama was fully alive to India's politics and its consequences to her Indigenous Culture and Sprituality. In those days of India's serfdom even the movements of a Saint and religious preacher like the Swami were not free of the tender attention of the Police and the C. I. D. His sensitive soul burst out : "I wish as an Indian that my country should be free. Free it shall be one day, but whether this Rama secures its freedom or a thousand other Ramas, no one knows."

8. The true Saint is the best of patriots. Religion in its essence cannot be divorced from politics. India has throughout the ages down to the time of Mahatma Gandhi has spritualized her politics. The great Buddha with all his detachment from the world took the liveli-

est interest in the politics of his times. He was in world and yet not of it. His spirituality was consistent with the positivist ideal of social service. That is why the Buddha's advice was sought in matters of State by kings and emperors as well as the Heads of the Republics. Kings Bimbisara and Ajatashatru, Prasenajit or Virudhaka were constantly seeking his advice as that of their guide, philosopher and friend equally with the Republican Sakyas, Mallas, or Lichchhavis. The true Indian religion does not see any difference between the Spiritual and the Secular, between Religion and Politics.

9. Swami Rama was a great leader of men towards Truth and Freedom. His death does not end his work. He still lives with us in writings and the many institutions created by the inspiration of his life and lessons. It is time that the Rama Tirtha Literature should be fully conserved and given the widest publicity as a most potent agency of our social and spiritual uplift.



SWAMI RAMA TIRTHA AS THE GREATEST POET MYSTIC OF MODERN INDIA

BY

Dr RADHA KAMAL MUKARJEE M. A. PH. D.

There is found today a complete divorce of the life and works of the Colleges and Universities in India from the spiritual traditions and mystical experiences that were treasured by seekers after truth in the past. In the midst of the present Godless education it is, therefore, refreshing and stimulating to turn to the life and experiences of Swami Rama Tirtha, who was a brilliant student and teacher of the University and had a passion for higher truth in Mathematics and who yet achieved a spiritual insight and a serenity of knowledge worthy of India's greatest spiritual teachers. Like many College students of to-day, he was handicapped by extreme poverty and an early marriage. There were days when he had not a single pice with him and took his meals from a kind college confectioner, who early recognised his genius

and the charm of his sweet loving personality. Even in his college days, he had his mystic trances. It was Krishna the flute-player, whose true notes off and on sounded in his ears weaning him from the path of egotism and impurity. Thus the boy prepared himself both intellectually and spiritually for his noble mission. He had an amazing love of knowledge for its own sake. He would give up his daily meals for the sake of buying the oil of his midnight lamp for reading and yet his face, as he worked ascetically night and day, shone with a radiance which is always found in the face of the true seeker of knowledge. For some time he worked as the Professor of Mathematics in the Forman Christian College and in the Oriental College, Lahore. But all the while he developed his spiritual love-life steeped in the mystical poetry of Sufism and the religious love of the Punjab and in the philosophy of Goethe, Emerson and Thoreau. Full of thelove he laughed at his pavilion and smiled at pain and in the night his affectionate wife, like the wife of Shri Chaitanya, gazed with wonder at the ceaseless flow of tears of joy along his cheeks that gave them no sleep.

Endowed with an imaginative temperament he was a true lover of beauty in Nature and in the enjoyment of the bloom of flowers and grasses; the song of the rivers and the chorus of the birds he participated in a celestial festival in which ultimately Man, Nature and Nature's God were all melted in an all-composing bliss.

2. Swami Rama turned to be the monk and the minister of that ancient gospel of Oneness, which we sometimes describe as the Advaita Vedanta. Puran Singh narrates that it was his meeting with Swami Vivekanand at Lahore and the stimulating example and discourse of this bold intellectual monk from Bengal that ultimately contributed to Sri Rama's final choice of the ochre robe. It was in the forests near Rishikesh that he attained Self-knowledge and Self-hood.

3. The distinctive character of Swami Rama's mystical consciousness is the expression and expansion of the truth of the Many in the One and the One in the Many through most ardent poetic channels.

4. Swami Rama is modern India's greatest poet mystic. His poems are a marvel of religious depth and sincere expensiveness of the self. He

felt the Oneness with the trees of the forests and found the rocks alive with what beats in man. How beautifully he has often expressed himself. It is I that appear as beautiful flowers in the garden. It is I that smile with the bewitching faces of all the fairies. It is I that make the muscles of the warriors that fight. I am the all. I shine in the lightening; I roar in the thunder; I flutter in the leaves; I hiss in the winds; I roll in the surging seas; I am in the throbbing breast of the lover; I am also in the smile of the proud beloved. These are words of infinite passion and bliss, reminiscent of the profound poetry of the Upnishads and yet possessing a freshness and spontaneity that make these a remarkable contribution to the religious experience of humanity.

5. Such language springs from that eternal matri of *Anandam*, in which Yajnavalkya said every thing lives, moves and has its being. With this perennial joy in his soul he would call the rivers his arteries and his bones the mountains and would touch the grass under his feet with endearing words. With pencil, paper and ink-pot, he would re-establish a loving relation by giving them pet names, and he

would call the Mother 'Gangi'. When he had Arjuna's vision of the world-body of his spiritual Self and uttered with tears and smiles mystically and majestically: "The land of India is my own body. The Malabar and Coromandal are my two legs, Cape Comorin is my feet, the deserts of Rajputana my breast, the Vindhya-chals are my loins, and I spread my arms to the West and to the East. The Himalayas are my tressed head, and in my curls winds the pure silver Ganga. I am India. I am Siva" The individual stretches beyond the frontiers of his body, and his mental and social self as his body, when he identifies the Universal Soul with the self. Much in the same manner modern biology is extending the limits of the individual beyond his environment beyond space and time. Seldom has the man of God in India been the man of action. Swami Rama always full of the knowledge and love of Oneness, concentrated in the depth of his over-soul and deriving his inspiration off and on from the silence of the Himalayan forests, had a message for the whole world and he had the same passion of a missionery as Swami Vivekanand. He travelled to Japan and to

America where he preached the Vedanta and Buddhism in the spirit of modern science and philosophy. Many people in these countries still remember the catholicity of this theologian, the simplicity of this saint and the burning love of Nature of this poet of God.

6. On his return from the West he dedicated himself to the cause of Practical Vedanta, the cause of love between man and man, caste and caste, community and community. "A person" he would say, "can never realise his unity with God except when the unity with the whole nation throbs in every fibre of his frame." It was in this manner that like Swami Vivekananda but with a more poetic fervour and romantic passion he revived the ancient truth of the One in the Many in its social and national application to the Indian situation.

7. The poet-mystic, as he turns to the affairs of men, shows a clarity of vision for the future and stress of the fundamentals for ethical and social renovation which the country must lay to heart. Sri Rama had two important messages for political India. The first is his majestic and thorough Indian conception and worship of the country as the *Ishta-Deva*, his *Saligram*, his sweet

Krishna and glorious Mahadeva. With these is associated of course the idea of philanthropy as worship, of service to the living Narayana as the starving peasant of India. To serve the poor and the Have-not is to serve God. Swami Rama wanted every man and woman of India not merely to dedicate the self to the service of millions of starving but living Narayanas but also to defy the entire motherland so that all its manifestations may inspire us with devotion to the Whole. Such is the spiritual transformation of Indian nationalism rooted in God consciousness which is the poet mystic's great contribution to India's political consciousness. Another important message of his is of great significance for the Socialism that is now developing in this country. Swami Rama believed in the spiritual efficacy and dignity of manual labour. To dedicate one's intellectual powers and talents to the country is the spirit of the true modern *Brahmin* in India; to be ever ready is the spirit of the modern *Kshatriya*; to hold one's property only in trust for the nation is the spirit of the modern *Vaishya*. But to realise God, One has to work out all these *Dharmas* through one's

hands and feet. Simple, silent creative labour for all for the highest and for the lowest in the country is the path to all-love and all-freedom. This is essentially a modern note, the assertion of the dignity, joy and freedom of one's sacred work in the cottage and in the field, in agriculture, art and handicraft as a means of recapturing peace and freedom for all. How sincerely and yet how comprehensively did Swami Rama here anticipate the exhortation of Mahatma Gandhi which the nation needs not regarding the compelling duty of simple manual labour! India must spiritualise her politics and abjure the modern Western brand of bargaining in order to elicit the highest devotions and noblest sacrifices of the masses and to eliminate from politics the violence and strategy of race and class struggle. But if Mahatma Gandhi fails to spiritualise politics who succeeds? Swami Ram wore himself out in this noble task. The sword was too keen for the scabbord. At the early age of 33 he laid himself to rest, romantic in death as in life, in the cold, bubbling waters of the Ganges in Tehri on the beautiful festival day of Diwali.

8. In many respects Swami Rama is a unique and blessed personality. It is sweeter more compelling and more appealing to the educated mind than that of many religious teachers of modern India. A great deal of it is due to his innate gifts of communion with everything and everybody but same is also to be attributed to his wide catholicity of interests which guided him easily from biology to mathematics and from Hindu and Sufi philosophy to Spinoza, James and modern American literature. There are few things more touching in the religious literature of the world than his strange mystical anticipation of his own death and his poetical expression of immortality. "I care not for this body for I have enough of bodies to use. I can wear those divine silver thread, the beams of the moon, and live. I can roam as a divine minstrel, putting on the guise of hilly streams and mountain brooks. I can dance in the waves of the sea. I am the breeze that proudly walk and I am wind inebriated. All these shapes of mine are wandering shapes of change. I came down from yonder hills, raised the dead awakened the sleeping, unveiled the fair faces of some

and wiped the tears of a few weeping ones. The bulbul and the rose both I saw and I confronted them. I touched this, I touched that. I doff my hat and off I am. Here I go and there I go and none can find me".

9. Swami Rama's life was itself a religious poem, short and lyrical in its intensity, and yet sublime and comprehensive. The world is the page, his life the poem and the shinning gold in which the letters of the poem are written is that creative and spontaneous joy which is the essence of cosmic manifestation. *Anandat Khalu imani bhutani jayante* May we all share in this *anandam*!



SWAMI RAMA AS THE JIVAN MUKTA OR EMANCIPATED SOUL

by

(Dr. Kali Prasad M. A. LL. B.,)

Swami Rama is an eternal presence. He is a symbol, an 'idea', an idea mightier by far than the physical frame which enshrined it. It is true that he lived and died but the divinity in him continues in its immortality and will always be a source of inspiration and hope to all who desire to understand and realise the true purpose and nature of their Being. Swami Rama was not a philosopher, nor an ideological visionary, because he knew that philosophy, as Buddha has said, "purifies none, peace alone does." Philosophical speculation is a singularly fruitless pastime and its incompetence to solve the problems of life and reality has been widely recognised. The rigors of logic and intellection are well-known to produce at best only a hallucinatory sense of self-complacency. To be significant philosophy must be informed by insight born of experience. In this sense Indian philosophy is predominantly pragmatic and empirical and Indian

philosophers and sages are pre-eminent experimentalists.

2. Swami Rama was an inspired experimentalist. His whole life is an adventure in the art of *self-realisation*. For the most part it was an unconscious urge which he could neither have explained nor avoided. An early pre-cocity in intellectual and academic matters soon develops in another direction and a consuming passion for the joys of the life of the spirit announces itself in his unworldly or rather other-worldly career. His eyes glow with an uncanny splendour and his gaze is fixed on eternity. His mind is restless and his roving spirit is ever in quest of its own essence and sublimity. There is no greater and more difficult search than that directed toward finding oneself. For one who 'finds' himself has need of finding nothing else, because there is nothing else to be found. This Upanisadic teaching Swami Rama made his own and launched out in the endeavour to find his own universality with an ardour that is truly amazing. And he succeeded. His life-story is a romance of the workings of the spirit in its own peculiar ways. He realised in his own life the ineffable joy, the cosmic expansiveness and the transcendental

infinity of his own self. He was a Jivan-Mukta.

3. Sawami Rama taught and practised Vedanta. His philosophy is an elaboration of the Advaita view in life and action. In common with Vedanta and other system, he, stresses the need of discipline of the body and mind and the regimentation of the affections. The body is a temple of the spirit and must be kept healthy and undefiled. At the same time it must not be looked upon as *belonging* to my self. It is an instrument in the hands of the Spirit; it is an heritage, a trust left to us by our fore-fathers. Lest the legacy should become a burden it must be dedicated to the service of Reality. This dedication can become possible only when we regard the body as not my essence or self but as a focus for the radiation of energy and effort. Every now and then when we can snatch a moment, says Swamiji, we must reflect deeply on the body and realise that I am not my legs, trunk, arms, face and head, and for the moment we shall lose all consciousness of these. The Buddhists similarly enjoin reflection on the worthlessness and even the rottenness of the body as a preparation for acquiring detachment. Like the 'suspension' of the body, we must 'suspend' the

mind and feelings too as the next step. This is the cultivation of *Vairaga*. The restless mind (which has been compared to a monkey in the *Yogavashista*) with its ever recurring desires must be controlled by concentration on these very fleeting desires by following them out in imagination with a view to seeing their illusory charm and their intrinsic contradictoriness. This is the first stage in the training and already it brings joy at the discovery of the unessential character of what is ordinarily regarded infinitely precious and real. And, with this realisation the bodily organism appears as a *focus imaginarius*; for this illusory focus has now become the focus of the Universe and the consciousness of cosmic expansiveness arises, Says Swamiji:

‘All ears, my ears; all eyes my eyes
All hands, my hands; all minds, my
mind.’

4. But even after intellectual conviction has been achieved there may be important obstacles in the way of self-realisation. For despite such conviction there may be now and again an unconscious re-assertion of old habit of thought (*Viparita-bhavana*). Vedanta here prescribes Nididhyasana: meditation on the identity bet-

ween the individual self and Brahman. This meditation eventually yields an immediate intuition (Aparoksa) of identity and when this is attained the individual becomes a Jivan mukta. The Jivan mukta's life has two phases: it is either *Samadhi* or mystic trance when he turns inwards, as it were, and loses himself in the Brahman; or acquires the condition known as *Vyuthhana* or reversion to common life when the spectacle of the world returns but does not delude him since he has realised its ultimate metaphysical falsity. A Jivan Mukta still experiences pain and pleasure but they do not really matter. Though he has his feet still on the earth, his moorings are in eternity. He has become Brahman itself and as the Isa Upanisad says, he sees all beings in himself and himself in all beings. Having transcended the life of strife he lives as the cosmos itself in ineffable joy. Says Swami Rama:

“I swallowed up Death, all differences I
drank up ;”

How sweet and strong a food I find:

No fear, no grief, no hankering pain;

All, all delight,.....

Such is the life of Jivan Mukta and when

at last he is dissociated from the physical accompaniments which appear to have confined him, he is not re-born for he has attained Brahman and acquired *Videh-mukti*. And, such *mukti* was Swami Rama's, a *mukti* which is not cessation or annihilation, but immortality and fulfilment in the truest and most literal sense.

5. We have above spoken of the 'attainment' of *moksa* or the 'becoming' of Brahman. This manner of expression is misleading. According to Sankar-Vedanta *moksa* is not a state to be newly attained, but is the very nature of the self: if *moksa* were not intrinsic to self it could never have been achieved, and even if it were, it would be external to it and would always be regarded as super-imposition or *adhyasa*. This would be contradictory, for the very effort of realisation is directed towards the removal of *adhyasa* or illegitimate transference or super-impositions. Hence the desire for *moksa* or realisation is not desire in the ordinary sense of the term; it is the essential nature of self to urge its own unfolding or realisation: *in suo esse perseverare*. The self realises what it always, intrinsically holds within itself, which it always is, though for the time being it may have

forgotten it (like the hunter who did not realise that he came of royal blood until he came to know of it). Why this forgetfulness, this *ajnana*? Because it is the way of life, of effort, of *maya*; *Maya*, however, is not an eternal principle coeval with *Brahman*. It is of the nature of darkness which yields to light and to the emancipated *maya* is naught, for it *really* never was, says Vedanta. Thus, the becoming and attainment are to be understood in a very peculiar sense. It is becoming what one always was, and attaining what one always had. That is what the Upanisad means when it says "*That thou art*"; it does not say '*That thou becomest*.' When once *jnana* arises, all *ajnana* is dispelled and the spirit rises in all its innate splendour which is *moksa* or realisation. The Vedanta emphasises that such *moksa* is fully within the grasp of all who may desire it and who are prepared to work for it. And, Swami Rama's life is a brilliant example of how a frail human being can achieve that greatness and perfection before which the immensity of this Universe is a mere shadow.



SWAMI RAMA AS HARBINGER OF COMMUNAL PEACE AND UNITY.

(By Syt. Beni Prasada Bhatnagar, M. A., L. T., F. T. S., Head
Master, Aminabad High School, Lucknow,)

There will hardly be an educated Indian who might not have heard the name of Swami Rama Tirtha. This Sun of righteousness having risen from the Land of the Five Rivers on the day following the Diwali and having shed his light both at home and abroad for full 33 years set in 1906 on the Diwali day. As the physical Sun has to struggle hard with dark clouds in shedding his light, so had this spiritual Sun also to struggle hard throughout his life, in order to shed his spiritual lustre far and wide.

Like Rama of Ajodhia, this Rama of Marali Wala has set an example in every sphere of human life.

1. To be deprived of the mother's caresses in infancy and then get nourishment.

2. To acquire high education in extreme poverty,

3. To carry out the orders of his guru without how and why,

4. To prefer the line of teachership to that of Indian Civil Service,

5. To go to the Himalayas for realization having given up his worldly position and possession, as well as his wife and children,

6. To become God by worshipping God, viz. realizing God everywhere and seeing every one as God.

7. To come back from the heights of the Himalayas as well as from that of the lofty thoughts of peace and bliss, in order to give them to those who are tired of the world, etc. etc. are some of the phases of his life that set examples for others.

But the greatest work that this hero has done is to heal the wounded hearts of the nations. The Hindus and Muhammadans being the children of the same soil were fighting tooth and nail with each other. At this crisis Swami Rama appeared on the stage and did his best to reconcile them by setting his own example and by his impartial and soul-inspiring teachings. One of them is his "*Akbar-i-dili*" an extract from which runs as under:—

"It is easy to say to show favour upon the followers of other religions and also to love

them who hate you and to eradicate personal enmity, in short to love all etc. etc., yet it is very hard to do so. Be it hard or harder, but without doing this, there can be no unity in nation, nor can there be union in country. It is *general* truth, but it has become *special* now-a-days for India, we do not ask you to bid good-bye to the religion in which you are born, but it is the sin of spiritual suicide, if you consider it sin to go beyond the boundry of the religion in which you are born. It is essential to be born and nourished within the four-walls of a religion; but it is sin to die therein."

The writer of the above lines had a peculiar effect upon the Hindus, the Mohammdaus and the Christians, who getting rid of their religious differences, in his presence, were united with one another in love. He says that the apparent Hinduism, Muhammadanism, and Christianity etc. are like several cups through which attempts have been made to give some milk of Universal Love. By worshipping these cups, disunion increases. These cups are many and they serve us as idols. Blessed is he who realizes God through idols and gets Reality through formality, Doubly blessed is he from whose hands

this cup falleth down and is rendered into pieces on account of the extacy of the Self....." He again says "Love, that is specific character of humanity, should be entertained with every one, irrespective of his caste, creed and country, with the same zeal as the two members of a family feel. Endear even the mud of your country. If this world does not then beat down the Heavens, complain to me. Have you ever made an experiment of getting rid of all enmity from heart and malice from bosom. If you have made no such experiment, you have no right to refute it. The Yogic Scriptures state that when a person feels Universal Love (*Sam* or *ahinsa*) with vigour, the wild animals then give up their enmity. If the equation of *action* and *reaction* is correct, why should not then this be true.

Another poet has experienced these very thoughts stating that "As the Sun and the Moon glorify the firmament above or as the two eyes beautify the face of a sweet-heart, so do the Hindus and the Muhammadans grace India. The day will be blessed when the Muhammadans will be enamoured in love of Krishna and the Hindus will sing the praises of Muhammad."

Swami Rama does again say that "One, whose heart is narrow, *viz.* one, who is confined to the small circles of Hinduism, Muhammadanism or Christianity, can never be an *Akbar-i-dili*, or broad-minded. One who is *Akbar-i-dili* says as under:—

"Every life is My life, every heart is My heart, yes My light is in the eyes of the bulbul and the rose, as well as in those the Sun and of the Moon. It is My heart that is throbbing in the hearts of the Hindus, the Muhammadans, the Parsis the Sikhs, the Jains and the Christians."

It is regretted that even after living many a century in this country our learned Pandits on one hand and our educated Maulivis on the other have not yet realized that we the Hindus and the Muhammadans are the children of one and the same Mother India, as it is her milk, *viz.* her produce, that gives us nourishment. The Swami says "With love whose harsh words are even accepted Dear Muslims, why is this difference, your *head* is here and your *heart* there, and your life is somewhere else. You have been living in India for centuries, why then do you keep your *hearts* away from the Hindus.

Hindu Pandits, please recollect the anecdotes

of the Rama who has set an example to the world by His eating the remains of the plums that were eaten by Shivari, a *bhilani*; by His love to the poor sailor† and by His kindness to the brother‡ of the enemy. Forget the old complaints and forgive all wrongs of each other. Reconcile with those who have turned away their faces from you.

Let by-gone be gone.

“The stars are not separate from light,

So are we not separate from ye.”

O dear enemy: Say whatever you please-however harsh it may be; try your best to tease me. But if I do not make home in thy heart I am not Rama.”

Is there any prescription, better than this to cure the disease of the abuse of religion. Use it and it will make you all right. You will regain your spiritual strength and all domestic feud will come to an end love shall reign supreme to manifest the ever-lasting happiness and infinite progress both in the spiritual and the corporal realms.

† Nikhad.

‡ Bhabhishan.

**SWAMI RAMA TIRTHA AS EXPONENT OF VEDANTA
IN JAPAN AND AMERICA.**

BY DR. MAHESH CHARAN SINHA, M. Sc.

LIGHT OF VEDANT PERSONIFIED.

Swami Rama Tirtha was a living personification of Vedanta philosophy in India is admitted on all hands. In him, "I" and "you" were obliterated by practical realization of the oneness of God and His manifestation in the limitless variety of creation that we find all around us. He was the most successful and effective exponent of Vedanta.

Swami Rama Tirtha raised the philosophy of Vedanta to the highest pedestal in not only India itself, where it had become laughing stock of the cynic and the unthoughtful critics who could not tolerate the idea of identifying God with man in the fag end of the nineteenth century, but also in Japan and America.

His personal magnetism was so great that I saw with my own eyes these very cynics and the critics hold their breath in awe and wonder in presence of Swami Rama at the moment he

hummed *Om, Om, Om* and poured forth his *raphsody*,

‘Ham aur nahin tum aur nahin’

“Ham sukhe chane chabain ge,
Bharat ka kam banain ge.”

PERSONAL DARSHAN.

About thirty years ago I heard a lecture in the Reid’s Christian College Lucknow, the opening words of which described above, still ring in my ears and bring before my mind’s eye the magnetic and dominating personality of the Swami whose looks and voice made mental reserve and brain resistance of the doubter impossible. The ecstasy and the living faith with which he recited the following couplet

“Man to shudam to man shudi
Man tan shudam to jan shudi
Ta kas na goid bad azani
Man digram to digri.”

was simply superb, which brought conviction and unfolded a new reality to many that had learnt the above mentioned couplet by heart before, but had never realised its meaning until they heard it from Swamiji.

To inspire conviction and convert without argument was his chief peculiarity. Gestures,

expressions, looks, witty remarks and suitable similies were enough to bring the questioner to his knees.

HIS WORK IN JAPAN.

Valuable was though his work in India but still more valuable was the work which he did in Japan, the land of charming flowers long flown kimonos, trimly decorated kankobas, devout bonsans and valiant samurais.

I reached Japan a little before the Great Sawami had left for America. But I was there at a time when the impressions left by the Swami were still fresh in the public mind of Japan and his disciple Puran was still there to propagate the Vedanta mission of the Swami.

WHAT THE JAPANESE WOMEN SAID ABOUT RAMA

I heard a group of women in Tokio saying that Rama Swami appeared to them as a most lovely and beautiful man, more beautiful than they themselves were. His sweet smiles and wonderful humming of 'Om' seems to have imparted fragrance to our flowers of the Hanayeki. The Point to be noted is that the Japanese flowers being odourless were imparted with fragrance and therefore one who could imbue them with smell must be supernatural and a

Divine man.

WHAT THE JAPANESE MEN SAID.

I heard the men saying that he was a living Buddha who once more showed his lustre like a shooting star. The Swami they said combined the Vedanta of India with Buddhism of Japan.

SOURCE OF PRIDE TO HINDU STUDENTS,

Though his stay was short in Japan yet he succeeded in creating a profound respect for the Hindu philosophy among the Japanese people, who till then had very poor idea about modern Hindu intellect.

The Indian students living in Japan were greatly helped by the atmosphere of love, goodwill, and self respect which Swami Rama's lectures had created. He proved that the ancestors of the Hindus and the Japanese were the same, and that the Lord Buddha was the common Guru of both. This made the Japanese treat Hindus like their own kith and kin and sweetened the life of Hindu students in the Japanese families to a remarkable degree. I have enjoyed many favours and much respect at the hands of the Japanese owing to Rama's mellowing influence and because I was coming from the land of Gautam Buddha, the Japanese Saka Sama

namely Shakya Muni.

WANTED MORE SWAMIS TO GO ABROAD.

How I wish such venerable Swami the only possible consuls of the Hindu culture and philosophy to go out in larger numbers to Japan over and over again to revive and enliven the old relationship between India and Japan relationship based on love, brotherhood and ideology which is certainly more enduring and reliable than the one based on the varying economic interest and changing political fraternities, like that of Philastine and Arabs.

SWAMI RAMA IN AMERICA.

The greatest work done by Rama was in America. Where he was at his best, it was so perhaps because our Eastern pearl was in the midst of expert jewellers who could appreciate him properly. The advanced people of America were the fittest people to recognise the true worth of the genius and unparalleled gem of India. I have never heard of any man's name being pronounced with greater respect and love than that of Swami Rama from the mouth of the most learned judges, acute scientists, famous scholars, expert financiers, and shrewd lawyers, including men and women alike.

AMERICANS WELCOME RAMA.

In Seattle and British Columbia I found men like Senator Edward Holton James, Mr. Wells, the emigration officer, Miss Ingles, the artist and a host of other people who talked highly of the greatest Hindu who ever came to America, a real savant and sage whose life mirrored the highest principles of Hindu spirituality.

RAMAS SOCIETY IN OREGON.

In Portland Oregon the city of roses I found scholars like Mr. Galvani, judges like Lionel Webstor, consuls like judges O. Denny, millionaires and financiers like Mr. Going of Stone Range and others who having come into direct contact with Swami Rama Tirtha, had formed Rama's Society to recollect and practise his teachings and help India in breaking caste. There were about 20 members of this Society in Portland. It was very pleasing and ennobling to see these members-accosting one another with the greetings of Om, Om and joining the palms of their hands in right Hindu style.

Some of the richest and most cultured ladies proudly narrated how the saintly Ram converted them to his faith and had given them the names of Sita, Savitri, Laxmi and Radha.

LIVING CHRIST.

Misses Judge O, Denney the American consul of China speaking about Rama always said that he was "Living Christ" on earth, a true oriental saint who reflected the love of universe in himself.

He was loved and honoured wherever he went and his lectures were always inspiring and uplifting. His chant of Om vibrated with joy every fibre of some of the toughest unbelievers of religion and spirituality who had to admit that blissful peace illumined them in the presence of Rama. Some Said Rama gave the real bread of life in his lecture. Those who came in contact with him described him as gentle, pure, noble, earnest, unassuming, sweet, innocent child and the very bubbling spring of happiness; yet his thoughts were high and sublime which left deep impression on his audience.

HIS MESSAGE TO AMERICA.

He wanted the Americans to live on a higher spiritual plane. This was his message to America.

HIS ANXIETY FOR HINDU STUDENTS.

Turning to India he always appealed to the Americans to interest themselves in Hindu

students who may not only imitate American push and independence but with the air of American freedom break down caste system which is eating away the vitals of the race which gave the noble heritage of Vedanta to the world.

HIS THRUST AT CASTE SYSTEM

How deeply he felt the evil of caste system will appear from the following remarks:—

“All the conventions, traditions, customs, superstitions and religious make beliefs of India have become only dead symptoms of spritual ailment, due to the cramping of self into one set of living on the mental plane alone, which however beautiful to start with has already degenerated into a system of hypocritical assertion”

THE OBJECT OF RAMA'S SOCIETY IN AMERICA.

It was therefore the first rule of Rama Society in America to help only such Hindu students who would make it their mission to break caste on their return to India.

CASTE SYSTEM MUST GO.

If India is to live, caste system must be swept away, said he to Mr. Galvani the Russian savant who was the secretary of Rama Society of Port-

land Oregon one of the western most States of America.

He said that India was suffering from false appetite of spirituality, morality and mentality due to caste system, which should therefore be broken before the full plane of physical life can be opened for her vigorous growth.

WHERE ALL THE THREE SWAMIS AGREE.

It is significant to note that all the three great Swamis of modern India Swami Dyananda, Swami Vivekananda, and Swami Rama Tirtha have with one voice denounced caste system and even the great living Mahatma Gandhi has joined in the chorus of condemnation. It is therefore surprising that the socialist political leaders of the day professing to follow the same Mahatma Gandhi venture to encourage and foster the creation of new castes or classes under new names with redoubled vigour twice replete with venom more fatal and destructive than that of the Brahminic caste system which keeps the Hindus in eternal bondage.

CASTES UNDER NEW GARB,

The diversion of Society into caste and sub-castes is being further sub-divided into Unions for weavers, carpenters, railwaymen, postal em-

ployees, paper workers, press workers, transport workers, shop assistants, and others which like the innumerable castes of old are narrowing their bonds and are sowing the seeds of disaffection, hatred and human antipathy towards each other.

THE GREAT NEED.

Universal love, realization of oneness with one another, practice of Vedanta as Swami Rama Tirtha taught, is the only remedy to counter act the chaotic sub-division of castes and classes which is running its dangerous course to the brink of utter destruction.

Let us therefore invoke the great spirit of Rama to bless us, to guide us and to make us love every human being as we would love our own limbs, our kith and kin and our own carnal self.

Om Shanti!, Shanti!. Shanti!

SWAMI RAMA AS A PATRIOT OR NATIONALIST

by

P. Brij Nath Shargha, M. A.

Rama was a Sannyasi. A Sannyasi is one who renounces the world. Renunciation, to the man in the street, means snapping of all ties with the mundane world, and living in the other world. Patriotism in a Sannyasi is generally considered to be against his Dharma, for patriotism is nothing but attachment to one's native land and its people. A Sannyasi ought to have no attachment, especially to what is but mere mirage.

2. Yet Swami Rama was a patriot. He took keen interest in the political affairs of his country. He was a thorough nationalist. He loved India passionately; he adored her. His devotion to India can better be expressed in his own words:

As a Shiva worships Shiva, a Vaishnava Vishnu, a Buddhist Buddha, a Christian Christ, a Muhammadan Mohammed with a heart turned into a "Burning Blush," I see and worship India in the form of a Shiva, Vaishnava, Buddhist, Christian, Muhammadan, Parsi,

Sikh, Sannyasi, Pariah or any of Her children. I adore Thee in all Thy manifestations, Mother India, my Gangaji, my Kali, my Isht Deva, my Saligram. While talking about worship, says the god who loved to eat the very clay of India:—The difficulty of those whose minds are set on the *unmanifested* is greater; for the Path of the *unmanifested* is hard for the embodied to reach.” Well, all right, Sweet Krishna, let mine be the path of adoration of that *manifestation divine* of whom it is said—

“All His household property consists of a jaded ox, one side of a broken bedstead, and old hatchet, ashes, snakes, and empty “-kull.” It is the Mahadeva of *Mahimnastotra*? No, I mean the living Narayana as the poor starving Hindustani, Hindu. This is my religion; and for an inhabitant of India, this should be the Dharma, Common Path, Practical Vedanta, or Divine Love. Mere lukewarm approbation or toleration won’t do.” I want active co-operation from every child of India to spread this dynamic spirit of Nationality. A child can never reach youth except when he passes through boyhood. A person can never realise his unity with God,

the All, except when unity with the **WHOLE NATION** throbs in every fibre of his frame. Let every son of India stand for the service of the Whole, seeing that whole India is embodied in every son. Almost every town, stream, tree, stone, and animal is personified and sanctified in India. Is it not high time now to deify the entire Motherland and let every partial manifestation inspire us with devotion to the Whole? Through '*Prana Pratishtha*' Hindus endow with flesh and blood the effigy of Durga. Is it not worth while to call forth the inherent glory and evoke fire and life in the more real Durga of Mother India? Let us put our *hearts* together, the heads and hands will naturally unite.

"The man consists of his faith (Shraddha, Islam)," says the world's warrior-evangelist (Krishna), 'that which one's faith is he is even that.'

Let me feel I am India—the whole of India. The land of India is my own body. The Comorin is my feet, the Himalayas, my head. From my hair flows the Ganges, from my head come the Brahmaputra and the Indus. The Vindhya-chals are girt round my loins. The

Coromandal is my right and the Malabar my left leg. I am the whole of India, and its East and West are my arms, and I spread them in a straight line to embrace humanity. I am universal in my love. Ah! such is the posture of my body. It is standing and gazing at infinite space; but my inner spirit is the Soul of all. When I walk, I feel it is India walking. When I speak, I feel it is India speaking. When I breathe, I feel it is India breathing. I am India, I am Shankara, I am Shiva. This is the highest realization of Patriotism, and this is Practical Vedanta."

Was this against Sannyas Dharma? Was it no more than attachment to what is but a dream.

3. The greatest expounder of Vedanta, Shri Shankaracharya, has sung the praises of Shiva, Vishnu and Shakti, which, to a Vedantin, are as unreal as India. Do these praises drag him down from the high pedestal of monism into the mire of duality? If not, then Rama's devotion to India does not drag him down.

4. Nationalism is not, as is commonly believed, the product of the West, unknown to Hinduism and alien to Vedanta. Nationalism

has two aspects—a negative and a positive one. In its negative aspect it divides the world into the “Mine” and “Not Mine,” concentrates on the former to the utter exclusion of the latter; all that tends to the growth of the “Mine” is right; all that tends to the growth of the “Not-Mine” is sinful. The “Not Mine” exists only for the “Mine.” This negative aspect of nationalism had its birth in the West. It finds expression in the plunder of the weak, revels in the blood of the innocent, invents machines of destruction and makes one human being hate another simply because they happen to be living in different parts of the world. This is nothing but selfishness writ large, the brute in man magnified thousands of times. The last feast of blood in Europe, the recent sacrifice of Abyssinia, the betrayal of Czechoslovakia, the bleeding unto death of Spain, are the ugly demonstrations of this negative nationalism of the West. It turns men into beasts. It places the law of jungle above the law of righteousness. This nationalism Hinduism does not favour, Vedanta does not foster.

Nationalism in its positive aspect unites the “I” with the “Not-I”. It leads to the expansion

of the self; it raises an individual above himself. The individual "I" exists only to be merged in the vaster "I" of the country; any thing that leads to the separation of the individual from the nation is a sin; all that leads to the realization that the individual is an inseparable part of the whole is right. This nationalism leads Godwards. It is inherent in Hinduism. It is a necessary stage on the road to the realization of that Ultimate Reality which is One without a second, underlying the multiplicity of manifestation, forming the enduring basis of fleeting phenomenon, a concept suggested to the Hindu mind by the vastness of India and the essential unity underlying the apparent diversity of her races, creeds and cultures.

5. As I have said elsewhere, "Nationalism is the feeling of deep love one has for what constitutes the nation, a feeling so intense that one is prepared to sacrifice one's all, life, liberty, and property, for the nation. This feeling expands the individual self so as to include the indefinable and almost limitless Self, the Nation. It raises a man above himself, brings him nearer the Atma. Such a feeling Hinduism and Vedanta could not but

foster.”

6. For the growth of this feeling, the realization of the geographical and political unity of the country is essential. The existence of this factor in the case of India is admitted even by English writers. Monier Williams says, “India, though it has, as we have seen, more than five hundred dialects, has only one sacred literature accepted and revered by all adherents of Hinduism alike, however diverse in race, dialect, rank and creed.....the only quarry whence the requisite material can be obtained for improving the vernaculars or for expressing important religious and scientific ideas.” According, to Sir Herbert Risley, “Beneath the manifold diversity of physical and social type, language, custom and religion which strikes the observer in India there can still be discerned, as Mr. Yusuf Ali has pointed out, a certain underlying uniformity of life from the Himalayas to Cape Comorin.” Vincent Smith finds that Indian civilization “has many features which differentiate it from that of all other regions of the world, while they are common to the whole country or rather continent in a degree sufficient to justify its treatment as a unit in the history

of human social and intellectual development ”

The German historian, Hins Kohn, has realised that for many thousands of years India has been one, not merely in a geographical sense but in religion, civilization, and customs. He finds that “In a common intellectual heritage, persisting through an unbroken tradition and moulding and permeating India’s whole social life to the minutest detail, and in the peculiar contemplative piety which lies at the root of all the various forms of Hinduism, India has always been conscious of her oneness.”

7. To a Hindu, India is an expression of Reality—a mighty Goddess of protection and plenty, to whom prayers are offered by the Vedas and the Purans. “Even the Devas sing the song,” says the Vishnu Puran “that blessed are those who forsake divinity to be born again as men in the sacred land of India which is the giver not only of Paradise but also of Salvation.”

Nationalism is not thus alien to Hinduism; it is purified into religion; it is elevated into Vedanta. This is the clue to Swami Rama’s nationalism.

8. The hunting hounds of British Imperialism in India were let loose in 1913 on the manuscript of Swami Rama; they took away all that dealt with Indian political problems and their solutions in the light of Vedanta. We have now to gather his political views from stray references in his other writings.

The abject poverty of India lacerates Rama's tender heart, and he cries :—

“The Garden of India, if it is robbed, it is because the barbed fence or thorny hedges were wanting. Put in the prickly thickets all around. Be not rash enough to pull out the roses and fruit trees in the centre, in the name of redressing the wrongs. The intellectual wealth of India is welcome every way.

“She (India) who has held open port to all fugitives (Parsees, Jews, Muslims) is unable now to give bread to her own children.

“She, with whom Parsees, Jews and Christians have been thankful to take refuge, is despised and ostracised by all three alike.”

9. Rama, the man of action that he was, was not satisfied with the idle talk, the politician of his day indulged in. He writes about the Congress, “Timid, prudent, National Congress

people! the cruel death of one of the speakers in the name of nationality can do far more to unite the nation than thousands of lectures by all the members put together". "National Union in India, as in any other country, is impossible except after hundreds, nay, thousands of innocent, pure natives are mercilessly sacrificed, hanged and bled in the name of truthful outspokenness. Union, Union. Everybody feels the need of union. Myriads of forces are neutralising each other. No *resultant* force. Hundreds of millions of brains and hands drifting, drifting, who can tell whither? Thousands of sects and classes each trying to row the boat in the pet direction of its own sweet whim. No regular steering! Let the oars be where they are. Keep your position, shift not, but row in one direction. Such harmony, unity in diversity, ensures progress. Thus working at your post, sing on and move on. The national interest demands that, and in the interest of the whole lies the interest of each unit".

10. To the Indian politicians he said, "Politicians of India, you have been trying the methods of protesting, criticism and heart

burning complaint, but things have been taking the worse turn every day. Let us try now the right way. If the other party did wrong, doing wrong in return will only add another black to the previous black but will not make it white." An elderly gentleman was about to spank a boy for showing him disrespect, saying, "Fool, why did you misbehave?" The boy replied, "Sir, I was naughty b-cause as you say I was a 'fool.' Now you are so wise, behave as is worthy of you." When an electrically charged body comes not in contact but only in proximity with another body, the result in the second body is what they call a charge by induction, that is to say, quite the opposite kind of electricity is generated. It is the actual contact that brings about a kindred charge. So when you want to settle matter through reasoning and logic, while the glass partitions of caste-feeling and race-feeling do not let the hearts unite, you come in dangerous proximity. The result produced is quite the opposite of what you desire to effect. You cannot know a man unless you first love him."

11. He advises budding patriots in the following words, "Tune yourself in love with you

country and the people. Feel your unity with them. Let not even the shadow of your present personality be the thin glass partition between you and your people. Be a genuine spiritual soldier laying down your personal life in the interest of the land. Abnegating the little ego, and having thus become the whole of the country, feel anything, your country will feel with you. March, your country will follow. Feel health, your people will be healthy, your strength will begin to pulsate in their nerves."

12. He did not subscribe to the view that if each man sought his own salvation, Society would automatically be redeemed. He said, "To work out your own salvation and let society alone, oh! if only it were possible, a drowning society cannot let you alone. You must sink with her, if she sinks, and rise with her, if she rises. It is an utter absurdity to believe that an individual can be perfect in an imperfect society. The hand might just as well cut itself from the body and acquire perfection of strength.

"Long has this unvedantic thought been cherished in India, entailing pitiable dismemberment of the future and you are respon-

sible for it. Cowards are governed by the superstitions of the magic majority. The genuine living soul governs the hearts and thoughts of the people, let the nominal outward Ruler be he who may be."

13. The conflict of creeds that divides India he deplored thus:—

"Oh! What an infinite amount of energy in the land is just recklessly wasted away in one sect criticising another sect! Let us try to find out the points of contact and emphasize those between us. There are people whom the Arya Samaj can reach and Sanatana Dharma cannot; there are others to whom the Brahmo Samaj only appeals, and so with Vaishnavism, etc. What right have I to find fault with those who do not care for the strength and joy which my creed brings?

"Let them come, let them stay or leave. I let things flow, just flow. Why should you or I try to monopolise sympathizers? My right is only to serve, to serve them all, to serve those who love and those who hate (if any). A mother loves those children the most who are the weakest and play the mean. Those who differ from you, are they all wrong? If so, they also

are needed by the country. Sad, indeed, would be the state of a walker who had only the right leg to hop along with. True education means learning to look at things through the eyes of God."

14. He made a fervent appeal to Americans on behalf of his country and personally presented a copy of it to the President of that Great Republic when he went to see Swami Rama. In the course of his appeal he says, "Rama will not dwell long upon the horrible political plight of the benighted land. In a country where millions of men are dying of famine, where hunger and starvation are harvesting the green, fresh girls and boys, where poverty and plague are nipping in the bud promising youths, where the tender, tiny baby cries with dry, pouting lips because the famishing mother has no milk to nurse it, in a country where there is hardly a man who can make the two ends meet, where a person living from hand to mouth is thought to be very well off, where the Rajas and Princes are not unoften involved in sad pecuniary troubles; in a country, which is loyal, patient and faithful, no matter what its grievances and sufferings, in such a country

of appalling poverty, the gracious Government, in addition to the impoverishing taxes, thinks it indispensably necessary to squeeze out and wring out millions of dollars from the curdled blood and parched skin of the gasping labourers, simply to glorify and aggrandize a mere name and form, to fetishize a suit of clothes, to idolize a lump of flesh In addition to this grand or awful fun and show, a thousand lesser forms of extravagant tomfoolery are draining the country and sucking the sap and life-blood out of it. All the high lucrative offices are in the exclusive possession of the British. Out of the teeming three hundred millions of people there is not a single representative in the House of Parliament. All native enterprise is handicapped by the British. Foreign nations are feeding fat on the cream of Indian produce. To the share of the poor Hindu falls dry husks and dirty water, and very often even that is denied. All native arts, industries and manufactures have decayed. The only liberty that the people can enjoy, or, rather, the only illusory liberty that consumes and enjoys their health, wealth and morality, is the demoniacal spirit of false

freedom, borrowed from strong English wines and ruining British liquors, the use of which is highly encouraged among the naturally sober natives of India. These wines have been introduced by the English. This gives you an idea of the political predicament of India. This tells you something of their outward condition."

15. He asks America, "to send Americans, right earnest Americans, the martyrs to Truth, to India, Do not send to us the refuse of America. Do not foist on India the people who cannot get any job in America. Send to India the cream of society, the cream of America, that is what is needed there. We want there people who will go and work among the Pariahs, the lowest caste—ungrateful labour. These Shudras will not reward you; they will not even be thankful for your work because these people are very poor, illiterate, ignorant; they will not even give you clothing and food in reward for what you do for them. Why? Because they themselves have no food and clothing. Needed are men who will go and work among these people, who will starve themselves and help these poor men. Will

not men from America take up this work? They must come from noble America, from sacrificing America. Rama expects to get a good lot of people, a happy band of men; who will take up this work. Rama wants not missionaries of the type who go to India, live in rich bungalows and lord it over the people, who keep lolling in carriage and two, and rolling in worldly honour and plenty. These people cannot effect the salvation or the rise of India. We want martyrs in the name of Truth; real workers, sacrificing men who will be willing and ready to lie down with the Pariahs upon the floor and who are content to be clothed in rags with them, who are content to starve with them, who are content to share with them the tough and hard crusts or half-cooked bread. People of that type we want, who can forego their sensuous comforts and love to renounce selfish pleasure.

“There is a more immediate way. O! Americans, could you not raise, in the name of truth and justice, in the name of religion and philosophy, in the name of science and art, could you not raise enough money to call some graduates of Indian Universities to come over

to America, and here to receive education in your industrial, mechanical and other useful concerns, in your Colleges of Arts, in your armouries and other places; educate them and teach them weaving and mining and other useful arts. This is the most direct way of elevating India. Raise funds here and bring the Indians to this country. Those Indians who receive education in America could return to India and start Industrial Universities. They know the ways of the poorer classes; they know the language, habits and customs of the Indians; and they can do better work among the Indians as Professors than your Americans can. American Professors can only teach the higher castes, they can only teach the rich men who know English already, the poorer classes do not know English. In order to teach the poor we require people who know their language and their ways. This is the most efficient way and the right method to uplift Indians.

"Indians, when they step upon the free American coast and find white ladies and gentlemen ready to warmly shake hands with them and receive them as equals, their

fears are fled, the white man remains no longer a bugbear, faith in self is restored, the veil of Maya is rent and the spirit of freedom is practically secured. Let the Indian graduates trained in America, return as missionaries of work and freedom in their motherland. Let the Gospel of Science and Art be preached by them in India. Let the people of India be helped to spread practical Vedanta in their own country. This way when the wound gets healed, the scab will fall off of itself. When the people get the right kind of education, the other difficulties will disappear of themselves. If you could bring some Indian graduates over here and educate them and instruct them for two or three years, suppose these people on their return to India can immediately start work, can start business or work useful for themselves as well as for the poorest classes.

“Even one capitalist of America could take up this noble work, could stand up and say that he is going to lay out, say \$ 1,000,000 to educate the graduates of Indian Universities in America; if one of you today take up that task and take up that work and deposit even \$ 100,000, we can establish respectable

scholarships for poor Indians to be educated in America. Rama appeals to the American press, Rama appeals to each and all of the Americans. If any one of you can step forward and take up this duty, you are helping the cause of the whole world”.

16. Rama realised that India was passing through critical times; and to his dejected countrymen he said, “If we are born in critical times of Indian History, let us be thankful, for our opportunities for service are more abundant. The work for us is more unique, more poetic and dynamic. It is said they who sleep well wake well. India has had a long sleep, her wakefulness is going to be most remarkable for that. All that we have to arouse among the Indian people is a spirit of appreciation and not criticism, the sentiment of fraternity, the instinct of synthesis, the co-ordination of functions and aristocracy of labour.

“The future of India...promises to be hopeful and bright. Everything in this world ‘moves rhythmically,’ and the law of periodicity governs all phenomena. In accord with this law should move even the sun or star of prosperity. There was a time when the sun of

wisdom and wealth shone at the zenith of glory in India. As seen through the eyes of History the luminary, like other heavenly bodies, began gradually to march westward. It passed over Persia, Assyria and further west. Egypt saw it shining overhead. Next came the turn of Greece. After that Rome enjoyed the noon of glory. Then Germany, France, and Spain were duly waked up by the Light.

“At last England began to receive the dazzling Splendour of the Sun of prosperity. Westward, ho ! travels the Sun and brings America to the high swing of Fortune. In the United States the Light spread in the usual course, travelling from New York (or ‘the East’) westward and westward till it reached California (or ‘the West’) When it was day in India, nobody knew America. Now that it is day in America, the night of poverty and pain is hovering over India. But, no the Sun seems already crossing over the Pacific Ocean and Japan bids fair to be among the foremost powers of the world, and, if the Laws of Nature are to be trusted, the Sun of wealth and wisdom must complete his Revolution and shine once more on India with redoubled

splendour, Amen!"

17. He fervently appealed to them, "Indians you perform *shardha* (offering to the dead) to bring bliss to your deceased mothers. Sacrifice your self-interest to redeem Mother India.

"Our personal and local Dharma must never be placed higher than the national Dharma. The keeping of right proportions only secures felicity.

Doing anything to promote the well-being of the nation is serving the Cosmic Powers Devas or gods. This kind of sacrifice or Yajua, is to be offered to the deity, India. It is to this kind of Yanja that the following verse of the Gita applies in these days:—

यज्ञ शिष्टाशिनः सन्तो मुच्यन्ते सर्व किलि विषैः ।

भुञ्जते ते त्वधं पापा ये पचन्त्यात्म कारणात् ॥

The righteous, who eat only the remains of the sacrifice, are freed from all sins; but the impious, who dress food for their own sake, they verily eat sin.

"To realize God, have Sannyasa spirit, i. e., entire renunciation of self-interest making the little self absolutely at one with the great Self of Mother India. To realize God or Bliss have the Brahmana Spirit, dedicating your

intellect to thoughts for the advancement of the nation. To realize Bliss, you have to possess the Kashatriya spirit, readiness to lay down your life for the country at every second. To realize God, you must have the true Vaishya spirit, holding your property only in trust for the nation. But to realize Bliss and Rama, in That world or This, and to give a living concrete objective reality to your abstract subjective Spirit, Dharma, you have to work this Sannyasa. Brahmana, Kashatriya and Vaishya heroism through your hands and feet in the manual labour once relegated to the holy Shudras. The Sannyas spirit must be wedded to the Pariah hands. This is the only way to-day wake up! wake up."

"Even the foreign countries, through their practice, teach to-day this Dharma to our India, the only Brahmana land in the world.

"When a Japanese youth is refused enlistment in the army on the ground of his obligations to his mother (domestic Dharma) the mother commits suicide, sacrificing the lower (domestic) Dharma for the higher (national).

"What heroic deeds could compare with the sacrifice of personal, domestic, and social Dharma for the sake of the national Dharma on

the part of that Ideal Guru of Glory (Gobind Singh) ?

“People hanker after power. What an infinite power can you not find at your command when your self stands in unity with the Self of the whole nation. In conclusion, let me illustrate this spirit in the beautiful words of prophet of Islam:—

“If the Sun stand on my right hand and the Moon on my left ordering me to turn back I would not obey.”

“OM OM”



SWAMI RAM AS A BEACON LIGHT TO THE SEEKERS AFTER TRUTH.

By

(Sjt. SRI RAM B.A.,LL.B.)

Sri Swami Ram Tirathaji Maharaj was born in the year 1873 in a village in the Punjab in the family of Goshain Brahmans.

From his early childhood he displayed a spirit of immense self-sacrifice and devotion to duty. As a student he was brilliant but this brilliance was not divorced from diligence as is the case with many students. His career as a student affords numerous instances of his foregoing his meals once a day to provide books and examination fees for his fellow students of scanty means. As a religious disciple, single-minded devotion to austerities at the command of his Guru, unmindful of the world all round is illustrated in his life vividly. But this is not the only lesson that he imports by his life to the seekers after Godhood. All this does make one's life immensely superior and enviable and yet this is not what makes Swami Rama stand out in marked contrast

to so many others that have treaded his path so far. His life has imparted one outstanding lesson as yet unsurpassed, to the seekers after Truth, which is to be deduced from his short but weighty sentence "*Takht ya takhta*". (Throne or death) uttered at a time, when, leaving all the penances and austerities, the teacher and the teachings, in fact every blessed external aid to the attainment of Godhood, he sat in a corner throwing himself entirely at the mercy of God with heart, mind, senses and every thing else in him rivetted towards Him and Him alone as his only aid and inspiration. And it was then and not during the course of penances and austerities that Truth dawned on him. This is the one lesson the unrivalled message of his life that serves as Beacon Light in the path of seekers after Truth. His life proclaims in unmistakable and unambiguous terms that neither learning nor penances, neither discipline nor sacrifice but single-minded devotion and absolute surrender to God alone brings salvation. This lesson is taught in so many words by many teachers but mere teaching is one thing and incorporation of the same in every-day life, another. This latter however is

what really counts in this hesitant world full of doubting persons. This is then what makes his life of immense importance to seekers after Truth and unravels the Great Mystery; the secret of success of the Mahatmas.



SWAMI RAMA AN IDEAL STUDENT AND LOVER OF MATHEMATICS.

By

Sjt. NARAYANA SWAROOP, B. A. L. T. SECOND MASTER,
AMINABAD HIGH SCHOOL, LUCKNOW;

1. BIRTH AND EARLY AGE.

Born in the family of Gosain Brahmans, and true to his noble birth and high lineage of Rishi Vasishtha he showed early signs of a sage having taken incarnation for the uplift of mankind.

The recitations from the Puranas, the Mahabarat and the Bhagawt, which he used to hear in temples and shrines visited by him in company with his aunt, had a strange charm and fascination for the child Rama, so much so that he would even forego his meals to attend the '*Kathas*' (the sacred stories). At his leisure, he dwelt over the stories heard with a contemplative and critical mind putting questions and offering explanations showing an extraordinary intelligence and a reverencial and devotional attitude for the Divine.

At an early age he astonished his Head

Maulvi of the village school with his splendid memory and acute intelligence. He had in his 5th class finished the Persian books, Gulistan and Bostan, and memorised a number of Urdu poems.

2. COLLEGE LIFE.

At fourteen he had passed the Entrance Examination from the Punjab University standing First in his school and gaining a scholarship. His father had married him early when he was too young to make any protests and did not want him to study further. But he had a burning desire for knowledge for knowledge sake and had a strong determination and devotion for studies overcoming every obstacle in his way. So he joined the College quite against his father's will and had to subsist on the small sum of scholarship received by him from the Municipal Committee. He stood First in F. A., and secured the Government scholarship notwithstanding his continued illness. With perfect faith in God and Guru he continued his studies in B. A. in the same College with Sanskrit as his second language against Persian studied by him upto F. A. and maintained himself on the meagre scholarship without the help of his

father who wanted him to undertake any service.

3. DIFFICULTIES AND TRIALS.

On this his father felt very angry and left Rama's wife with him without giving any support whatsoever. Rama had now to face a number of difficulties, the house rent, the cost of books, the college fees, the necessary expenses of his wife and himself but with an undaunted courage and a supreme love of knowledge he surmounted all his difficulties. Although he had to forego even his meals for days together, yet he showed no signs of sorrow or suffering but bore all the hardships with a peaceful mind and a cheerful countenance. With an iron will, a grim determination and a supreme passion for knowledge, he continued study but still greater trials awaited to test his strength of purpose.

4. HIS GREAT FAILURE.

The year in which Rama appeared for his B-A., there was a confusion in the examination of English papers, so that some of the best boys failed, while the one who came out First was not going to be sent up at all by the Principal. By the irony of fate poor Rama was, also one of those who failed and he failed by only 3

marks in English although in the aggregate he was First in the whole University. A great agitation and discussion in papers led to the passing of a new Rule in the University later on but nothing could be done for Rama. Rama had, therefore, to submit to his hard lot not only to continue his studies for one year more in B. A. but without scholarship which was also stopped owing to failure.

5 THE SORE TRIAL.

This was indeed a moment of sore trial and any other heart but that of Rama would have broken under the great pressure of sorrow and suffering ending perhaps in a suicide as is the case with many a promising youth under similar circumstances of unsurmountable difficulties. And yet, notwithstanding the gloom all around, the gleam of perfect trust in God and Guru never forsook him for a moment and his courage never failed him. With tears in his eyes, he prayed to God in solitude and made a total surrender of himself to His great will and his prayer was heard. The next day when he joined the B. A. class again, he was surprised to find the college Sweet-seller requesting him to dine thereafter daily at his house. This

timely offer and invitation was very gratefully accepted by him and he was provided with clothes and money from time to time by his *mausa* Dr. Raghunath Mal.

He undertook some private tuitions also, at the same time giving free instructions to some in his hard pressed time, for he took a great delight in teaching. Thus he toiled on and the Professor of Mathematics was so pleased with his industry and intelligence that he helped him with his University fee also. True it is that God helps those who help themselves. He worked on without losing zeal or fervour.

6. B. A. EXAMINATION AND RESULT.

In his B. A. Test examination, he gained 145 marks out of 150 in Mathematics and in the University examination in B. A. Mathematics paper he had a choice of doing any 9 questions out of 13, but he solved all the thirteen and requested the examiner to select any nine although the paper was a stiff one and other students could do only 3 or 4 questions at their best. The result was that he stood First in the B. A. examination in the Punjab University and in First Division securing two scholar-

ships amounting to Rs. 60/- and a gold medal, a gown and other rewards.

7. THE LESSON.

The great lesson which we learn from his student life is that there is no difficulty which cannot be solved, no obstacle that cannot be surmounted, no failure that cannot be made a stepping stone to success, that even the greatest poverty is no bar to the achievement of proficiency and perfection. What is required is *unflinching determination and strength of will*, with *perseverant action*, *peace of mind* and *perfect self-surrender and trust in God*. Simple living and high thinking should be a maxim carried out in actual practice.

8. M. A. STUDIES.

While studying for his M. A. in Mathematics, he also acted for a couple of years as an honorary professor of Mathematics in the College where he had himself studied as he thought it his duty to discharge the debt owed to his Alma Mater. He used to teach his class-fellows with so much pleasure that he used to leave off his own work at once, however important or busily engaged, if any one of them asked him a question.

9. EXERCISE

He was an early riser and regular in his daily bath. He was very fond of milk which suited him best. But up to his B. A., being over studious, he was very weak in health, suffering often from fever, headache and constipation. He now realised his mistake and the value of open air exercise and light but nourishing food well digested. So he took to regular exercise and long walks in the morning which greatly improved his health and vigour of mind and body.

10. M. A. RESULT.

When about 20 years old, he obtained the M. A. degree in Mathematics with a very high percentage of marks and he once thought of taking the State scholarship to go to Cambridge for the Blue Ribbon as it was his right that year. But he was destined to be a greater man in another line than a mere Senior Wrangler and the scholarship was given to a young Muhammadan.

11. LOVE FOR MATHEMATICS.

He opened private classes in Mathematics for coaching F. A. and B. A. students and one or two professors of the College also came to

study with him.

Such was his ardent love for Mathematics and such a zeal for solving problems that once when faced with some difficult problems, he could not do, he vowed to solve all of them the same night or to cut his throat before dawn. And before his fully concentrated mind all the problems gave way, one by one, except one the most difficult of them which in spite of his great attempt remained unsolved and the day was going to break. In his great disappointment he made a last frantic effort in vain and he actually took up the sharp knife to end his life, when all of a sudden the solution flashed before his eyes in a glorious halo of brilliant light.

To succeed or to die was the motto with him which made him invincible in all his undertakings and took him to the pinnacle of the sublime height of Spiritual Realization also,

For the benefit of the Student Community Rama delivered his first speech in English on Mathematics which later on appeared in the printed form of a pamphlet called "How to excel in Mathematics"

12 MEMORY AND LEARNING

He had such a splendid memory that he

amazed his students by multiplying mentally sums reaching to millions. He was a keen student of Mathematics and Science but no less of Philosophy and Literature. He studied a whole library of books on religion and philosophy of the East as well as of the West. He was perfectly at home in Persian and Sanskrit, Urdu and Hindi and was quite conversant with the Vedas, the Upanishads and the Vedanta. He was rather a prodigy of learning and had utilised every minute of the short span of 33 years of his life.

13. SELF REALIZATION.

Above all, his utter selflessness and sincere sympathy for all living beings, his complete self-surrender and devotion to God had made it possible for him to attain to that fearless and blissful state of mind in Self-realization in *Oneness*, where is no more delusion of duality and knowing which nothing remains to know.

14. THE SECRET OF SUCCESS.

In his own words, the Secret of Success is seeking not our own aggrandisement but the glory of God to make our whole life a continuous prayer by our daily acts, for genuine work is its own reward and work is life.

15. THE MEASURE OF LIFE.

“We live in deeds, not days;
In thoughts, not breaths;
In feelings, not in figures on a dial,
He lives most, who thinks most,
Feels the noblest, acts the best.”



SWAMI RAMA AS AN ADVOCATE OF THE SADHARANA DHARMA.

By Sjt. S. L. PANDE SHANTI PRAKASH.

As this aspect of Swami Rama's life has yet been very little mentioned by his biographers, so this writer (Prakash) has taken liberty to shed some light on it, as he has come in contact with this epoch-making hero through this aspect of his life. In doing so he will do his best to quote the hero and his biographers as far as possible,

2. To celebrate his 65th birthday anniversary, we have assembled here today in the R.T.P. League, the first quinquennial report of which states that "Shriman Swami Shivananda Ji Maharaj published all the Urdu writings and lectures of this great saint in his paper 'The Sat Updesh', the then organ of the Shanti Ashram of the Sadharana Dharma Movement."

3. On January 9th, 1900, the Sadharana Dharma Sabha, Fyzabad, was established by His Holiness Swami Shivagunacharya, who, in this present age revived the Sadharana Dharma on March 1st, 1897, corresponding to Shivaratri of Samvat 1953, at the instance of his Guru,

His Holiness Swami Shivagiri Ji Maharaj, Yogiraj of Kunjah, District Gujrat in the Punjab. The writer has been associated with the Sabha since its inception, so he learnt from the then organ of the Sadharana Dharma Movement, that Goswami Tirtha Ram was canonized as the *Vyas* of the age, on July 12, 1900, on the occasion of the *Vyas Puja* fair held by the above mentioned Swami Shivaguna at Lahore.

4. *Vyas* is a degree that was in ancient times conferred upon the person who realised religion best and propagated it most. Swami Shivaguna seeing the hidden virtues in the Goswami and considering him fit to ameliorate the deplorable condition of the country, proposed him to be the *Vyas* of the age. The representatives of several religions, who were present there at the Common Platform of the Sadharana Dharma Movement, supported the proposal of the Swami; thus the Goswami was unanimously accepted and declared as the *Vyas* of the age. After accepting this spiritual leadership, he delivered two sermons, one in the morning and the other in the evening, to the effect (i) that the country should now no more be sad as her good days have now come; and (ii) that religion

should be studied by observation and experiment, as we study chemistry." Just after this *viz.* on July 14th, 1900, he sent his resignation from his service in the Oriental College Lahore, where he was working for two hours only, and on the next day he left Lahore for Haridwar and Rishikesh in order to lead a retired life of *tapas* or austerity; because no great work can be successfully performed without passing through such a life, to lead which he was very anxious. His wife and children as well as the late lamented Sriman Narayana Swami, then known as Narayana Das, Swami Ramanand, then known as Tula Rama, and several others including Swami Shivaguna Ji accompanied the Goswami. But Sriman Swami Shivagun soon returned to the plains in order to propagate the Sadharana Dharma and he established a Shanti Ashram at Muttra, the birthplace of Lord Krishna, on the bank of the Jumuna. He wrote him letters after letters to return to the plains and to work with him. Swami Rama replied him in a long letter ".....in order that I may be able to inspire working power or energy into our countrymen I must start with a vast store of accumulated energy myself: let

the time come, you shall most certainly be with me." At last the time came and it came soon as Swami Rama came to the Ashram in Dec. 1901 to act there as the Moderator-in-chief in the Dharma Mahotsava or the Parliament of religions where the representatives of almost all the religions expressed their views from the *common platform* of the Ashram. The personality of Swami Rama in the Mahotsava has been described by the *The Free Thinker*, a paper of Lahore, thus:—

"Of Swami Ram Tirtha M.A., who was life and soul of the last convention, the writer's vocabulary is too poor to enable him to speak in appropriate terms. As the Moderator-in-chief he had ample time at the close of each sitting to sum up the days proceedings and give expression to his own thoughts; and when he spoke he was always at his best every man's man, thoughtful and serious, lively and severe by turns, keeping the whole audience, composed of heterogenous shades of opinion, spell-bound, as it were, for hours together until late in the evening, when he announced among the ringing of hearty applause, that the day's meeting was closed. He is a quiet, modest and un-assuming

young man in the heyday of youth, well versed in ancient and modern philosophy, as well as in formal sciences, and is withal made of a stuff of which persons of honest convictions ought to be made. Gentle and amiable, childlike, innocent in manners and behaviour, he yet has the iron hand inside the silken glove, for while scrupulously regardful of the feelings of others, he is far more out-spoken in expressing his opinion than reckless, wayward self-assumed custodian of "divine will". It is hoped that this lover of truth and liberalism will never have cause to repent the course of life he has adopted, nor find reason to regret his identification with the cause of Dharma Mahotsava, whose interest, as a learned Sanyasin, he is most admirably suited to serve".

5. It will not be out of place to mention it here that the Acharya of this Ashram went to Bombay to receive Swami Rama on his return from the foreign countries and brought him there with him. To this Ashram Swami Rama sent Mrs. Wellmann alias Swami Suryananda from America. She stayed there in the Ashram for about a year and edited a paper called *The Practical Wisdom* therefrom. It pub-

lished all about Swami Rama's mission both at home and abroad as well as many of his lectures and writings therein.

6. Soon after the Dharma Mahotsava of the Shanti Ashram viz. in February, 1902 Swami Rama condescended to grace the Sadharana Dharma Sabha of Fyzabad near Ajodhia with his presence, at its second anniversary. How was the Swami invited there and how did he grace the meeting is a great mystery. the recollection of which does still fill the heart of Prakash with Divine Light.

This Sabha also had a *Common Platform*, upon which the representatives of several religions expressed their views. Swami Rama was the hero of this platform also. Maulvi Muhammad Murtaza Ali Khan who represented Muhammadanism from the platform was so much affected by Swami Rama's company or Sat-sang that he had to give up his service and to follow him, though at first he came to pick up a quarrel with him. When he learnt that Swami Rama was going to Japan, he went up to Calcutta to accompany him to the "Land of the rising sun", but as the Swami had already left the Indian shores, he had to come back and to

wait till his return from America. The writer has no words at his disposal to express his joy and happiness he felt in the company of this great soul Swami Rama. What to speak of an individual being, the whole of Fyzabad was blest with his soul-inspiring teachings. Those who were so inspired realised that Rama has come back to Ayodya once more.

7. Before Prakash proceeds further, he thinks it proper to explain what Sadharana Dharma is, as it is mis-interpreted by many to be *a* religion, like so many religions seen spread like mushrooms in the world. But such is not the case here. It is *the* religion that underlies all the religions, that exist at present or have existed in the past, or shall, in future, come into existence, as a string is behind the row of Jewels. (सूत्रे मणि गण इव) Whenever and wherever the Dharma or religion subsides, then in accordance with the Divine Law or the Law of Nature, such circumstances come into existence as revive it; and the person or persons who revive it are called by the names of the Rishis the Munis the Gurus, the Acharyas, the Mahatmas, the Budhas the Messiahs, the Tirthankaras, the Autars, the

secure service for every one. This problem will be solved if every one takes to the profession in accordance with the natural tendencies of his mind for them. Thus the individual as well as the nation and the country to which he belongs will prosper by leaps and bounds. But how to find out the natural tendency of a child is another question to be solved. The Kindergarten system of the West has solved this problem to some extent. If the horoscope system of the Hindus be supplemented to it, one will serve as a complement to the other and the problem will be solved to a great extent, in as much as the horoscope tells us the Varna of the child, whose inner nature it fore-casts. Thus the Varna or caste system is a boon, if it is utilized properly, otherwise it is a curse to humanity and human society. The Hindu society is at present, under the influence of the cast system which has degenerated into caste prejudice. As silk-worm is surrounded by its cocoon, so is the Hindu society beset with the caste prejudice. If the worm does not break open its prison-house, its death is certain, but if it goes out of its jail it escapes death, similarly if the Hindu society gets out of its prison of

caste prejudice, it will escape from death. What to speak of caste prejudice, a fellow of the Sadharana Dharma is required to be free from all prejudices, be they found in a religious sect, a social community or a political party.

11. Swami Rama, who preached the Sadharana Dharma in America and elsewhere under the names of the *Common Path* and the *Practical Vedants*, says that it is the *Practical* method of leading human life in accordance with the dictates of the *Vedanta*, hence it is called the *Practical Vedanta*. As it goes hand in hand with the advancing science and marches onward with the necessities of the times, so it is *Dynamic* and not *Statistics*. He distinguishes it from theology and "it, divested of its dogmatic excrescences, is essentially a mysterious process by which the mind or intellect reaches back and loses itself in the inscrutable source, the Great Beyond." Thus it verifies the etymology of the word *religion*, which is derived from *re*, back and *ligare*, to bind; as it is the *religion*, that "binds us back to the origin or the fountain-head".

12. Swami Rama does further add that the Sadharana Dharma or the Common Path incul-

culates the following principles;

- (1) Divinity of Man;
- (2) The whole word is bound to co-work with him who feels himself one with the whole world;
- (3) Keeping the body in active struggle and the mind in rest or love, means salvation from sin and sorrow right here in this life;
- (4) Active realization of At-one-ment with the All allows us a life of balanced recklessness;
- (5) The sacred Scriptures of all the world should be taken in the same spirit, as we study chemistry, holding our own experiment for ultimate authority.

13. Hence he gives his bold warnings against accepting a religion without examining it thoroughly, in the following words: —

- (1) Accept not a religion because it is the oldest; its being oldest is no proof of its being the true one. Some times the oldest houses ought to be pulled down and the oldest clothes must be changed.
- (2) Accept not a religion because it is the latest. The latest things are not always the best, not having stood the test of times.

- (3) Accept not a religion on the ground of its being believed by a vast majority of mankind, because the vast majority of the mankind believe practically in the religion of Satan, in the religion of ignorance.
- (4) Accept not a religion on the ground of its being believed in by the chosen few. Sometimes a small minority, that accepts a religion is in darkness, misled.
- (5) Accept not a religion because it comes from a great ascetic, from a man who has renounced every thing; because we see that there are many ascetics, men who have renounced every-thing, yet they know nothing, they are veritable fanatics.
- (6) Accept not a religion because it comes from princes or kings; Kings are often enough spiritually poor.
- (7) Accept not a religion because it comes from a person whose character was the highest; often times people of the grandest character have failed in expounding the truth.
- (8) Accept not a religion because it comes from a very famous man. Sir Issac Newton is very famous and yet his emiss-

-sory theory of light is wrong.

Thus "Belive in a religion *on its own merits*, examine it yourself. Sift it..... Sell not your liberty to Budha, Jesus, Muhammed or Krishna."

14. An American paper, The Rocky Mountain News of January 4, 1904 writes about Swami Rama's religion thus:—

".....He also has an ethical philosophy in which he teaches a religion, he calls the "Common Path, which he expounds to those interested wherever he goes..... the object of his philosophy is—

- (1) To regulate the conduct of the present life.
It has a plain practical bearing upon the things of today,
- (2) To minimise the waste of energy,
- (3) To abolish wear and tear of body and mind,
- (4) To secure freedom from all kinds of dissipation, due to envy, vanity, distemper and blues,
- (5) To cure mental dyspepsia and
- (6) To remove intellectual pauperism and spiritual slavery;
- (7) To attain the secret of the successful work;
- (8) To realise God through love;
- (9) To keep in touch with the origin of know-

ledge; and

(10) How to preserve our equilibrium....."

The Swami, as quoted by the paper, says "My religion is not Hinduism, Muhammadanism, Christianity, Catholicism, or Protestantism but it is antagonistic to none. The overlapping area covered by the light, the sun, the stars, the rivers, gravity, mind and body, this is the field of my religion. Are there any Presbyterian lilies? Are there any Methodist landscapes? So do I make no distinction of class, colour or creed in greeting as my co-religionist the rays of the sun, the beams of star, the leaves of trees, the blades of grass, the grains of sand, the hearts of tigers, elephants, lambs, ants, men, women and children. My religion is the religion without a nickname. It is the religion of nature. I label none, brand none, possess none, but serve all like light and sun. So I call it "The Common Path,"

15. What constitute the Common Path, the Sadharana Dharma or the Practical Vedanta, Swami Rama does himself describe it thus:—

- (1) Pushing marching *labour* and no stagnant indolence,
- (2) Enjoyment of *work* as against tedious

drudgery,

- (3) *Peace* of mind and no canker of suspicion,
- (4) *Organization* and no disaggregation;
- (5) *Appropriate reform* and no conservative customs,
- (6) Solid real *feelings* and no flowery talk;
- (7) Poetry of *facts* as against speculative fiction.
- (8) The logic of events as against the authority of the departed authors.
- (9) Living realization and no more dead quotations

constitute the Practical Vedanta."

16. Rama says that he "brings you a religion which is found in the streets, which is written upon the leaves, which is murmured by the brooks, which is whispered in the winds, which is throbbing in your own veins and arteries; a religion which concerns your business and bosom; a religion which you have not to practise by going into a particular church only; a religion which you have to practise and live in your every day life, about your hearth, in your dinning room every where you have to live that religion.

17. What to speak of Swami Rama, the

Common Path or the *Sadharana Dharma* is the religion of all the great personages of the world, whether they have flourished in ancient times or do they exist now. It matters little if their religion has or has not been designated by this name. The first poet of the world, Valmiki does in his Epic poem attribute the *Sadharana Dharma* to be the religion of his hero, Lord, Rama Chandra. We find our Common platform in the Upanishadic period. The *Sar Dharma* of the Budhists and the *Din-e-Ilahi* of the Emperor Akbar are nothing but the different forms of the *Sadharana Dharma*. In our own days, His Holiness Swami Rama Krishna Paramhans was the embodiment of the *Sadharana Dharma*. His first birthday centenary has recently been celebrated for full twelve months, almost in every part of the civilised world; and his soul inspiring and strength-giving message has been communicated to the world by his illustrious disciple Swami Vivekananda.

18. It is a strange coincidence that in the year 1873 when Swami Rama Tirtha came to light, Srijiut Sevabrat Sasipada Banerjee established a *Sadharana Dharma Sabha* in East Bengal. But it was soon converted into the *Sasipada*

Institute, for want of competent men to carry it on. However Mr. Banerjee has again established the *Devalaya* at Calcutta, with almost the same aims and objects as are of the *Sadharana Dharma Movement*.

19. His Holiness Omkar Swami, who has started a Shanti Ashram in Totapalli Hills, East Godawari District Madras, in the sacred memory of His Holiness Swami Rama Tirtha and has opened several other Peace centres at America with the co-operation of Sister Shushila Devi and other American friends, does also preach this *Universal Religion*.

20. Swami Rama, puts up the essential fundamental doctrines of his religion in the words of Goeth thus.

“I tell you what is my Supreme Vacation,
Before Me was no world 'tis My creation.
'Twas I who raised the Sun from out the Seas,
The moon began her changeful course with
Me.”

Thus the Swami confirms it as basing it on the *adamantine* rock of the Vedanta in its *adwait* aspect.

21. The three blades of the trident of the *Sadharana Dharma* are the physical, mental and

spiritual developments. Through this trident it destroys the triple sufferings and manifests peace or Bliss in the physical, mental and spiritual realms. The *Trinity of Rama* has played an important part in the formation of this trident in this present age. The first Rama of this trinity, *Raja Rama Mohan Roy* by his Dwait or Dualistic teachings has actuated our *hands* to take up all reform works and has thus taught us how to be a man of action. The second Rama, *Shri Rama Krishna Paramhansa*, has by his Visishtadwait or qualified monism purified our *hearts* and has filled them with devotion and love; hence the hands of the Rama Krishna Mission are seen behind every social service, because the love in their pure hearts actuates their *hands*. The last but not the least Rama of this trinity is *Swami Rama Tirtha*, who by his bold Advait or monistic teachings has developed our *heads* to know our real Self or in other words to realise Divinity. Thus this Rama has completed the Sadharana Dharma in this present age, in as much as the development of the three H's, the *Hands* the *Heart* and the *Head* or in the religious phraseology, of the *Karma*, the *Bhakti* and the *Jnana*, or in the other

words the awakening of the physical, mental and spiritual powers is the theme of the Sadharana Dharma. Most of our *Darshanic Pandits* or philosophers quarrel with each other taking part of *Dwait*, *Visihta-dwait* or *adwait* or in other words of action, devotion or wisdom, but they little know that for a man, who is made up of body, mind and intellect, all the three faculties of *willing*, *feeling* and *knowing* are essential; None can be said to be perfect unless one does harmoniously develop his *hand*, *heart* and *head*.

The same idea has been echoed in the following words by the Great Hero, Mahabir, who has sacrificed his so-called self-respect (मान) for the sake of service and is hence called Hanuman:—

देव दृष्ट्वा त्व दासोऽहम् जीव दृष्ट्वा त दंशकम् ।

वस्तु तस्तु तदेवाहम् इति मे निश्चिता मतिम् ॥

“When I identify myself with *body*, I am Thy slave; when I identify myself with *life*, I am Thy part and parcel: But in reality I am the same Divinity with Thee, this is my definite opinion”

It is what Mahabir the great hero replied to Lord Rama Chandra when asked how he was

related to Him.

It is true that Head is above all in body but it does not mean that its other parts be neglected. For this reason much stress is given on the Sharirik Dharma or the physical culture by the Sadharana Dharma. Swami Ram says that "physical exercise is as much important, for a follower of Sadharana Dharma, as is mental study or spiritual meditation" Through this physical exercise Swami Rama developed himself into a strong-built man from a thin, lean and sickly weakling. He stood ahead in running a 30 miles Marathon race and in climbing the peak of Shasta mountain starting with many American competitors.

22. Why is it called the Sadharan Dharma, because all the five essential qualities required by Dharma are signified by one word *Sadharana*, which means (1) *Simple* (2) *Easy* (3) *Natural* (4) *Universal* and (5) *Practical*. But when religion is made *complex* by sacreligious rites, or made *difficult* by scholiastic pedantry or techecality or made *unnatural* by prejudice, or made *impracticable* by leading an easy or idle life, it ceases to be religion and becomes a curse instead of blessing. It is these evils that

have crept into the religion in this present age, and have made all peace-loving persons hate it and to become atheists rather than theists. The *Sadharana Dharma* aims at purifying religion from these evils and thus it does its best to convert this world into an ocean of happiness or *Sukh-Sagar* from that of sufferings or *Dukh-Sagar*.

23. The *Sadharana Dharma* does not only purify religion from these evils but at the same time, it is not indifferent to the mundane affairs of the world. Its great advocate, in the present age, Swami Rama has spoken bitterly against social and moral evils, and has left no stone unturned to raise the status of his country, as is evident from his "Appeal to America on behalf of India" and from his *National Dharma* and other similar writings and lectures.

"Sacrifice shall secure the freedom of this country...Mother India must be free", were his words to Mr. Puran, who went to see him at Shanti Ashram, Muttra, on his return from foreign countries. Prakash who also went to the Ashram to see him at that time composed an ode called *Deshashtak*, taking materials for it from his talk at the Ashram. It is appended.

to it.

24. Prakash cannot conclude this note without mentioning that Swami Rama's politics was above all policy and party-feelings because it was guided by spirituality. He was fully, conscious that without the cooperation of the spiritual and secular powers, there can be little development in any of them. He said that after the war of the Mahabharata the religion decayed because there were no Kshatriyas left to support the Brahmanas. Just as the lion, upon whom the Devi or Goddess rides, does make no general havoc but makes its prey only of them who are the foes of the Goddess, so the politics that is under the guidance of spirituality or religion is not a curse but it is a blessing as it destroys only those who deviate from the path of righteousness. Thus the Brahmana and the Kshatriya spirits are required to cooperate with each other. Nay; the Swami further adds that ".....to realise Bliss and Rama in that world or this and to give a living concrete objective reality to your subjective Dharma, you have to work this Sanyasa spirit, Brahmin, Kshatriya and Vaishya heroism through your hands and feet in the manual labour, once

relegated to the holy Sudras. The Sanyasi spirit must be wedded to the Pariah hands. This is the only way today wake up ! wake up ! ” Yes this co-operation is the secret of success. Hence he says that “Co-operation is better than competition.” “It is true that he realised the whole world as his home as is the motto of the Sadharana Dharma Movement; yet his heart was burning for the uplift of the country in which he was born because it was his “*Swadharma*” which is not opposed to “*Sadharana Dharma*” as the former paves the path for the latter, hence Swami Rama announces in bold words that “A person can never realize unity with God, the All, except when the unity with the whole nation throbs in every fibre of his frame.” In other words a person cannot realize his goal without passing through the several stages of the physical, mental and spiritual sphere or of domestic, social and political worlds. Thus the Sadharana Dharma does not teach us to neglect the attainment of worldly position, but on the other hand it teaches us how to pass through them successfully, as is explained in the “*Sadharana Dharma*” written by His Holiness Swami Savagan

Acharya.

25. While on being declared as the *vyas* of the age, the Great Teacher of the world said that *"The country should now no more be sad as her good days have now come"* and on the eve of his departure from this world he prophesied that *"Whether working through many souls or alone, I seriously promise to infuse true life and dispel darkness and weakness from India within ten year; and within first half of the twentieth century, India will be restored to more than its original glory. Let these words be recorded"* How she will be so restored is thus taught by this great Teacher" There is but one remedy and one disease. Nations can be cured and made free by the Life of Law (धर्म जीवन). Individuals can be made saints and higher than gods by the same."

Let us then join our hands irrespective of caste, colour or creed to follow this Law of Life, is the appeal of

PRAKASH

देशाष्टक

1

काली माता काला नाम और काले शालिग राम।

काले कृष्ण को तुमने पूजा पूजो हिन्द मुदाम ॥
अपने देश को यदि तुम पूजो पूरन होवें सारे काम ।
इष्ट देव यदि देश बनाओ चारों पदारथ होवें राम ॥
भारतवासी सुनके इसको कुछ तो करलो अब तुम काम ॥१॥

II

खंडन करके घर मत खोदो मंडन करके लेओ बना ।
छोड़ कुमत को सुमत करो तुम इससे होगा सश भला ॥
देश तुम्हारा घोर नींद में इक मुदत से है सोता ।
जागना इसका होगा अद्भुत जाग के इसको लेओ जगा ॥
भारतवासी सुनके इसको कुछ तो करलो अब तुम काम ॥२॥

III

गंगा जमुना बड़ और पीपल तुलसी पर्वत जल और थल ।
पीर फ़क़ीर औ सिद्ध और साधू तुमने पूजे सब निश्छल ॥
राजा को औ देश को पूजी पूजन तब तो होय सफल ।
भारत ही है सबकी माता पूजो इसको शिर के मल ॥
भारतवासी सुनके इसको कुछ तो करलो अब तुम काम ॥३॥

IV

भारत ही से सबही लेते भोजन बख़ और दाना पानी ।
इन्डिया माँ का दूध है येही पलते जिससे भारत वासी ॥
हिन्दू मुसलिम , आर्या ब्राह्मणो पार्सी जैन और ईसाई ।
मिलते क्यों नहीं प्यार से भाई जैसे दूध में होय मिठाई ॥
भारतवासी सुनके इसको कुछ तो करलो अब तुम काम ॥४॥

V

कोना गुस्सा और अदावत सीने से सब करदो दूर ।
भाई भाई से गले तो मिललो जात पांत की कर करफूर ॥
पक्ष पात में आग लगादो तब हो रीश्तन ये कपूर ।

देश विदेश में फैले फिर तो भारत जन्मी काये नूर ॥
भारतवासी सुनके इसको कुछ तो करलो अब तुम काम ॥५॥

VI

इन्डिया माँ है काली देवी करदो इसके भेंट ।
शीश रुधिर श्री जीवन अपना सोना खाना पीठ श्री पेट ॥
फूट और बैर को भेंट चढ़ाके डंडवत को तुम जाओ लैट ।
निर्भय हो निर्वैरी होके खुदगर्जी तुम डालो मेट ॥
भारतवासी सुनके इसको कुछ तो करलो अब तुम काम ॥६॥

VII

भूँकी नंगों की पे भाई करते क्यों नहीं तुम खिन्नत ।
भूके विश्व नंगे शिव हे नन्दी बेल है जिनकी सम्पत ॥
देश से बाहर जाकर भाई सोखते क्यों नहीं सनअत हिफ़र ।
मेहनत की और खेती की तुम करते क्यों नहीं सच्ची इज्जत ॥
भारतवासी सुनके इसको कुछ तो करलो अब तुम काम ॥७॥

VIII

शूद्र ब्राह्मण वैश्य श्री क्षत्री देश हितेशी आग में पड़ ।
सब ही देवता हैं बन जाते पहिले हो चहे कुछ गड़ बड़ ॥
कूड़ा कर्कट काष्ट और चन्दन आग में करते हैं भड़ भड़ ।
आग बने जब पड़ के अन्दर दूर हुई तब सब तड़ पड़ ॥
भारतवासी सुनके इसको कुछ तो करलो अब तुम काम ॥८॥

ॐ शान्तिः शान्तिः शान्तिः

DASHASHTAK

I

You have worshipped the mother Kali, the
black serpent and the black Shalig Ram as well

as black Krishna. Now always worship Hind (the literal meaning of which is black).

If you worship your country all the four blessings* will be your servants. *O residents of Bharata take lesson from this and do some work.*

II

Do not bring ruin to your house by adverse or destructive criticism, but build it by favourable or constructive ones. Having got rid of crookedness be upright: this will always do good.

Your country has been sleeping for a long time in deep sleep. Its waking will be wonderful, awake her after having awakened yourself.

O residents of Bharata take lesson from this and do some work.

III

Without hypocrisy you have worshipped the Ganga and the Jamuna, the Bargad and the Pipal, the Tulshi and the Mountain, the waters and the lands, as well as the Pirs and the faqirs, and the Sidhas and the Sadhus, viz. the saints

* The four padaratha or blessings are as under:—

1. *Arth* or the acquisition of wealth. 2. *Dharma* or the observance of duty. 3. *Karm* or the fulfilment of desires.
4. *Moksha* or the realization of Freedom,

and the adepts. Now worship the King and Country so that your worship may be crowned with success. Bharat is the mother of all (her children), worship her head-long.

O residents of Bharata take lesson from this and do some work.

IV

All (her children) get their food, clothing, bread and water from Bharata. All these suck her milk which nourishes all the residents of Bharata. O Hindu Muslim, Aryas, Brahmōs Parsis, Jains and Christians! why do you not then mingle with one another, being persuaded by love, as is sugar mingled with milk.

O residents of Bharata take lesson from this and do some work

V

Remove malice, anger and enmity from your bosoms. Let one brother embrace another after having got rid of the prejudices of caste and creed. Set fire to the prejudice, this camphor is then illumined. The light of Bharata will then spread at home and abroad.

O residents of Bharata take lesson from this and do some work.

VI

The mother India is the goddess Kali. Offer to her your head, blood, life, sleeping, eating and drinking, as well as *back* and *stomach*, viz. *rest* and *hunger*.

Sacrifice *phut* and *bair* viz. disunion and enmity and lie down to pay homage to Her. Be fearless by eradicating enmity (from your heart) and check out selfishness.

O residents of Bharata take lesson from this and do some work.

VII

O brothers, why don't you serve them who are hungry and naked. Those who are hungry are *Vishna* and those that are naked are *Siva*, whose property in *Nandi* (ox).

Why don't you learn arts and industry having gone abroad, and why don't you pay true respect to viz. proper attention for labour and agriculture.

O residents of Bharata take lesson from this and do some work.

VIII

The Sudra, the Brahmins, the Vaishyas and the Kshattariya falling into the furance of patriotism are converted into gods, though there

may be some confusion in beginning. The sweeping, scavengings, the ordinary and the sandal wood, all these when thrown into the furnace burst forth with noise within fire, but all this noise is off when they are converted into fire by being thrown therein.

O residents of Bharata take lesson from this and do some work.



P. S. Some of the messages received on Swami Rama's birth-days prior to it are appended to this to make it more useful to those who are interested in Swami Rama's Soul-inspiring Life and Teachings.

Prakash

APPENDIX

1

Oh Lord Rama, dear Rama, great Rama, sweet Rama, Oh Rama of my soul, I bow to thee in tune with my soul.

My hearty prayers to your great noble soul.

After the period of one thousand years great philosopher ज्योतिषर like Swami Rama Tirtha has enlightened the land of Bharata.

It is a great pity that the mentality of our people is so much backward due to imperfect and misleading education that we have, till now, not been able to know our great Lord Ramatirtha who has already spread the true light of knowledge ज्ञान in the western civilised land.

Swami Ramatirtha was a great Mission of Bharata. Swamiji has begun quite a new and perfect era in the history of religion and philosophy. He has taught the progressive world at large that World-Brotherhood is our destination and it is the only and ultimate goal of true religion. Present League of Nations at Geneva, is the

indirect result of the true doctrines of our great prophet, Swami Rama Tirtha. Wise American people understand and admire our Rama so much that they have got 'Rama Society' in America. In India there are very few fortunate people even to know Rama. Never mind that; Swami Ji's great and universal truth will tear the old wall of time and circumstances and will effect the mentality of our country-men in the course. Then and then only, India will march to the real road of progress after the present awakening Caused by the great Gandhiji.

In a dry subject such as religion, Swami Rama has explained the truth in such a sweet and direct method that the American people have loved Rama so much that we cannot describe in speech.

The light of the great torch of knowledge ज्योतिर्धर is beginning to effect our Indian mentality though slowly but steadily,

The League at Lucknow, is the exact proof of that effect and by and by, at proper times there will be many such leagues in India and the future children of this glorious land will drink this nectar of Swami Rama Tirtha. During the life time of Swami ji our people were so much

backward in education and knowledge that Swami ji was not perfectly valued by the then Indian Society.

In such a dire circumstances, Swami Rama Tirtha, with the only weapon of truth and knowledge had successfully proclaimed to the world that "Bhartiya Civilisation" is the real, original and exact way to happiness. The same truth, the same enlightenment will now surely spread in the glorious land of Swami Rama Tirtha, in due course.

For the solution of our social and political questions, we people must not be hasty and should never be allured by the western styles and civilisation. We must begin our progress with the help of our own ideals of our original civilisation which Swami ji has explained to the world at large, Swami ji's doctrines are the doctrines of Bharata and we must now begin to follow the same faithfully and peacefully. Western styles and civilisation are not quite appropriate for us because our's are quite perfect and no doubt greater. Our ideals can surely lead us to happiness. It is the universal truth. Amen.

In conclusion I complete my short idea and

stop my pen worshipping our dear and own
Rama:—

रामान्निस्त परायणं परतरं
रामस्थ दासो स्म्यई ।
रामे चित्तलयः सदा भवतुमे
भी राम मामुद्धर •

BAPAT P. DESAI,
HONORARY SECRETARY
ENLIGHTENED BHARAT SOCIETY,
BOMBAY.

2

The most fitting celebrations of the Birth-Day of Swami Rama Tirtha would be putting into practice the message that he gave to redeem humanity from slumber and sloth. Such occasions like this serve but as days for taking stock of what we have done, how we have striven in our own lives, to live and verify the verities enshrined in the precepts laid forth and examples set, by the greatest leaders of mankind like Swami Rama.

Rama's was a dynamic message, an effective expression of the life that he lived in tune with the Infinite. He was a practical Vedantin preaching only what he had verified in life. He was not a mere perceptor but a prophet, a sage and a seer. In him we discern the great Upanishadic Truths re-lived with unique and irresistible force. Rama was divinely reckless, care-free from the clutches of the world, unspoiled by the evils of society and untouched by the ills that human flesh is heir to. The imperial and imperious note that he struck was that of freedom—freedom from every kind of bondage,—freedom

from the greatest of all ills viz. the ill of being a slave to Sansara. Rama was up against fruitless academic discussions and quoting dead lines from texts. He upheld practical and active life in the spirit, a religious and metaphysical dynamism and not a philosophical passivism and important *quietism*. The constituents of Practical Vedanta which according to Rama, ought to be the guiding tenets for the workers in the vineyard of Truth, are "pushing, marching labour and not stagnant indolence, enjoyment of work as against tedious drudgery, peace of mind and not the canker of suspicion, appropriate reform and not conservative custom, solid real feelings as against flowery talk, the poetry of facts as against speculative fiction, the logic of events as against the authority of departed authors, living realization and not mere dead quotation." This is Swami Rama's recipe as the remedy for all the despondencies and depressions of the present-day world. Could we but follow his foot-steps, we would rid us and humanity of all the miseries born of ignorance and reach the Right of Wisdom, the Eternity of Truth and the Fellicity of Bliss.

Swami Rama has brought home to us many

a precious Truth enshrined in the most enchanting words. The greatest homage that we can do to him, the best method of perpetuating his memory is to pave the way for him to celebrate his Birth-Day in our very hearts and homes. He wants us to be reformers not of others but of ourselves. He wants us to win not university laurels but victory over the local self. He wants our age not to be counted in terms of temporal years. But he wants us to brim with the Youth of Divine Joy. If we satisfy all these conditions Swami Rama guarantees us the salary of God-head. We need apply with no begging solicitations but we can demand with commanding decision: Let us apply sharp, bestir ourselves, rise from the lethargy of ignorance, and realise the SELF, Sat-Chit-Anand. And this is Joy of ONENESS and the BLISS of ALL-NESS.

Om Shanti Shanti Shanti.

SWAMI RAJESWARANANDA,

PRESIDENT,

SRI SATCHIDANADNA SANGHA,

TRIPLICANE, MADRAS,

AND AUTHOR OF 'KNOW THYSELF',

'GOD-CONSCIOUSNESS', 'REVELATION'.

'ATMA SUDHA', 'FLASHES OF PEACE' ETC

3

“Be not a slave and a bondsman. Be free in soul, be free in spirit. Believe not in any dogmas for their own sake. Believe not in an ideal howsoever lofty. Believe not in the person even though he be the most high-souled. Obey only the dictates of your conscience, the promptings of your own inner voice. Judge for yourself. Be not guided by the wise counsels of even the greatest luminaries of mankind such as Krishna, Buddha, Christ, Shankar etc. If you are convinced to the core that what they preached is truth and truth alone, then act up to their theories. If their dogmas go against your own experiences, throw them overboard and judge for yourself. That is the true spiritual path”.

To my mind, this is the most fundamental principle of Swami Rama's teachings. He stands for full freedom, nothing short of it. Human nature is diverse, it is varied. Each individual has his own peculiar traits. He has got something all his own. He cannot share it with others. Both by nature and in nature, he

differs immensely from everyone amidst whom he moves and has his being. This very fact leads him to adopt methods, ways, and means best suited to his own individual nature. The methods followed by others may not work out the same desired results as they did in the case of others. He needs his own methods for his own spiritual elevation. Of course, another's experience may guide him and may prove to be a beacon light in his ownward march to the 'Abode Celestials'. But that will not be exactly what he needs. He may gain by their teachings, but not wholly. He has to find a way for himself. If need be, he has to make one for himself. As the greatest master. "All teachers have their own masterly limitations. Be not a slave to their principles. No blind faith. Reason out thread-bare. If they carry conviction home, then and then only accept them. It would be irreligious, nay sacrilegious to reject their experience if it tallies with all that your inner promptings convey in the spirit and soul of your own spiritual entity. So also it would be wrong; foolish and sinful to do what they said as a dumb sheep when your own heart is hotly revolting against it. Look to the following words of Rama:

“Accept not a religion because it is the oldest. Accept not a religion because it is latest. Accept not a religion on the ground of its being believed by a vast majority. Believe not in a religion on the ground of its being believed by the chosen few. Believe not in a religion because it comes from a very famous man. Accept a thing and believe in a religion on its own merits. Examine it yourself. Lift it. Sell not your liberty to Krishna, Budha, Jesus or Mahomet. Be free, free to look at everything by your own light.”

You are Christ, Budha, Shankara or Chaitanya, Rama and Krishna, for yourself what one human soul was, every other can be. Every creature emerging out of the human species has in the depths of his own soul immense potentialities, hidden and latent, which blow up and explode when the least spark of fire is thrown against them, and issue forth, to the great wonder of the whole universe, as the greatest apostles of truth, the blessed salt of humanity. They were and therefore we can also be. Do not belittle yourself. You are all that was, all that is and all that is to be. Do not shut yourself within narrow limits. Make your vision broad and

wide. Expand your own spiritual being and let it hold in its purview all that falls to its lot.

To each of us, religion must be offered in our own individual form. One person's battle is continuous with another's but not exactly another's. It may help him but it is not quite the same. Everyone is sent on diverse missions. Therefore you must work out and let others work out their unique kind and their unique spiritual development in view of each other and of what they have to do and be. You cannot, therefore, point out to any single mode or method or Sadhana, and say this is good and no other, and the rest is dead deprivation. It is foolish to say that this or that privation or deprivation is a necessary spiritual loss. We are not entitled to judge that the unique mode which carries the individual beyond himself is wrong simply because it is different from your own. Nothing can impair or defeat the possibilities of good. As someone has so lucidly put it "The ways and conditions of spiritual productiveness are infinitely various, and in each case unique." So everyone should be free to judge for himself. Do not sell your freedom. Depend not upon out

-side aid, depend upon your own inner agency. Seek help only from within from the spirit within. That is necessary, nothing else. Gurus do help no doubt. But they have their own limitations. Ultimately you are to play the roll of a teacher for yourself and finally lead yourself to the realization of the Infinite.

So Sawmi Rama stands for freedom, unalloyed liberty to each individual in his spiritual life and he also cautions us against narrow dogmatism and with all the convictions of his heart drags us to a state of infinite tolerance always reminding us that human nature is infinitely varied and as such admits of means also infinitely various. There is a multiplicity of means to the same end - God - realization.

I was hardly born when Rama quitted this mortal frame. I had no chance of meeting him in flesh. My only association with him is through the books and from the verbal account given by my preceptor Sri R. S. Narayana Swami, his chief disciple than whom there is no better authority and who can well expound Swami Rama's teachings. In all humility, I must own I have tried to drink deep at the fountain of Swami Rama's Divine ecstasy.

The irrepressible reveries of the madman, dancing to the tune of supreme harmony and 'raising the stars as dust in Heaven,' laughing and laughing, is surely a state hardly equalled by other souls of self realization. Whence comes this wild laughter? whence is this divine madness. Rama says "It is through Renunciation!" Renounce everything, swap all ties! Sever all your connections. Let your relation be only with the Divine. Be off, be off from all worldly attachments. This is the passport to the Assembly Hall of the Divine! You are ever entitled to have a free entry to it, irrespective of caste, colour or creed, the only stipulation being that you should have to prove yourself to have been nonworldly intoto.

By renunciation, Rama means full self surrender. When you surrender yourself entirely to the Divine will and merge yourself wholly into it. "Woe unto the gods if they do not obey you." Such is the enormous strength and power which you draw unto yourself! Intense craving after Godhead of the highest type is seen in Swami Rama. In the woods of Brahmapuri just beyond Rishikesh, he tore his bosom to see if the Divine dwelt therein

as the learned spoke He does! He would often times chide himself and the whole Vedantic love and say "O! Turya (तूर्य) are you only to be found in the books and the Vedic scriptures? Days and nights, in continuous succession passed and still no realization! Why continue to live without having to enjoy that blissful state? Better give up the body ! And lo! Rama is seen swinging himself headloug into the bosom of his 'Dear Gangi' from the the fatal heights of the Himalayan peaks ! But the holy mother Ganga takes tenderly into her soft bosom and gives unto him his long cherished ideal !

In anothr place, we read that Swami Rama's life was that of continuous tears. He wept till his cushions were drenched in those holy waters! How afflicted he felt in those states of intense yearning and longing? 'Day passes into night and night turns into day and here is your Rama having no time to do anything, busy, very busy, in doing nothing. Tears keep pouring, vy'ing well with the continuous rains of the most rainy District ! The hairs stand on end, the eyes wide open, seeing nothing of the things before them. Talk stopped, work stopped unfortunately (!) no most fortunately ! O, Leave

me alone! But this was a necessary stage on to his future-development and ere long we find Rama blooming forth into the lovely buds of God-intoxication proclaiming at the top of his voice "Happy is he who is drowned in Heavenly intoxication. Blessed is he who is dead drunk in Divine madness! Worshipful is he who is absorbed in deep Atmananda and Supreme bliss, lost to the world !."

As Swami Rama himself has put it "If anybody asked me to give my philosophy in one word, I would say "Self-realization" i. e. knowledge of the Self. The essentials and fundamental doctrines of his religion may be put in the words of Goethe:—

"I tell you what is man's supreme vacation
Before me was no world, 'tis my creation.
'T was I who raised, the sun from out the sea
The moon began her changeful course with
me! "

Happy indeed is the man who stands in opposition to all worldliness and asserts his own Divinity! The very moment he is ready to stand up for his Divinity, that very moment, the whole world is bound to regard him as God!
"Realize yourself to be saved and saved you

are.' 'Your Godhead is not a thing to be accomplished. Realization is not a thing to be achieved. You have not to do anything to gain God-vision. You are simply to undo what you have already done in the way of forming dark cocoons of desires around you. So Self-realization is mainly a process of undoing and unlearning! forgetting what you know yourself to be! nothing more than that. This is the highest state and but for that not an unattainable one! For he says, 'It is easy to be great as it is easy to be small!'

Sawmi Rama was the master-genius of very rare Divine gifts. His rose-like ecstasy is all his own. A moment's blessed company of such maddened souls gives you a swing and bears you unto the realms of eternal quietude! Like meteors, they are thrown into the cosmic structure. They are sent on an expressly fixed mission. That done, they pass away who can say Rama's mission is not being done? Moving about through the length and breadth of India, I find almost every educated Indian having the least spark of Divine consciousness in him plodding his way "In Woods of God-realization' now umbling, now gaining his ground, but ever

hopeful of reaching the goal. Swami Rama is serving humanity better after his demise than when in body. To the lost humanity, he gives a practical method of realizing Godhead and says:-

“The time to be happy is now
The place to be happy is here
And the way to be happy
Is to make others so !”

In conclusion, let Rama speak for himself:—

“Such leading geniuses come into the world only for a short time, not to finish their plan, but simply to suggest it to their survivors. Their work, like the flash of lightening, is only suggestive, not exhaustive. They throw some guiding hints to man and disappear. Every such genius is the centre of some constructive forces needed at the time when they are born. They draw out the love of the people in a peculiar way to themselves and when the people begin to depend upon them, they leave the people in great bewilderment to look up to themselves and stand on their own legs.”

Om ! Om !! Om !!!

HIS HOLINESS SWAMI RAMANANDAJI

M. A.

HYDRABAD (DECCAN).

4

PART I

Beloved Rama in the form of Sisters and Brothers:—

Greetings of Peace and Love.

It does not seem possible that a whole year has passed away so soon, since we had the privilege of sharing the love of all of you, at Sri Swami Rama's Birthday Celebration last year.

It seems as if it was only yesterday, that we were sitting in the sacred company of Sriman Narayana Swamiji and other devoted souls on the raised platform, longing to enter into the open hearts of the lovers of Rama gathered in a kindred spirit of unity and devotion.

Yet, one full year, consisting of twelve months or three hundred and sixty-five days has passed away. How time is fleeting! It has been said! Time and tide wait for no man. They ebb and flow in Eternity so do all created beings and things.

Blessed are they who are above time, but how few and rare are such God-intoxicated souls full

of self-realization! Unto such, neither days nor months; neither years nor centuries exist. They live in eternity and abide by no laws.

It was Rama, who said, that days when merged in Him; pass without the need of even a morsel of food, and nights without even a wink of sleep. Such is the divine ecstasy of emancipated souls, who have risen above time,

Time hangs heavy on the heads of lazy people, and all those who have no ideal or goal in life. They try to kill, as it were the precious time, the incalculably valuable time, that fleeting time, which can never be regained by any earthly sacrifices, or tears or fervent wishes.

The most vital point with which we are concerned now is how far we have neared the holy spirit of Rama, since we celebrated his anniversary in this place a year ago? How far have we grown, assimilating the Infinite Love of Rama? If we are devoid of silent and steady progress, if we are not reaching the Heights that were trodden by Rama and if we are not trying to lose ourselves in Rama forgetting the little selves—what practical benefit is there in meeting year after year to commemorate Rama's Anniversary?

Dear Beloved Lovers of Blessed Rama; if you believe in the statement that we do not live where our bodies are but that we live where our minds are, then we request you to believe, that we are with you now mentally and spiritually, taking part in Rama's celebration with you and bathing in his love. How blessed it is to live in Rama all the year round, each and every day, celebrating his anniversary not only once a year, but every day and in every moment of our lives!

What is Rama's message? What is his highest message? His real message can never be given in words, neither can it be understood through words! To understand his sublime message we must become still and silent. It is in silence, the deep and nameless silence, where senses are no senses, mind is no mind, intellect is no intellect, wherein the ego or the little "I" dissolves like a mere bubble in the mighty ocean, we can feel, understand and comprehend the holy message of God-imbued Rama.

It was Rama who has given us that beautiful and instructive illustration of how a king was testing the skill and workmanship of two artists by asking them to paint some pictures, on walls

opposite to each other in his palace. One man painted the most exquisite picture, in a most wonderful manner, drawing the attention and appreciation of the king.

But when the king with his courtiers went to see the workmanship of the second artist, lifting the screen on the opposite wall, they all become speechless, and dumb founded with ecstasy over the dazzling beauty of the second divinely inspired artist.

Rama relates that the second artist did not paint at all but he was all the while engaged in rubbing, and polishing the wall again and again till in its transparent smoothness was reflected the first painters' picture with a thousand-fold beauty, grandeur and ethereal softness.

Similarly my friends, you have been listening to all the sacred songs and holy speeches of the renowned speakers and the sermons of great saints. Now, I beg you to give me the privilege of not making a speech but of helping you with my humble request to scrub and rub the mirrors of your hearts to reflect His full glory! Blessed are the pure in heart, for they shall see God. O! let us purify our hearts. Let us be still and silent so that these beautiful speeches and melodious

songs will be reflected in the inner sanctuary of our hearts. Let us attune ourselves with Rama's silent spirit so that his message will be indelibly imprinted in the sacred centres of the sanctuary of our hearts.

Receptivity is what the world is sadly in need of. We read, hear and speak of many noble things almost every day. But they are not going within us. As some say, all the teachings and messages are entering into us through one ear and are passing out through the other ear. Let our hearts be not like iron, hard and inflexible but let them be as soft as butter so that any good impression can be easily imprinted and deeply moulded therein.

In memory of Rama's celebration shall we make our hearts pure and receptive so that his message not only enters in, but soaks and saturates through every atom, becoming a part and parcel of the very blood and flesh of our beings!

Let us be still and in the great stillness let us realize that Rama's spirit is never separate, aloof nor away from us. It is within and without pervading and permeating the very cells of our beings. Let us now feel—feel—feel Rama's *love* *life* and *light* in stillness, and also express him

in our activities and duties of the outer world and may all our thoughts, words and deeds be in harmony with the message of Self-realization so dear to this great saint.

May the universal spirit of Rama ever reflect and eternally abide in the receptive purified and consecrated hearts of all of us is the prayer, of your own brother OMKAR.

May Peace be unto all !

OM TAT SAT.

PART II

(Next year)

Beloved Rama in the form of Sisters and Brothers:—

Greetings of Peace and Love.

How blessed are the lives that have the privilege of assembling here on this sacred day to commemorate the day of Swami Rama Tirthaji who had been a living flame of God-consciousness!

Before great souls like Narayana Swamiji Makraj and other holy ones, who had the blessed opportunity of knowing Swami Rama in flesh, it will be mere child's prattle if I try to give Rama's life. I leave that side of life to those,

who are more worthy and efficient to instill his spirit into your hearts. I want to share with you only my personal experiences of what Rama had been and meant in my life.

It was at the age of sixteen I happened to come across a book on the life and teachings of Rama and at eighteen I embraced Rama leaving the world of duality, in his name. What I am, may all that is best and noble in me, I owe it only to Rama's divine life of renunciation and illumination. These physical eyes never beheld the physical form of Rama, yet it is his love and inspiration that pervades and permeates the very cells, filling my whole being. Such is the glory and power of an ideal life of even one single soul.

Rama's clarion call **REFORMERS WANTED NOT TO REFORM OTHERS BUT TO REFORM THEMSELVES** has made a deep and lasting impression on me in my very tender years, and since then I have been ceaselessly engaged in reforming myself within and without always trying to share what I have with my fellow sisters and brothers both in East and West.

As we look around with open eyes, how busy

are the people trying to reform others instead of reforming themselves! All are anxious to remove the mote in front of the eye of others, ignoring the beams in their own.

It is high time to realize that it is the individual Peace that paves the way towards the Universal Peace. We may not be able to establish Peace on earth but we can establish Peace, atleast in our own hearts. We may not be able to change the world but we can change ourselves. We may not be able to change the conditions or environments in the outer life but we can mould our inner life in such manner as to ignore the externals.

So my friends, I raise Rama's voice again in repeating that we should reform ourselves through self-purification, ever walking in his foot-steps, identifying ourselves with immortal Rama both, for our benefit and for the good of humanity.

I love to end my tiruv message repeating the soul stirring prophecy of Swami Rama which is the soul and goal of all humanity.

PROPHECY OF RAMA TIRTHA

"O Princes, Priests, Shudras and Ruling classes of India; can you conceive the state of

affairs a few years hence? Call it odd and curious; yet I see before me a world of Swamis; Gods walking on the face of the earth; clay-classifications of man swept away; the distinctions in India, China, America. England, etc., dissolved; new crystals springing up to be dissolved again in their turn.

O dreaming darlings! Cast away the scales from your eyes and see the highest Sanyasins joining hands with the lowest shudras; lo, there! the begging bowl converted into a spade or a hoe, Sanyasins shorn of their laziness and shudra-labour exalted to the dignity of Sanyasa, the spirit of renunciation actuating all; shameless boldness of a harlot and the purity of Rama combined, the tenderness of a lamb wedded to the resolute interpidity of a lion, the extremes meet and the intermediate unnatural distinctions dissolved, the world becomes one family, See all this, look there and see, AMEN."

This is a message to me, to you—the lovers of Rama to all the seekers of Truth and to the whole of humanity. What a great privilege it is to be blessed with a universal vision and to feel and exclaim:—

THE WORLD IS MY HOME AND ITS PEOPLES ARE

**MY SISTERS AND BROTHERS AND TO LOVE AND
SERVE THEM IS MY RELIGION.**

Dear Friends, this can never be Rama's day if we cannot feel his presence or fail to identify with him. Even in memory of that great soul O! let us forget our tiny forms and little names and recognize the one presence of Rama everywhere.

In conclusion I request you all to join me in a deep and silent meditation, recognizing Rama's presence within and without in the stillness of our hearts as well as in the outer activities of our lives.

It is Peace within and without. It is Illumination above and below. It is Rama's presence all around.

May we ever abide in this Eternal Oneness and Indivisible Love, always feeling the Spirit of Rama, is the constant prayer of your own brother Omkar.

Om! Om !! Om !!!

SWAMI OMKAR

EDITOR OF THE PEACE

SHANTI ASRAM POST, TOTAPALLI HILLS,

EAST GODAVARI DT, S. INDIA

MADRAS.

5

The beautiful Hindu Festival of Lights and Sri Rama's anniversary marks for us the swift cycle of another year.

The memory of last dear's happy gathering here at Lucknow, and the boundless friendliness of Sri Swami Narayanji and the elect group gathered about him, often blooms up in my heart like a great golden lotus.

Now you are gathered again for a Love-feast at the feet of Master Rama Tirtha and my spirit is with you, my Beloved Spiritual Kindred and greets you with a tender greeting of Peace.

As we glance into the heart of this world of pain we almost mourn the early demise of the Torch-bearer Rama Tirtha for, never were Mahatmas of his order so much needed, to proclaim far and wide the message of Peace and the wonderful secret of Self Realization. However on this auspicious occasion let us fully rejoice at the great work the Universal Saint Rama has been able to do, a work which goes on with added power from year to year, testifying that Rama with all the forces of the Cosmic now at His command, is with us

"What though men hear not?
 Messengers of Heaven
 Can but discharge their duty;
 And it is—To tell their message."

So too in the footsteps of all the great
 Companions of Humanity, the Heaven-sent
 Punjabi Saint passed through our earthly vale
 inscribing his mesage of Liberation for all beings,
 on the hearts of men.

Sri Swami Narayanaji, that staunch and
 rugged prophet, the Rama Tirtha Publication
 League, Santi Asram, Hipperge High School
 and the Universal Peace Institnte of America,
 bear witness to what can be done by and through
 the fiery mission of one great soul with God-
 vision.

Sitting at His Lotus Feet, let us also strive,
 as never before, to attain the great Beatific
 Vision which endues the power that changes the
 very law of gravitation, giving Wings of Free-
 dom to earth-bound mankind, so that they rise
 and fly into the open circle of the Sun of suns.

Ah! how the nerves tingle and the heart
 palpitates at Saint Rama's clarion call to tear
 away the concealing veils of little egoism and
 enter the silent, innert tabernacle of the heart,

and in nameless wonder comes face to face with Divinity! O glory, glory!

This is the Desire of Ages—this is the one great theme that the Heaven-sent have cried out in the wilderness of the world, to the hearts of men. And yet we find people feverishly searching without, in quest of the most Priceless Treasure. Outer search away from the Centre of Love and Wisdom only leads to ever greater ignorance, delusion and restlessness. The inner quest only leads to peace, poise and power. Instead of travelling to distant and forbidden lands at the top of this world, or plunging into the dangerous astral realms, how much more tranquil, direct and redeeming to merge in the cool quiet, Ocean of Love.

Perfect meditation, or going deep within, is not so easy, but neither are precious pearls gotten by lazily gazing at the ocean or running about splashing on the shore.

Pearls are obtained by diving deep, deep down, by skillfully avoiding sharks and octopuses and other mighty monsters, and in the quiet ocean depths seizing and holding fast, the treasure obtained, after effort and patient search. The Pearl-fisher too, strips himself of all impend-

ing weights and garments as he fearlessly dives deep down.

So, too the Priceless Pearl of Love, Wisdom or God-realization is only for the valiant. It is for the soul who will forego all worldly impediments and stripped of all, risking life itself, will plunge deep into the Ocean of Divinity. He must also evade all the astral monsters of Maya that wish to prey upon him. He must search long, and patiently too, and then seizing upon the pearls of Truth, will not only adorn his own heart with them, but share them with the whole world. The Viveka Chudamani, Crest Jewel of Wisdom and peerless pearls have been found by Sri Rama Tirtha, they are his God-consciousness, ideals and messages, which he shares with us—all so precious,

Ah! That is why we may well write his name in the book of Love in our hearts, as an ideal sage. And, to love him as he would be loved, we must imbue his spirit and live his message.

MAY PEACE BE UNTO ALL!

Om, Om, Om!

SISTER SUSHILA DEVI,

(Miss Ellen St. Clair Nowald) of America.

SWAMI RAMA AND UNTOUCHABLES.

Mahatma Gandhi while commenting on the earth-quake of Bihar, designated as a *Khand Pralaya* (Partial destruction) by the news-papers, said that it was the result of the oppressions made by the so-called high caste Hindus upon the so-called low caste ones (Harijanas). On this remark of the Mahatma, the great poet laureate Sir Ravindra Nath Tagore, whom the Mahatma acknowledges as his 'Guru Deva' raised an objection. The Mahatma refuted it vigorously in a long article, supporting it with reasons and arguments, that the earth-quake was certainly the result of the oppressions and tyrannies made by the caste Hindus upon the Harijanas. But 35 years hence, the heart-piercing thoughts produced by His Holiness Swami Rama Tirtha on January 28, 1903, at America, show that the Mahatma Gandhi's remarks are nothing but the echoes of the same thought. Swami Rama painting the deplorable conditions of the Hindu

Society said as under:—

“The downfall of India, the decline of India, is explained by Vedanta Philosophy. It is a matter of *Karma*..... The literal meaning of the word *Karma* is ‘action’, ‘our own doing’. This, what they are reaping, is what they sowed for themselves the other day. As the Hindus ill-treated the aborigines of India, so they in their turn are being treated by the conquering nations.”

He further adds that:—

“Political Economy tells us about division of labour. In a factory or a mill, in order that the whole business may prosper, the work ought to be divided up..... Division of labour is lawful, is necessary, and on this principle of division of labour at one time in India, the Caste system was systematized and established. It was simply a division of labour and nothing else; one man taking up the duty of a priest, another man taking up the duty of a warrior,..... There were some other people who were more fit for sedentary professions as of a shop-keeper. There were especially the aborigines who were not cultured in the least, who received no education, who

spent their childhood and boyhood in idling away their time. These people could not take up the work of a priest; they could not take up the work of a warrior, because they had received no drill, no discipline necessary for wars. They were unable to work even as shop-keepers.....These people were willing to take up the task of a common labourer, of a sweeper, or a labourer who breaks stones on the roadside. Thus were the four divisions brought about in the way of transacting business in India. The people of priest-caste were called Brahmins, the people who did the duty of warriors were called Kshatriyas, the people who worked as shop-keepers or merchants were called Vaishyas, and the people that pursued common manual labour were called Sudras. There was no prohibition nor any stringent law to disallow a man from taking up any work he liked.

“In India there was written on Hindu Law a work called *Manu Smriti*. That book was a help to all classes in those days. To each class it gave different suggestions, directions, methods and rules for conducting business. By and by this book was misread and misinterpreted, and somehow or other everything was turned topsy-

turvy, everything was upset. All this class-system and the system of division of labour was stultified, ossified, mummified or petrified. They gave it rigidity, they made it crystallized and the nation's life was gone. Everything became mechanical and artificial. *Manu Smriti* instead of serving the people became a despotic tyrant. The terrible blunder which has to account for the downfall of India to-day, was the stultifying, the paralyzing of this division, the crystallizing of this division. Thus arose the present Caste system of India, her greatest bane.

“The fleeting rules and regulations of *Manu Smriti*, by and by usurped and monopolized all the honour and respect which was due to Shruti or to the imperishable Truth preached in the Upanishads of Vedanta. People began to live for the rules and laws, instead of realizing that all rules and laws are for them. The authority of the dead past was over-rated and placed far higher than the dictates of the living Atma-deva, the God within. Man was practically made only the flesh and blood, the Brahman or Kshatriya; the real Self, the eternal Truth, was ignored entirely to all intents and purposes. Fear of Caste-rules and

the terrific bugbear of custom would not allow a person to feel for a moment that he is one with the people of the other races. The thought of Brahmanhood or Kshatriya-hood is all the time too emphatically pronounced to allow the feeling of manhood to enter the heart.

“The face of the Earth has changed many times since Manu’s days, the rivers have shifted their beds, the wild forests have been hewn and burned, the flora and fauna have varied; the Kshatriya or warrior profession has been in a way entirely swept out of India, and yet the spiritual suicides of India remain up to this day abject slaves to the Caste conventionalities, rites and rules laid down by Manu for his contemporaries. Independant thinking is looked upon as *heresy*, nay, the worst crime. Whatever comes through the dead language is sacred. If your reasoning does not slavishly glorify the freaks and fancies and sayings of the dead, damned are you, everybody will turn right against you. All work is noble, all labour is sacred, but through the perversion of the Caste spirit, honour and disgrace have got attached to outside professions. The people who do not utilize their early age in educating themselves have to redeem their

past idleness by hard manual labour in youth. They pay by the sweat of their brow for their previous laziness. Who are you or I to call their labour menial or to despise the Sudra work ? Is not that kind of labour also just as necessary as the Priest's, the warrior's or the merchant's work ? So low have matters been brought to-day that the people of the lower castes are not allowed to walk in the same street where higher caste men (Brahmins, Kshatriyas, or Vaisyas) pass. They have to live in poor huts outside the respectable villages or towns inhabited by the higher caste men. If the shadow of a man of low caste falls upon a person of high caste, that high caste man will have to wash and bathe in order that he may purify himself. If any thing is touched by a person of low caste, that thing is polluted and corrupted, that thing is not worthy of use for a person of high caste. The low caste men have to live upon the crusts and crumbs given to them by the high caste people in reward for the most trying and menial labour that these low class people perform. You will excuse Rama, if he, in order to lay before you the facts, is obliged to use words which you are not accustomed to hear. These

low caste men, these poor Sudras or Parias have to sweep the streets, to rub and scrub with their hands the dirty gutters, yes, not only that, they have to clean the water closets, and as a reward for that labour, they are given stale crumbs and crusts. They cannot be rich; they are exceedingly poor. Rama's heart aches when thinking of their state. The low caste children cannot enter the schools where higher caste boys receive education; because of their sitting there those high caste boys will be defiled. How can these down-trodden people receive any education? These people live from hand to mouth; they are dying every day. India is a favourite haunt of all kinds of plague and disease, and these poor Sudras, living in unhealthy quarters, are the most hospitable to all sorts of maladies and contagions. They generously invite choleras, plagues and famines to feed voluptuously on their bodies. The poor, the low are always the feet, base or support of Society. The overbearing Society which obstructs and stunts the growth of the lower castes, the Society that maltreats and denies education to the poor ignorant sinners, that society cuts down its own feet, that society must curmble

down.

“Most of these low caste men were the aboriginal inhabitants of India. The Aryans, whom you call Hindus to-day, conquered the aborigines of India and then they subjected them to this most menial, abject degradation. They reduced them to this state of misery. They committed a crime, and they sowed what they are reaping to-day. The Hindus or the Aryans sowed, in their treatment of the aboriginal inhabitants of India, what they are reaping at the hands of the Muhammadans, and at the hands of the English who are ruling India to-day. This is the *law of Karma* or *Compensation*.”

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Reading these thoughts we cannot but hold our tongues and make our hearts inert. With feelings of shame and repentance mixed with a heart-burning sigh, we are forced to say that we should do our best to efface the national stigma—for which Swami Rama shed his tears in America—from the forehead of Mother India. Then, and then alone, the Bharat Mata will be able to awaken the whole world to move in the right direction by her bold preachings of the

Practical Vedanta.

CHANDRIKA PRASAD JIGYASU,
FOUNDER

Hindu Social Reform office,
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7

Today the world is torn and tattered by terrors and tortures. German Nazism has dished up Austria, devoured Czechoslovakia, and is destroying Danzig, and seems to be dreaming for Poland and Roumania. Italian Fascism has masticated Abyssinia, gulped up Albania, and is coveting Jugoslovia and possibly Greece, and is also boldly bidding for Tunis. Japanese militarism is bent on annihilating the most ancient civilization of China and is heaping indignities on the much boasting England; and might be dreaming for India. Russian communism has experimentally upset the well established principles of property and personal labour and is keeping its attitude of sympathetic negotiationism in inter-statal affairs. Spain has witnessed the extermination of its Republic at the instance of Italian Fascism and Anglo-French non-interventionism. The great monarchic constitutionalism of England is curling its tail round and round to appease the unappeasables and to woo those who are heartless. French determined democratism ate up its

treaty with Czechoslovakia and is dittoing the English policy purblindly. American rationalism is forcefully warning the aggressive axis but with little result. Gandhian spiritualism declares itself the only remedy for existing evils but finds itself not yet potent for international application. India has its own wails and woes. The greatest of its woes is political tutelage. The internal disunity, be it communal or ideological or martial, has ever been its grave in the historical past, and is presently to our utmost misfortune shaking the foundation of the emancipation movement. Hindu Muslim unity is becoming difficult and difficult, Gandhi its greatest exponent is not seeing the light for it. Communalism is culminating in riots, disfiguring the fair name of India and to the much satisfaction of the enemies of our progress. Gandhistic moral philosophy of politics is being challenged by Royists in principle and by Subhas Bose in application. Jawaharlal, the Hope of India, is declaring that his mind is befogged and can't see things through. Internal disruption and corruption in the Congress is hollowing the very foundation, and the mighty fabric, built thereon by constant efforts of the

past pioneers, cannot hold for long, if such things are not controlled ere long. High Command has come in for criticism. Nariman, Khare, and Subhas have felt one by one disgruntled. Labourers and Kisans have become greatly restive. Strikes and demonstrations have become the order of the day. The princes intoxicated by their own power and supported by the Paramount Power are taking their shelter with the use of the rifles; and any thought of attempting to reach the hearts of the people is considered by them as tabooed. Muslims are unseemly fighting amongst themselves on the issue of *Tabarra* and *Madeh-sahaba*. This is a heart-rendering description of the surrounding situation yet it is true. In fine the soul in man has lost all its spiritual moorings. The question arises as to who should take it upon himself to re-instate those spiritual moorings in the soul of man. The reply unhesitatingly is that those persons are the young men of India. But alas, the ideology of our young-man of today does not bode good for in this respect. They are dis-spirited and dejected, liable to fall at the shadow of the difficulties. They care much for material furnishings,

material pelf and power, and when the latter things elude them, they think themselves doomed and doomed to eternity. They are oblivious to spiritual attainments, and think that spiritual harvests are only for a few and for those few who are crank and crazy. Their minds are pivoted on the limitations of the soul, which are non-existent; and not on its unimaginable possibilities. Feeling helpless against circumstances they drift along with the polluted stream of society, and make no attempt to stand up, purge and purify that stream. They require some powerful impetus and enlightened inspiration. The life of Swami Rama gives such inspiration; and if the world's terrors and tortures are to go and if India's wails and woes are to vanish, young men of India and the world should imbibe the spirit of Swami Rama and knit his teachings into the practical doings of their lives. Swami Rama ended his earthly existence measured by the length of time at the age of thirty three years only, but continues his spiritual existence upto this day and will continue his existence for thousands of years. His life is the embodiment of the teaching that soul knows no bonds, no barriers, and masters the

mightiest impediments, if it sees the light of itself. He was born in a poor family and was deprived of motherly affections too soon. Weak and sickly he grew, but passed his Entrance examination in the first division, and in spite of father's opposition entered the University in the indigent circumstances and succeeded at the Intermediate Examination. Then he joined his B. A. against the dictates of his father; father not only stopped the help but billeted his wife on him. But the soul of Swami Rama could not be cowed down and pursued its course unflinchingly. He fed himself for three pice a day and restricted his diet to one meal a day when his baker refused to provide him two meals for three pice. But he did it uncomplainingly with full faith in his Creator. In such circumstances he made himself the best student of his class; but to the wild amazement of his teachers he failed in the B. A. in English by a few marks though his aggregate stood the highest. His teachers helped him to their best to get his answer books re-examined but strict regulations came in the way. But Rama's soul remained undaunted even at such a failure and in such circumstances. His Scholarship which

he got at his Intermediate success, now stopped and he had to literally starve himself for a number of days, but his starvation all the more resolved him in his aims. He rejoined the college penniless and accepted board and lodging at the hands of Jhandumal, college confectioner who made a sincerely free offer. He passed this year in extremely narrow circumstances, and at the end of the year succeeded in his B. A. Examination in the first division at its top and placed a unique record of marks in the University. He earned two scholarships consolidated to Rupees sixty per month. His financial embarrassments were got over but he shared his surplus money with his Guru Dhanna Bhakta. He joined his M. A. and secured the degree with credit. During his M. A. class, his former Principal, Mr. Bell recommended his name for a foreign Scholarship of £. 200 a year. The scholarship was meant for the best student of the University and Rama was indisputably the best, but anyhow the scholarship went to some one else. Rama did not feel it at all. He tried for several jobs with strong recommendations of his Principal but to meet only failures. Ultimately such a brilliant scholar had to open a

private coaching class, even that did not prosper well in the end. Such were the circumstances the soul of Rama had had to combat but it remained unruffled, and in the end succeeded against them all and produced ever lasting treasure for posterity. I have not stressed teachings, deep and illuminating as as they are, but the facts of his life for the particular reason, that those teachings were the outcome of his life. Swami Rama died young and youngmen of India and the world should take him as their model and if they do so it would be to the effective betterment of whole humanity, nay to the betterment of whole creation.

Girdhar Gopal Saxena

M. A. (Phil. His. & Econ.)

Reminiscence.

by

Dr. Gokul Chand Narang

It gives me pleasure to state that Swami Rama Tirtha belonged to my district and was educated in the same school from which I passed my Matriculation examination a few years after him. I was also pleased to find that when I opened Khatut-e-Rama, an Urdu volume containing 1124 letters of Swami Rama Tirtha I found my own village Baddoki mentioned in the very first letter dated 24th of May, 1886.

Rama, as he chose to call himself later, probably as the result of 'self-realization' was born in Muraliwala, a village near Gujranwala on the Diwali night in Samvat 1930, 1873 A. D. After passing the primary examination from his village school he joined the U. P. Mission School at Gujranwala. After passing his Matriculation from this School in 1888 he joined the Forman Christian College at Lahore and passed his M. A. from there in 1895 in Mathematics. Not being flush of money he had to look around for a

job. He was exceptionally brilliant in Mathematics and he advertised by means of posters that he would coach F. A. and B. A. students in that subject provided that he could get least ten students willing to pay Rs. 10 and Rs. 15 p. m. respectively. The response was not at all encouraging. Then he cast about to find a job in some School or College until in September 1895 he got a job at Sialkot. He worked there till the end of April, 1896, when he was appointed senior Professor of Mathematics in the F. C. Collège. His reputation was so high as a Mathematician that, as stated in his letter of the 3rd of May, 1896 "all the students who joined the third year class took Mathematics". He worked in this College for about two years and left it because by that time he had decided to renounce the world.

The fact is that while he was still a school boy at Gujranwala he came under the influence of one Bhakta Dhanna Ram, a well known Vedantist. I had the privilege of meeting this gentleman when I was reading in the M. B. School at Gujranwala. He was a stoutish gentleman, then of middle age,

looking very calm and contented. The Gujranwala people had given him the nickname of "*Rab*", i.e. God, because he was a staunch Vedantist and like all Advait Pantheists he believed in the literal interpretation of *Aham Brahmasmi*, 'I am God'. He had, however, firm faith in Monism and stuck to it till the end. To the best of my recollection and information Dhanna Ram had no family of his own and left whatever he had in trust for chaitable purposes including the printing and publication of Rama's letters.

He had apparently visualized the future greatness of his pupil as otherwise he would not have preserved 1124 letters received by him from Rama Tirtha as most of the letters are common place and many of them written on post cards. Rama Tirtha from his very childhood had shown a great leaning towards Vedantism and his attitude towards worldly affairs was very much like that of an ascetic notwithstanding the fact that he was poor and had to make efforts for a living and devote all the attention that was necessary to do his duty as a teacher while in service both at Sialkot and Forman Christian College

at Lahore. Hir letters show a gradual deterioration of his attitude from a worldly point of view and ever increasing bias towards religion. While writing to his father who had probably asked for some money he wrote in October, 1897 "your kind letter has arrived and given great pleasure. The body of your son, Tirtha Rama has been sold. It has been sold to Rama. He has now no claim on it. Today on the night of the Diwali he has lost his body but has won God; you must be congratulated. Now whatever you want you should take it from my Master. He will surely give you or will send it to you through me. You should, however, for once ask Him with implicit faith. Since 19 or 20 days, He is doing all my work with diligence. Why should not He do yours. Don't you get upset. God is the only wealth of us *Goswamis*. It is not proper to run after? worldly shells leaving the true and valuable wealth of inner satisfaction. Try to enjoy the pleasures of the real wealth, i. e., self-realization."

On receipt of this letter Rama's father sent it over to Dhanna Ram with the remark,

“we had entrusted our boy to your wise care but the result has been that he has been lost to the family.....”.

During the period of his employment as teacher and professor he was contacting *Sannyasis* and *Sadhus* and was also delivering lectures on his favourite subject of Vedanta. In November 1897 when Vivekananda visited Lahore he heard his lectures and in one of his letters he has referred to him and has paid a compliment to his learning and ability. His periods of self-realization and consequent “intoxication” went on increasing so much so that he wrote in December the same year. “I am always in a state of such intoxication that I cannot even devote myself to the study of books”. He never forgot his old almost illiterate Guru and frequently referred to the favours which Dhanna Ram had bestowed upon him in the form of spiritual instruction. In another letter to his Guru written on the 'Xmas day he reiterates his homage and says, “it is all due to you that I am having daily baths in the sea of happiness. I have become one with you.” and he quotes the well known

Persian verse *Man Tu Shudam*, etc. meaning I have become Thou and Thou hast become I. I am the body and Thou art the soul so that nobody might say after this that I am different from Thee. He was still working in the Forman Christian College but his heart was no longer in the world and time was approaching for him to discard everything and this is what he did towards the end of 1898.

After giving up the College he devoted himself to the intense study and practice of Vedanta. He must have been influenced by the reports of Vivekananda's success in America and of the popularity of Rama Krishna Mission in that continent. As his views almost entirely coincided with those of Vivekananda and his colleagues, he was tempted and persuaded to follow their example and advance the cause of Hinduism in America and other foreign countries. Accordingly he went to America in 1903. His entry into America was dramatic. His boat reached San Francisco at the close of the year 1903. As the steamer reached the harbour he was standing on deck, calm and

luminous, in his flame-coloured robe amid the surrounding hustle and bustle of landing. No one would have taken him for the university professor he was, a teacher of Mathematics.

“Where is your luggage?” inquired an American fellow-passenger.

“Rama keeps as much as he can carry himself” was the serene reply.

“Have you any money?”

“No.”

“Are you landing here?”

“Yes.”

“Then you must have some friend to help you.”

“Yes, there is one.”

“Who is he?”

“You” breathed Rama, touching his companion’s shoulder.

An electric touch that produced results! This man took care of the Swami during his whole stay in America and later wrote of him. “He is a torch of knowledge hailing

from the Himalays. Fire cannot burn him, steel cannot cut him. Tears of ecstasy flow from his eyes, and his very presence gives new life."

Such was Swami Rama. His message was simple, but deep, for his soul was fed by Christian love and service as well as by the Hindu feeling and conviction, "I am God". In Forman Christian College, Lahore, he consumed his body at the altar of western learning, and then grew strong and robust on the diet of vedanta assurance and yoga body building. To India his message was patriotism and reason, the abolition of caste and the adoption of modern education.

"Accept not a religion because it is the oldest.... The latest innovation, if it can stand the test of reason, is as good as the fresh rose, bedecked with sparkling dew....

"Accept a religion on its own merits. Examine it yourself. Sift it.

"Renunciation does not require you to go into the forests... to strip yourself of all clothing... To realize God, have the Sannyasa

spirit i. e. renunciation of self-interest, making the little self absolutely one with the great self of Mother India.

“To America his message was peace, and confidence in the self as God. It is useless to send Christian missionaries to India, he insisted. Just let the Hindus come to America for modern education and then return.

“Cultivate peace of mind, fill your mind with pure thoughts, and nobody can set himself against you. That is the Law.

“Have you a doubt as to your own Divine Self? You had better put a bullet in your heart than a doubt there. The whole Universe serves one as his body when he feels the Universal Soul as his ever very Self.”

He left quite a number of followers in America. His family have preserved intact the room in which he was born and some of his American disciples have come all the way on pilgrimage to Muraliwala to look at the room as devout Christians would have gone to see the manger in which Jesus was born. A fair is annually held at Muraliwala in Rama's memory and is attended by his admirers from all over the country.

Swami Rama as Apostle of Ecstasy

By Prof. Ram Murti Loomba, M. A.

On Diwali day in 1906 at Simlasu; a sylvan house in Tehri Garhwal, this saint of only thirty-three wrote:—

‘O Death! Take away this body if you please. I have enough of bodies to live in. I can wear those divine silver threads the moonbeams and live in happiness. I shall roam as a divine minstrel singing in the guise of hilly streams and mountain brooks. I shall dance in the robes of the waves of the sea. I am the breeze with proud graceful gait. I am the wind inebriated. My wandering form is ever flowing in steams of change. I came down from yonder hills, raised the dead, knocked at doors, awakened the sleeping, unveiled the fair faces of some and wiped the tears of a few weeping ones. The bulbul and the rose both I saw and I comforted them. I touched this, I touched that, I doff my hat and off I am. Here I go and there I go. I keep nothing with me.’

Swami Rama laid the writing aside, went

into the waters of the Ganga and never came up again.

Spiritual Unity

This last writing not only foreshadowed the end of a great life. It was the consummate expression of a personality at the loftiest cosmic heights of development and expansion, a personality that had broken all shackles and arisen above all limitations, and have realized its spiritual unity with the entire universe, had raised itself to the level of Godhood. Here was complete self-realization bursting forth into the glory and the enthusiasm of its own fulfilment.

He came of a poor Goswami Brahmin family of Muraliwala in the district of Gurdaspur. Motherless, a few days after his birth in 1873, he was brought up on cows milk by his elder brother and an old aunt. He went to school at five and had an exceptionally brilliant student career till twenty-two when he took the M. A. in Mathematics from the Punjab University. This entire period of seventeen years was one of intense personal discipline. Even as a

child he loved solitude and was particularly fond of hearing the conch shell and the sacred recitations in the village temple. Devoted reverence for his teachers was always characteristic of him, but it reached extraordinary depths in his relation with Thanna Bhagat whom he took for his spiritual master, minister and guide and worshipped as God himself in the classical Indian style. It was at the age of twenty he started speaking of a desire to spend his whole life, every breath of it, in the service of God through man, of religious experiences like the hearing of Anhad Shabda and divine peace or Ananda, and of spiritual and philosophical studies. In the end of 1895 he was appointed Professor of Mathematics in his own College at Lahore. But he soon started speaking of living like an ash-covered Sadhu, dwelling outside his body as the embodiment of Joy Absolute. On his twenty-third birthday he wrote to his father that his body was now sold to God, and that for the previous nineteen or twenty days the Lord had come and taken upon himself all his tasks. Since then he was a completely transformed soul,

living constantly in union with Divinity, refusing to return home and taking more and more to hills and forests. He gave up the Professorship for a Readership in another College requiring only two hours work a day, and started a periodical, *Aliph*, devoted to the propagation of Love of God. In July 1900 he left Lahore for good and retired to the Himalayas. After a year of life there he finally put on the orange robe of the Sanyasi.

Joy of self-realisation

The first year as a monk was spent on the snows of Gangotri, Jamnotri, Kedarnath and Badri Narayana. From there he came down to the plains full of missionary zeal for sharing with humanity the joys of his self-realization. He presided over a miniature Parliament of Religions at Mathura and at the instance of the Raja of Tehri left for Japan. There he held large audiences spellbound with his fiery spiritualism and his inspired Vedantism. After about a fortnight there he went to America where he stayed for two years electrifying and converting the people of the United States with his

universal love, his deep philosophic insight, his tears of religious ecstasy, his inspired chantings of 'Om', his passionate sense of unity with the Divine and his rising high above all that is worldly. He declined an Honorary Doctorate and cast eulogies on his work and life into the waves of the river Sacramento. He returned to India via Egypt and Persia and lectured at different places in the United Provinces emphasizing the need of organisation in every department and activity of life and the need for united work. But he was yearning to return to the solitude of the mountains and started living at Vyas Ashram a little above Rishikesh. He stayed there for about a year, diving deep into the study of Sanskrit grammar and the Vedic and Vedantic classics in that language. He then moved to Vashishtha Ashram very near Kedarnath.

It was here that the curtain started falling on the career of this apostle of ecstasy. He began to feel a need to dive further still into the depths of self-absorption. He gave up outward manifestations of inspiration. When

he read, his book would drop from his hands, tears would roll down from his eyes and the reading would stop. He gave up long trappings. He abandoned criticism and discussion. He asked his admirer Puran Singh to carry on the work he had himself begun under the guidance henceforth of the inner light alone. He himself, he said, would now become silent and would never speak again. When, after a month's stay at Vashishtha Ashram, he shifted to his last abode at Simlasu, he made even his constant companion and disciple Narayana Swami start living apart independently in a hut on the bank of the sacred Ganga. Six days later he left the plane of earthly existence forever.

All through these phases of his spiritual upsoar, this great religious mystic was also a great patriot. We will content ourselves here by recounting just one incident towards the close of his life. While at Vashishtha Ashram he received a letter from a friend containing a warning that the police were after him and suspected him to be a great nationalist bent on subverting the British Government in India. "Tell them", said

Swami Rama, "I do not defend myself. They may treat me as they like. I cannot be other than what I am. I wish as an Indian that my country should be free."

He was a man of extraordinarily strong resolutions. His student life of extreme poverty, equally hard work and not less intense inner discipline had reduced his body to a skeleton. But he resolved to develop a strong physique. He took regular physical exercises and large quantities of milk. And he emerged a swift walker who could tramp over forty miles a day in the Himalayas.

He had exhibited the same spirit of resolution in his studies at school and college. We are told how he once kept a dagger under his seat and vowed to solve four most abstruse mathematical problems before sunrise or else sever his head from his body. One of the problems remained unsolved when the first streaks of dawn became visible. Rama got up to fulfil his vow and going up to the roof of his house began piercing his throat with the thin sharp point of his dagger. To his surprise, as the blood drops started oozing out, the solution of the problem appeared

before him written, as it were, in letters of light in the air.

An Explosive Personality.

His personality was explosive. It was an explosiveness born of the joy of innocence and risen above the needs of worldly wisdom. Puran Singh tells us how once in Swami Rama's company in Japan he found himself stealing a glance at a row of pretty Japanese ladies with picturesque robes and snowy necks, and half thought in his mind what the Swami would say, if he caught him in the act. Spoke the Swami, as if reading his thoughts. "Puranji ! How this row of necks looks like the silver threads of so many Gangas flowing out of the black tressy rocks!"

He saw in Nature in its myriad forms a Divine beauty that appears not to common eyes. He would go into raptures over them. He would be bathed in tears. He would sing and dance and run in a state of divine madness, full to the brim with the joy of the realization of the fundamental identity of Nature, Self and God.

Swami Rama Tirtha:

As Spiritual Ambassador

Swami Rama was one of the brightest jewels of India's genius. Of the inspired band of Prophets who heralded the dawn of the Indian Renaissance towards the close of the last century, two names stand out in prominence—Swami Vivekananda and Swami Rama Tirtha. Both held aloft the same banner of "Vedanta" and proclaimed India's Religious Message in far off lands overseas. Their mission, too, was alike. Both electrified the nation and drove out the lethargy that benumbed the land for centuries. And as ambassadors of the Message of the Spirit across the seas both restored the fallen prestige and ancient glory of the Motherland.

The name of Swami Vivekananda has by now become a household word, but not many have heard of Swami Rama. But that does not in any way diminish the greatness of Swami Rama, it only explains the difference in their personalities. Swami Rama was

more a poet, a nightingale, and avoided lime-light, and preferred to retire in seclusion in the forests.

Swami Rama wrote fearlessly. "Be Fearless" was one of his fundamental teachings.

Swami Rama, previously known as Gosain Tirtha Rama, M.A. was born in 1873, on the day following the "Diwali" (Festival of lights), at Muraliwali, a village in the district of Gujranwala, Punjab, of a poor family of Gosain Brahmins. Some say he was a direct descendant of Tulsi Das, the famous author of the Hindi "Ramayana." Goswami Hirananda, his father, was the spiritual "Guru" of a few Hindu families settled in the North-West Frontier. He eked out a miserable existence. His mother passed away when Rama was but a few days old and was brought up by his elder brother, Gosain Guru Das and his old aunt. Rama was an uncommon child, he was destined to be the coming genius of his race. Rama was brought up in extreme poverty and had to fight against innumerable odds. He had an indomitable

will and inordinate thirst for knowledge and passion for study. Even at an early age he was intensely spiritual and a Saintly Light shone on his face.

His Terrible Privations.

His father could not support him, but thanks to the generosity of Dhanna Mal, he was able to make both ends meet, and passed the Matriculation in 1883. This was in Gujranwala.

Rama then went to Lahore for his Arts Course and joined a Mission College. He worked hard and incessantly, but his privations were terrible—pathetic, such as would make one shed tears! He lived in a wretched hovel infested with scorpions and snakes, had to live on a few pice a day for months on end, with the coarsest of tattered clothes, snatching up his knowledge from borrowed books! He had to starve for days together, and had no oil for his lamp. He bore it up calmly, attended College regularly and brilliantly passed the Intermediate. The same poverty dogged him until he got his B. A. degree, after which he got some scholarships, which eased him until he passed the M.A.

Rama was the victim of early marriage and had the burden of supporting his young wife.

Gosain Tirtha Rama's studies were vast and varied. He was at home with the literature of Eastern and Western Philosophy and the works of Sufi Mystics of Persia besides being proficient in Hindi, Urdu and Punjabi literature. He mastered the "Upanishads" during his college days. He acquired special distinction in Mathematics.

At a very early age Gosain Tirtha Rama had a deep faith in the Divine Dispensation. He declined to go in for the Provincial Civil Service—in other words, he did not want to "sell the harvest of learning" but preferred to "distribute it" and became a teacher. Gradually he rose up to be a Professor in a Mission College in Lahore.

Rama did his duties with promptitude and sincerity, but his thoughts were heavenward. While lecturing in the "Dharma Sabhas" (Religious Associations) on the subject of "Bhakti" (Devotion) or about Lord

Krishna, he used to forget himself, in the fullness of the dear associations, and would shed tears of joy. He used to see the glorious vision of the cloud-coloured Krishna with the bamboo flute on his lips, and dancing on the head of a cobra.

Lover Of Science

Rama loved Science, and was an amateur chemist and botanist. He had mastered the "Vedas, Upanishads," and the intricate systems of Hindu Philosophy such as Shankara, Kanada, Kapila, Gautama, Patanjali, Jaimini, as well as Western Kant, Hegel, Goethe, Fichte, Spinoza, Comte, Spencer, Darwin, Haeckel, Tyndal, Huxley, Star, Jordan, &c., &c., besides Urdu, Hindi and Sanskrit Literatures. There was no pedantry and not the slightest shadow of affected pride—he judged impartially, forming his own independent conclusions. In him was a happy blending of a Scholar, Scientist, and Spiritualist in one.

It was at this time that Swami Vivekananda visited Lahore and awakened the Punjab of the Lion-hearted Guru Govind.

As in the rest of India, so in the Punjab, Vivekananda sent an electric thrill in the life breath of the millions through his lectures and discourses. His lecture on Vedanta at Lahore was perhaps the most brilliant piece of his oratory, and naturally fired the heart of many a youth. Gosain Tirtha Rama was completely captivated, and strengthened his silent ambition in the realms of the Spirit. Rama was already evolving within himself, and now made up his mind definitely to retire to the Himalayas. This was in 1910, when he was about 26. So Rama became a Sannyasi.

After wandering for about two years in the forests of Brahmapuri, near Rishikesh, Rama realized his much coveted object—the realization of the self. Swami Rama realized the Great Law that the whole Universe serves one as his body, when one feels the Universal Soul as his very Self. Not only a Spiritualist and a veritable Prince of Oriental dreamers and Yogis, he was also a champion of physical exercise. It might be mentioned that the two fundamen-

tal principles that aided Swami Rama to Self-realisation were: "Tattvam-Asi" (Thou Art That) and "Ekamaiadvaitiyam" (One without a Second).

A Storm Of Peace

Swami Rama was highly emotional. His deep sincerity, irresistible sweetness and moving sympathy often used to express themselves in tears, while his meditation on the Divine led him into a state of semi-madness or God-intoxication. With all this there was in him the spontaneous joy of a natural man, which sometimes burst out into peals of laughter—a laughter which touched the innermost core of their hearts, making them feel that the Swami knew everything of them. Rama's cheerfulness was the natural expression of the relaxation of the presence of the Divine Spirit in everything and in himself. Even in the midst of merriment he would suddenly turn inwards, become silent, and begin to chant the Sacred Syllable "Om." In his own words he was a "storm of peace; a tempest of joy."

It is not easy to give an adequate description of the personality and character of Swami Rama; this has been faithfully port-

rayed by the Poet Puran Singh, a disciple and contemporary of Swami Rama.

According to Puran Singh, Swami Rama's character shone with the gold of all India's past and suggested the rare glory of her nature. To see Rama was to begin one's life anew. All meanness and smallness of spirit vanished in his presence, and human consciousness was lifted up to the ethereal heights of the Divine. New thoughts would dawn on you and new feelings would stir your heart, your sympathies would be enlarged, your mind would feel a fresh breeze flowing towards it, bringing with it a Placid Calm, a Heavenly Beautitude, an Ineffable Peace and Biss, which would make arguments vanish. Swami Rama was always cheerful—a cheerfulness that nothing could mar was his. His smiles were irresistible. Swami Rama was Love Incarnate—he was extremely polite even to the lowly. To him was no high, no low, no animate, no inanimate. Everything seemed to him more than it meant—he even addressed his books, pencils, etc., and worshipped them.

No words could paint the charm of his person—the sight of him drew out all one's Inner Love towards him. His touch roused even in dry hearts the emotions of a poet and clothed the Soul of man in fragrant verdures of Divine Joy—this is true in the case of all Prophets and Seers.

Swami Rama seldom lived in the body consciousness, he little felt he had a body, and indeed it was not possible for his Soul to live long in the limitations of a little frame.

A Universe In Himself.

Swami Rama was a Universe in himself—his cities were made of Light—in his lands Lord Buddha still walked with his begging bowl and Christ still preached the Sermon “Shrutis” and “Smritis,” verses and songs, thoughts and things, questions of philosophy and religion, politics and society, all jostled together in his Divine Light, and came out with a refreshing beauty. Any idea, any problem, appeared anew by the “Rama touch.” He saw things by the Light of his own Soul; there was nothing outside him. He declared that the red rays of the Sun

were his muscles, when anything came across him, he robed it with God, and saw there was nothing else but God.

Here are some of his forceful expressions: —
 “*Patwamasi*”—“Thou art that.” Thou art all thou seest. No power on earth can prevent it, no Kings, Devils, or Gods can withstand it. Inevitable is Truth’s order. Faint not, My head is your head; cut it if you please, but a thousand others will grow in its place.” In another place he proclaims in ecstasy; “Christians, Hindus, Parsis, Arya Samajists, Sikhs. Mahommedans, all those whose muscles, bones, blood and brain are made by eating the grain and salt of my beloved “*Ishta Devi*,” (favourite Deity) the Bharat Bhumi, are my Brothers, nay, my very self. Tell them I am theirs! I embrace all—I exclude none—I am Love. Love, like Light robes everything and all with splendours of Light. Verily, verily, I am nothing but flood and glory of Love. I love all equally.”

Swami Rama has made the following telling prophecy which has a great signifi-

cance in modern times:— “Whether working through many souls, or alone, I seriously promise to infuse true life and dispel darkness and weakness from India within ten years; and within the first half of the twentieth century India will be restored to more than its original glory. Let these words be recorded.

Swami Rama's towering intellect was characterised by bold and independent thinking. He did not teach anything on which he did not bestow his serious attention, and did not see its working in his own life. According to him the inner religion of man must be entirely personal to himself through self-realization, in which there is no place for external authority. To quote him; “Everyone must go to God through failures and successes of his own— life itself is the greatest revelation. Swami Rama exhorted the pandits to interpret the Shastras aright, and to relax the stringent caste restrictions, in the larger interest of national fellow-feeling. Rama urged that an instinct of synthesis may prevail, and a co-ordination of the functions of Aristocracy and Labour, and a spirit of co operation and not competition.

Swami Rama defined the essentials of success as fearlessness, work for its own sake and self-sacrifice and self-trust. He constantly repeated. "Be fearless, and none can harm you." Work was, according to him, the most effective and the best cure for all sorts of distractions and passions and temptations. Work, again, is a kind of unconscious realisation that keeps us pure, untainted. The positive joy which is the result of faithful work is its own reward. According to him renunciation need not necessarily be asceticism, but the crucifying the little self, or, in other words, self-sacrifice.

Poet Of Poets.

Swami Rama was a poet of poets. To him the song of the mountain stream was society enough. To him the birds talked the secrets of nature under the shady trees. To him was audible the music of the Cosmos and the latter was his beloved Incarnate Krishna in cosmic dance and trance. He saw, like Sri Chaitanya, beauty incarnate in the dancing waves of the sea, the storm in the forest. He loved to be one with nature and walked far into the dense forests, undaunted by the

possible risks by wild animals. Like all poets, he saw poetry in Nature.

Swami Rama's principle of the "Oneness of the Inner Man" is surely a great reconciliation of all the warring creeds and religions in this little world, India. His Gospel of Love is the remedy for preventing the useless waste of the national and individual energy, thus increasing the output of activity and work. His character, as the synthesis of all the Truth scattered in Science and Religion, is the model for the daily human conduct.

Swami Rama was the greatest apostle of Vedanta of his times, he was a demonstration of the Hindu Scriptures. He was the great exponent of Buddha's "Dharma—the Law." He stood up for perfect morality and total abstinence. His altruism was a simple habit of his soul. He was a veritable Spiritual physician; he said; "There is but one disease and one remedy. Nations can be cured and made free by the life of the Law, individuals can be made Saints by the same Law. 'Live in God,' make others live in

God,—believe this Truth, and you will be saved.”

The Maharaja of Tehri was an ardent disciple of Swami Rama, and induced Rama to sail for Japan, where, a Parliament of Religions was in course of organization, and in 1902 Rama sailed for Japan. This Parliament was never held for some reason, but the Indian merchants and students welcomed Rama in a fitting way. Rama was much impressed by the active life of the Japanese, and their progressive spirit drew his admiration. He gave several lectures to the Japanese in English and the Japanese were awe-struck by his brilliance and knowledge. Prof. Hirai, a great Japanese who knew English, wrote: “I see his smiles still floating in the air like plum flowers.” Another, who heard his lecture on “Secret of Success” confessed that to him it “seemed that he was a column of fire and his words the little live sparks that flowed about it.” Some others ever remembered the purity sparkling in his forehead, which was like the snowy summit of their beloved “Fujiyama.”

After a few weeks stay in Japan Rama sailed for San Francisco. After the Vivekananda's visit America was keenly expecting a Saint of the Vivekananda mould, and naturally Rama was hailed and most enthusiastically received.

At a large gathering of the Religious League at St. Louis Exhibition the only bright spot in the gathering was Swami Rama.

In America Rama gave a fresh and still ampler interpretation of "Vedanta" on the lines chalked out by Vivekananda. According to critics Rama excelled Vivekananda in inspired cheerfulness, in the beam of the Unknown that played on his forehead, in the sweetness of song, in the shy maidenly grace of "Bhakti".

Fiery Orations in America

For two years Rama astonished the Americans with his fiery orations on Vedanta. The Americans were struck by his bold independence of thought and his towerning intellect. Rama asked the Americans to think for themselves, and realise God in their daily life. Rama declared boldly that life itself

was the greatest of revelations. Theologies and dogmas had very little to do with the inner religion of the living man. In Rama's words: "Do not rely on authorities, for in Religion, as in Science, Truth ought to be got at through experiments."

The subject-headings that Rama gave to his lectures were original and unique. They included: "Every Day a New Year's Day, and Every Night a X'mas night"—(this was on a X'mas Eve), What are You? History and Home of Happiness, Diagnosis, Cause and Cure of Sin, Illumination, Expansion of Self, The Light of Lights, Realism and Idealism Reconciled, Realisation of God through Love, Practical Vedanta, The Secret of Success.

Rama summed up his teachings thus: Divinity of Man. The world is bound to co-work with one who feels himself one with the whole world. Keeping the body in active struggle and the mind in rest and love, means salvation from sin and sorrow right here in this life. Active realisation of At-one-ment with the All allows as a life of balanced

recklessness. The Sacred Scriptures of all the world should be taken in the same light as we study Chemistry, holding our own experiences for ultimate authority.

Rama gave a characteristic message to the people of the "Land of the Dollars" that they cannot serve God and Mammon at the same time. Rama gave lectures and discourses at many American Universities on practical "Vedanta," and called it the "Common Path" Rama said that his religion is not Hinduism, Mohammedanism, Christianity, nor Protestantism, but that it was antagonistic to none. Rama said that the overlapping area, covered by the Light, the Sun, the Stars, the Rivers, the Gravity, the Mind and Body, this was the field of his Religion. He asked them whether there were any Presbyterians' lilies and Methodist landscapes? Rama said that his religion had no name (rather nick-name), and that it was the Religion of Nature. Said Rama: "I label none, brand none, possess none, but serve all alike like the Light and the Sun, and I call it "The Common Path."

Rama threw into the sea all the laudatory documents of newspapers and other institutions about him. At Shasta Spring Rama lived with Dr. Hillier and worked like a common labourer. Rama also loved to roam about in the mountains and on the banks of the rivers. Rama said he was happier than the President of the United States. The Americans admired the wonderful powers of Rama's oratory. In him they saw a perennial spring of joy and it bubbled forth in sweet songs and laughing words. They felt Rama's laughter had taken away their sorrows. At a lake resort all the patients in a sanatorium were cheered by Rama, and they went back completely cured. They called him "Rama the Healer", "Rama, the conqueror of hearts." Rama's personality was irresistible, and the manager of the Great Pacific Railway gave Rama the pullman car free.

Appeal to America

Rama's mission in America was twofold. He appealed to the Americans to encourage Indian boys to study world conditions, and to infuse in them the spirit of adventure.

Rama was also much concerned with the political subjection of India, his heart throbbed at her helplessness. Rama burst forth in emotion and chanted the sacred syllable "Om". Rama's second mission was to spread the "Vedantic" teachings.

In several places "Rama Societies" were formed. Rama was in America for two years and left a lasting impression on the Americans. Two American opinions are recorded here:

A San Francisco paper wrote of him:—

"Out of the jungles of Upper India has come a man of astounding wisdom, a prophet, philosopher, scientist, who comes to preach a new gospel of unselfishness and spiritual power to the idolatrous worshippers of the mighty dollar. He is a Brahmin of Brahmins, a Goswami of the highest caste, and he is known among his brethren as Swami Rama."

"This remarkable sage of the Himalayas is a slender intellectual young man with the ascetic mould of a priest and the light complexion of a high caste Brahmin. His fore-

head is broad and high, his head splendidly developed, his nose thin and delicate as a woman's, while his chin reveals great firmness of will. A wide, kindly, tender mouth parts freely over dazzlingly white perfect teeth in a smile that seems to light up all surroundings and wins instantaneous confidence and good will of all those who come within the circle of its radiance."

Another paper stated:—

"His mission in America is two-fold. Primarily it is to interest Americans in his own countrymen. It is his object to bring Hindu boys to American colleges, where they may imbibe not only American learning but American push and independence and the spirit of American freedom, that they in turn may return to their own land and teach their own people. In this way he hopes to break off the terrible apathy and rigid system of caste that prevails in India. His second object is to spread his philosophy, his glorious Gospel of Man's Oneness with the Eternal."

In 1905 Rama left America, and on his way back to India, visited Egypt, and was

given a hearty welcome by the Mohammedans. Rama delivered a lecture in Persian in their Great Mosque. The Egyptian papers declared Swami Rama as a great genius, to meet whom was one of the greatest privileges. Prof. Taka Kutsu, one of the then Sanskrit Professors of the Tokyo Imperial University remarked that Rama was the only true Indian philosopher he had seen.

Puran Singh, a poet, biographer, and ardent disciple of Rama, wrote that Rama was immensely changed in his outlook after his American tour, and wrote:—"There was a flash from Rama's eyes, when he said:—'Sacrifice will secure the freedom of this country, Rama's head must go, then Puran's, then of a hundred others before the country can be free. India, Mother India, must be free.'—I was astonished. This was not the talk he gave us at Tokyo, where I first met him."

"Rama's heart throbbed with pain at the fallen state of his Motherland. He was pained at the lethargy of the masses and of the selfish greed of the educated and at the

hatreds and animosities between the various sects. According to Rama, "The gigantic forces in India of teeming millions do not co-work, do not co-operate. One force nullifies the other, one force counterbalances the other, and consequently the resultant national force is nothing. The superstitions centering of love in outward ritual forms, the blind focussing of feelings in ceremonies and external bodies and ignorant and implicit faith reposed in the reality of appearances, and rigidity of circumstances has brought about race hatred, sectarianism, party spirit, and caste feelings to such an extent that the people cannot put their wills together and cannot produce the marvellous dynamic power which always accrues to a nation from a practical realization of underlying unity and oneness despite all phenomenal differences. And this lack of applied Vedanta among the masses makes India a house divided against itself. The relations among the numerous parties are miserably strained. That is the bane of India, and this spirit of division is inflamed and encouraged by the alien rulers."

Rama exhorts the children of the soil to adapt themselves to the changing times, and utters a stern warning:— Remember that you live in “time” as well as in “space.” You are descended from the ancient Rishis of India, but you live not in their age now. Steam engines, steam ships, telegraphs, &c. are at you. You can no longer shut yourselves off from the present world; your struggle is with the twentieth century scientists, artists, and workmen of Europe and America. You cannot survive except by making yourselves fit to live in the altered environment of this age.

According to Swami Rama much time is wasted in the study of the old Laws and “Shastras.” He says: “the capacity of quoting big long texts to show off our learning, nonsensical hairsplitting to torture the sense of passages in the scriptures, the study of subjects which we never have to use in life, is not education. The taking of knowledge which we cannot practise is spiritual constipation or mental dyspepsia.”

Warning to Nation.

Rama warns the Nation to beware of its Laws, and says: “Try to save the Grammar

and the language will be dead. Just so the rigidity of the Laws. Customs and “Karmakand” and the vitality of the Nation is sapped. These are helpful only for a time like the husk for the protection and preservation of the seed, but if not changed after a while, they become the choking prison, impeding all growth. The Laws and “Smritis” are for you, and not you for them. Spread the teaching of the Eternal “Shruti” but adapt yourselves to the needs of the times. The rivers have changed their courses, the snow lines are shifted, the forests are replaced by cultivated fields, the face of the country is altered, governments have changed, languages have changed in this inconsistent, transient world, ye seek to perpetuate the rules and customs of the past, which, alas ! is no more ! Sad indeed is the state of one who looks behind ! for, he stumbles at every step !”

Rama was a great patriot; with a mad joy he sings: “I am the whole of India, the land of India is my body, the Comorin is my feet, the Himalayas my head, from my hair flows the Ganges, from my head comes the

Brahmaputra and the Indus; the Vindhya-chalas are girt round my loins; "I am India, I am Shankara, I am Shiva, this is the highest realisation of patriotism and this is practical Vedanta." Tune yourself in love with your country and the people; be a spiritual soldier, and lay down your life in the interests of your land, abnegate the little "Ego," and having thus become the whole country, feel anything and the country will feel with you. "March and your country will follow !"

According to Swami Rama, the poverty and degradation and political subjection of India is the result of our sins, and he deplored that the vitality and originality of the Great Nation is disappearing, and orthodoxy has come to mean exclusiveness and dumb conservatism....and, alas ! India has paid very dearly for all these, and invited foreign races from Afghanistan, Greece, Persia and Britain.

With all the foregoing pessimistic note, Swami Rama was hopeful, and like the Great Vivekananda before him, was full of irresistible optimism, and saw the streaks of the coming dawn—in his own charming words:

“There was a time when the Sun of Wisdom and Wealth shone at the zenith of glory in India, but then it gradually began to march westwards.....Now that it is day in America, the night of poverty and pain is hovering over India but lo ! the Sun seems already crossing over the Pacific and Japan bids fair to be among the foremost powers of the world, and, if the Laws of Nature are to be trusted, the Sun of wealth and wisdom complete his revolution and once more on India, with splendour Those who sleep well in the night wake well, and healthy. India has slept enough—most surely, though slowly the lethargy is breaking.” I wish as an Indian that my country should be free. Free it shall be one day but whether this Rama secures its freedom or a thousand other Ramas no one knows.”

Rama had great ideas of organisation for the spiritual and material uplift of the country, but he could not go to rich men and Maharajas to secure the wherewithal, it was beyond his powers. Rama's last days were spent in the various Ashrams in the Hima-

layas, mostly in study, and in giving discourses to spiritual aspirants. Even his American devotees came to see him.

Last Message.

To the youth of India Rama had a distinct message; "Be fearless, and none can harm you". Rama defined the essentials of success as fearlessness, work for its own sake, self-sacrifice, and self-trust.

Like all other prophets and saints Rama had a Divine warning of his approaching end. He was conscious of its approach, and wrote out in beautiful Urdu a farewell message, (the last recorded message of Rama), which, when translated reads as follows (the beauty of the original is lost in the translation):—

"Oh Death, take away this body if you will. I have many more bodies to live with. I can afford to live happily wearing the silver threads of the moon, and the golden rays of the sun. I shall roam free, singing in the guise of hilly brooks and streams. I shall be dancing happily in the waves of the

sea. I am the graceful gait of the breeze and I am the wind inebriated. These forms of mine are wandering forms of change. I came down from the tops, knocked at doors, awakened the sleeping, consoled one, wiped the tears of another, covered some, took off the veils of others, I doff my hat, and off I am. I keep nothing with me. Nobody can find me."

Shortly after the farewell message was written. Rama went to bathe in the biling Ganga, near Tehri Garhwal, and was accidentally drowned. This was in October 1906, when Rama was a youth of thirty-three, and thus his brief but bright saintly career came to a sudden end.

Short as Rama's life was, he left a rich spiritual legacy which the generations that come after him will cherish with gratitude, living true to the ideals of Hindu Dharma, which, to this day is the admiration of the whole world. Although during his lifetime many of his admirers urged him to establish Societies, Rama did not agree, saying that he would prefer to work through the existing ones.

It might be well to conclude this article by saying that such leading genius comes into this world only for a short time, not to "finish" their plan, but simply to suggest it to their survivors. Like lightning their work is only suggestive, and never exhaustive. They throw some guiding hints to the world and disappear; they form part of the great constructive force working in its inscrutable ways.

May Rama's life and teachings be a guide and inspiration to all!

Swami Rama Tirtha

His teaching was: 'Be Fearless.'

Swami Rama was born in 1873 in a poor Goswami Brahmin family of Muraliwala, in Gujranwala District, Punjab. He lost his mother within a few days after his birth. His father, Goswami Hiranand, who was Guru of the Hindus of the North West Frontier Province eked out a precarious livelihood by his spiritual ministrations. As a boy, Swami Rama was a very industrious student who had to struggle hard with penury, as the slender means of his father could not support him. It was said of him that sometimes he would forego a meal to provide for the oil of his midnight lamp in his college days. Though he starved sometimes for days together, he exhibited no signs of suffering or sorrow but always attended college regularly with a calm and cheerful face. His college career did not in the least afford any glimpse of his future greatness but he cherished high ideals and assiduously applied himself to the acquisition of knowledge.

Vast and Varied Studies.

Indeed so vast and varied were his studies that it looked as if there was no branch of human thought with which he was not acquainted. He was at home with the whole literature of Eastern and Western philosophy and the works of Sufi mystics of Persia, besides being acquainted with all that was best in Hindi, Urdu and Punjabi poets. He was said to have mastered the Upanishads even in his college days. He was always ahead of his fellow-students and took his M. A. degree in Mathematics at the early age of twenty being reduced to a mere skeleton due to the effects of poverty and hard study.

With indomitable will he resolved to acquire bodily strength by means of regular exercise and nourishing diet. Even afterwards his exercise became so regular and methodical that he would not miss it even for a day. His once frail body became so strong and agile that in competition with some soldiers he won a forty-mile race in America, coming two hours ahead of all. He was a great walker and mountain climber.

With abundance of spiritual and physical energy everyone could see in him an apt illustration of the old adage "a sound mind is a sound body."

After taking his M. A. degree he served as a Professor and Lecturer for four years of different subject and became a Sannyasin at the age of twenty six. He preferred solitude to society and his constant companionship with nature helped him to the realisation of the oneness of the Nature-Soul and the Man-Soul. Even while in America he used to seek soul-rest by resorting to the hills and mountains unable to stand the bustle of the city.

Emotional.

Swami Rama was of a highly emotional temperament. His deep sincerity, irresistible sweetness and moving sympathy often used to express themselves in tears, while his meditations on the Divine led him into a state of semi-madness or God-intoxication. With all this there was in him the spontaneous serenity and joy of a natural man, which sometimes burst out into peals of laughter at the sight of others—a laughter

which touched the inmost core of their hearts making them feel that the swami knew everything of them. Swami Rama's cheerfulness was the natural expression of the relaxation of the presence of the Divine Spirit in everything and in himself. Even in the midst of his merriment he would turn inwards, become silent and utter the sacred syllable "Om." Swami Rama used to say of himself, "I am a storm of peace. I am a tempest of joy." A good deal can be quoted from his writings, but the following prophecy is of particular interest in modern times:

The Prophecy.

"Whether working through many souls or alone. I seriously promise to infuse true life and dispel darkness and weakness from India within ten years, and within the first half of the twentieth century India will be restored to more than its original glory—Let these words be recorded."

Swami Rama's towering intellect was characterised by bold and independent thinking. He did not teach anything on which he did not bestow his serious thought and did not see its working in his own life. He believed, in what he used to call "Experimental Reli-

gion.” According to Swami Rama the inner religion of a man must be entirely personal to himself through self-realisation, in which there is no place for external authority. He believed in testing each truth in one’s own life, and said that there was no royal road to realisation nor was it possible to make one. With him the method was one of no consequence—to quote his words: “Everyone must go to God through failure and success of his own. Life itself is the greatest revelation.”

Everything Divine.

To Swami Rama everything was Divine. The Swami was very courteous and polite to the meanest; he worshipped man as God-incarnate. To Swami Rama the meanest sinner is the highest saint in the making and his manner and behaviour were to Swami acts of worship. Swami Rama’s idolatory consisted in loving man, in whom he saw the embodied Brahman, whose worship he considered to be the essential counterpart of the worship of the unmanifested.

After spending two years in the Himalayas Swami Rama was filled with the spirit of

sharing the joy he had found himself and came down to the plains to broadcast it. In 1903 he sailed for Japan where he spent only a fortnight, giving his message and attracting vast audiences. Swami Rama left Japan for San Francisco in November 1903 and stayed for two years in America, leaving a lasting impression on the Americans by his teachings and the extremely simple life he led amidst them. In reply to a questionnaire there he said: "I live in tune with the Infinite; I find there is someone to feed me when I am hungry and someone to give me water when I am thirsty. I need nothing more. I never had any difficulty."

Powers of Eloquence.

Swami Rama was gifted with wonderful powers of eloquence, by means of which he conveyed his message to the people. When it was proposed to confer an Honorary Degree of Doctorate on him for his lectures in one of the Californian Universities, he thankfully declined the honour.

Swami Rama returned to India in 1905, visiting Egypt on his way and delivering lecture

there. . When one of the Benares Pandits remarked that he could not be an 'Acharya' without being a master of Sanskrit literature, he took seriously to the study of Sanskrit and very soon became a Master Mind in interpreting the 'Vedic' Texts. This led him to feel that there is a good deal of text torturing now-a-days and said that if the 'Vedas' are to live, they will require an up-to-date interpretation just as the Bible has undergone various interpretations from age to age. Swami Rama valued the 'Vedas' as the treasure-houses of Spiritual Truth.

Swami Rama's brief but bright saintly career of great promise was cut short while bathing in the Ganges near Tehri Garhwal. He was accidentally drowned in the year 1906, at an early age of thirty-three. The Swami's farewell message in Urdu a few hours before his passing is of much interest.

Short as his life was, Swami Rama left a great spiritual legacy and tried to wake up India from her spiritual slumber so that she may once again live up to the 'Dharma' which, to this day, is the admiration of the

whole world. He asked the orthodox Pandits to interpret and practise the 'Shastras' aright, to relax the stringent caste distinctions and rouse national fellow-feeling. The Swami urged that we have to arouse in the people of India a great spirit of fellow-feeling—appreciation—not criticism, the noble sentiment of fraternity, the instinct of synthesis, the co-ordination of the functions of the Aristocracy and of Labour. Swami Rama urged that we should rise above names and forms, but not be misled by them. Every thing was to be taken according to its merit. The Swami warned the people not to accept a religion because it is old or because it is the latest, or because it comes from a great ascetic, or because it was patronised by Kings and Princes. To quote him, "Examine it yourself, sift it. Sell not your liberty to Buddha, Jesus, Mohammed, or Krishna—Truth is nobody's property—it is everybody's."

A Practical Religion.

Swami Rama taught a simple and practical religion which is found in the streets, a religion which concerns one's business and bosom, a religion which one has not

to practise by going to a particular Church only, religion which one has to practise and live in one's daily life. It does not matter by what name it is called.

Swami Rama defined the essentials of success as fearlessness, work for its own sake, sacrifice and self-trust. The Swami constantly repeated in his lectures "be fearless and none can harm you." According to him work is the most effective and the best cure for all sorts of distractions, passions and temptations. It is a kind of unconscious realisation that keeps us pure and untainted. The positive joy which accompanies faithful work is its highest reward. By sacrifice Swami Rama means the crucifying of the little self, or in other words renunciation, which need not necessarily be asceticism. Swami Rama asked everyone to trust themselves to believe in their innate powers, the indwelling Divinity and not to call themselves miserable sinners or wretches. To him all men and things are Divine.

It might be mentioned here that the two fundamental principles which aided Swami

Rama to rise to the highest God realisation were "Tattvam Asi" (Thou art That) and "Ekamaivadvitiam" (One without a second). There was nothing new in his teachings except the way in which he emphasised the old truths by calling man to rise from discord to 'harmony,' from difference to 'agreement-in-difference from self to 'the self-in-all', from diversity to 'unity and diversity,' from hatred to 'love', from war to 'peace'.

Let not India lose sight of Swami Rama's teachings in the solution of the various problems that are challenging her to-day !

H. Shrinivas

Swami Rama as a poet monk

By S. Puran Singh.

What can be the materials for the biography of a man who was silent on the secret of his joyous life like a lotus that springs up from its humble hidden birth-place, and bursts forth into the glory of its own blossom? And what can be his biography but that whoever happened to see him, a flower amongst men, stood for a while, looking at him, and having looked at him full, went past him, deeply suspecting the existence of golden lands beyond this physical life, whose mystic glimpses shone on his smiling face. This full blown lotus refused to give any further details of the story of his life, though much to the agitation of many a soul, he kept on flaunting the perfume of his soul in air.

Swami Rama was essentially an apostle of the life of the spirit, whose daily food was the *Smaran* of the name of God—Om. All who knew him saw that he was one who had lost himself in the Lord. His repetition of this spiritual Mantram sounded like a river

of song flowing out of him. It is written that this *Smaran* is assuredly a sign of inspiration: it is God's favour. Swami Rama had completely disentangled himself from the meshes of the world-net and soared like a bird in the higher skies.

A rough pencil-sketch of this inspired personality with whom I first came in contact at Tckyo is given in the "Story of Rama" in the form of impressions, as it is evidently impossible to trace an authentic history of the development of his mind and his secret love-making with Krishna, God.

It was quite natural for him to rise to the heights of love and call to himself all so feelingly—"I am He," "I am God". But this call in his case was more devotional than philosophical. The stormy passion of Swami Rama, his tears of ecstasy, his poetic joys with beauty, his lyrical realisation of unity with the people who came around him, his broad human sympathy,—were all quite different from the dry, academic, wooden, unmoving, rigid indifference of a Vedantic philosopher; his little heart beat in harmony

with the rhythm of life itself and the sorrow and joy alike of humanity were his own.

One who would look more closely into his Writings would find that the term "Vedanta" as used by Swami Rama has a meaning different from what is generally given to it; it is more or less his own devotion to Krishna or God-Self, blazing up into songs of pantheistic colour. The spirit of his Vedanta, however, was fed by the spirit of the Punjab of Guru Gobind Singh, and further strengthened by the songs of self-affirmation of the adepts like Shams Tabrez and other Persian Masters. All that contributed to the continuous burning of the inner flame of his divine life, he made his own. He used the literature of the whole world—East and West—for winning the inner freedom for himself. His "*Aliph*" an Urdu periodical that he issued from Lahore, was the chief vehicle of his rhapsodic writings in which he set in his gem-like collections from Persian, Punjabee, English and Sanskrit literatures. It is the characteristic symbol of his all-embracing mind, his keen feeling of oneness with the past and the future.

He sinks his sentences into tears. He drowns his thoughts in ecstatic cries. He disarms criticism by tenderly diffusing himself into the being of his critic. He wins his enemies by a song of love in which he calls him *his own self*. He enchants the very air around himself with his bird-like speech that was all poetry, all music. His body was a lake which trembled seeing the Sun enter into its depths. He confounds logic by his divine madness. He contradicts himself in a thousand ways in his self-intoxication which alone is both his creed and religion.

His overstrung emphasis on the idea—"I am God" at times jars on one's ears, introduced as it is so abruptly into a charming atmosphere of love making with gods. In one sentence he asks us to love God, and in the next he suddenly throws out the effigy of "God" from the idol-worshippers' temple and sets himself in God's place. It is difficult to follow him, for one needs the madness of his joy, his glowing passion and his inspiration to rise above all imperfections of all such expressions of the Inexpressible.

He is concerned with the joy of it all,

with being God and with nothing else. No doubt, this man tried to give the secret of his success, but whatever he wished to say was blown away like a dry autumn leaf in the tempest of his own bosom and he ended in screams and cries. A truly eloquent apostle of the Life of the Spirit! He pitched himself against the half-life of disbelief and fear. He said, "I see fractions of men, not men. I wish men were whole. Wholeness is holiness."

As a student he worked against stupendous odds with the will of a conqueror, with the devotion of a *satee*-woman and with the labour of a galley-slave. Though hungry he would rather deny himself an extra loaf of bread and buy instead more oil for his midnight lamp. And for years, his hunger for knowledge was divine.

As a poet he ran wild and naked with the joy of his feelings as he saw them welling up, swallowing in silence the glory of the pure. He would bare his body and lie senseless in the open for hours to be bathed by the Sun, to be wiped by the winds. He lived

with the poetic spirit of Nature, and he was on terms of great intimacy with her. He would not sit to shape his gold or set his gems or polish his rubies into any complex work of art. It seems, his thought and feelings in their original shape and colour, had in them the perfection of soul. Never mind the outward forms! His art was simple; it concerned itself with the creation of joy within himself and in others. With Hafiz and Omar Khayam he sat in the Sacred Tavern of his brother-mystics drinking cups of wine one after another. Tipsy and self-oblivious he went searching for God everywhere!

On his return from America, he tried to see things somewhat in the new-learnt fashion of that country, chiselling his sentences and speeches, improving the mechanics of his language and thought, thereby virtually modifying his inspiration. The bliss of soul rises always like a sea, in its tempest all mechanical calculations are confounded. His main theme was the actual creation of joy for himself and for distribution. Alas, if he took to writing essays! One would

have loved to see the Swami as he glowed supreme in his own inner joy rising above both man and nature; to see such a man doing something mechanical is nothing short of the disaster of an extraordinary personality that one rarely sees in men like Swami Rama. His address "Secret of Success" reproduced in the "Story" has in its naive simplicity a divine correspondence with the exaltation of his mind as he first descended from the glaciers of the Himalayas to the plains at Lucknow, while his "Law of Crucifixion" (written after his return from America) has in it the odour of the sublime depression that comes to people like him when they see humanity madly rushing out of self in search of joy, though in the purity of his joy there was really no room for the sadness of self-crucifixion!

Some of his selections from the literatures of the East and the West as in *Aliph* and of his letters to one Dhanna Bhagat of Gujranwala, a guide and friend of his when he was yet in his teens, and other notes left by him are at places given *in extenso* in the "Story" as the best autobiographical notes of

such as he. His true biography is in his actions on the mental plane.

His letters throw a flood of light on the hopes and aspirations of the Punjabi students in those times. Also, a side-light leads one to the blind end of the stone wall which usually meets the Indian graduates after they leave their College. How difficult indeed must it have been for others (and it is still so) when a brilliant graduate like Swami Rama had to be driven from pillar to post for a job in those days when the Universities were not half so busy as now in minting a certain brand of graduates. To rise to an Extra Assistant Commissionership, a low, stupid Government post, was the height of the ambition of the Punjabi young man then, and is perhaps more or less the same even now. But we find Swami Rama so loved his pet subject—Mathematics—that even at the invitation of his Professors he could not forego the profession of a teacher and a missionary for the mere shadows of the false dignity of Government service. This fervent spirit of teaching what he had learnt is remarkable and it exhibited itself involuntarily throughout his meteoric career.

His singular devotion to this little Dhanna of Gujranwala who did, in some measure, help him when he was a student in the High School, shows the great discipline that was in him. Unruffled, unvexed under various physical and mental strains, self-sacrifice is his one solution for every difficulty. To think of God and to meet Him in everything and in every man is his faith and worship.

We see his extraordinary fondness of solitude and hard incessant work. And how disappointing in those days, to him, was the empty-hearted show of welcome on the part of the meaningless crowds of Lahore, who vied with each other in honouring Dada Bhai Naoroji! And how senseless sounded the jingle of political orations of the denationalized Congressmen of those days to this humble boy of Lahore clad in simple *khaddar* ! And living on a few annas a day, sometimes on only one anna a day!

Swami Rama educated himself into a free man, while all others here in this country go the way of slavery. The colleges

in India are breeding houses for slaves whose ambition of Government service ends in the unavoidable national vice of being slaves. Here was a young Punjabi, a free man, who was welcomed and honoured in Japan and America wherever he went, as an equal brother of all. Everywhere thousands listened to him with a respect worthy of a living sage of ancient India. He is one of those few rare Indians who have worked and served to raise the ideals of their race in the estimation of the world of to-day. He struck Professor Taka Kussu of Tokio as a true Indian Yogi who explained both Buddhism and Vedanta in his person. He struck Professor James of America as a spiritual genius who lived in a centre outside his body.

In this idle country where the mind is not at rest, where the hands are not at incessant work, where religion is superstition, where religious practice is barren ritual, where racial pride dwells still in self-flattery of a spiritual glory that belonged to its ancestors long dead, where the mind indolently thinks more of the past than of the future,

Swami Rama comes next to Swami Vivekananda in reminding the people of India to rise from empty idle dreams and take to incessant work to win the freedom which is the fruit not of conquest over others but over one's self.

Om ! om ! om !

Swami Rama Tirtha : Another Appreciation

By Rev. C. F. Andrews.

The name of Swami Rama is one that I have learnt to honour through long residence in the Punjab, where his chief inspiration is still to be found. In the United Provinces, also, his influence has spread far and wide. Again and again, I have seen faces light up at the mention of his name. Educated men and women in North India have told me how much they owed to him.

He came at a time when a deep unsettlement was disturbing the minds of educated Indians with regard to religious truth; when the outer claims of the material world were becoming almost too absorbing. The training in the western sciences given in Indian Universities, divorced as it usually is from any religious culture, had frequently led to an indifference to religion altogether. After college days, the modern students' struggle for existence in the world had left little opportunity for the cultivation of the inner spirit. A concentration of the mind on worldly success had gathered round advan-

ced education. The strain of being obliged to live at a more expensive standard was often itself the cause of the spiritual life being neglected, until it suffered from atrophy.

Into such an atmosphere of getting and spending and wasting all our powers Swami Rama's unworldly spirit came with a message that commanded attention by its very contrast. No one could be long in his presence without feeling that the highest happiness in life was to be found, not in the things of the body, but in the things of the Soul. He seemed, from his earliest childhood, to have grown up instinctively with a realization of the spiritual realities. Every instinct in his nature pressed him forward to the devout, religious life. Many of those, with whom I have conversed about him, have told me of the innate spiritual power which he possessed,—a power which moved them profoundly whenever they met him personally and talked with him. His very presence was able to take their thoughts away from material things. 'made them feel, if only for the moment, the reality of spiritual experience.

The published writings of Swami Rama Tirtha show clearly the inner secret of his great personal influence. There is a unique childlike simplicity in what he writes, and overflowing joy and happiness, won through self-discipline and suffering. These qualities reveal a soul that is at peace within itself and has found a priceless treasure that it desires to impart to others. There is a striking personality behind his writings which makes itself felt in his language and mode of address. On every page we find a definite refusal to appeal to those lower motives that are ordinarily urged upon man as making for success in life, and a determination to find in the Soul itself, apart from all outward circumstances the secret of all true and lasting joy and happiness.

The lectures that have been published have not had the revision of the author himself. He would have corrected the metrical form of some of his poems, which have clearly been put down on paper just as the inspiration to write came to him, without any laboured correction. But while there is certain loss to the reader on this account, there is also an advantage. For what is lost in

correctness is gained in freshness. I cannot doubt that the friends of the author were right in tenderly and piously preserving every word of the manuscript before them. The readers will gladly make allowance for repetition and lack of finish, when the individuality of the Swami himself is brought so vividly before them. We feel the Swami himself present in his own words, and can almost picture him writing and speaking,—with a smile of happiness always on his face.

If I were asked to point out what I consider to be the special characteristics that mark out Swami Rana Tirtha's writings, I should mention first of all the point I have already emphasised, namely, the unworldliness that is every-where apparent. Wealth, riches, luxuries, these are all laid aside without a murmur. Swami's own life had reached a calm heaven, into which the stormy passions that are roused by the acquisition of wealth and worldly honours had never come. His inner life had been free from such things. He is such a child that he cannot even understand them. This child nature seems to come out in him as he speaks of them.

He smiles at them with almost boyish amusement from his own retreat, or mocks at them with a gentle irony. His laughter appears most of all in his poems.

In the second place, I would mention his overflowing charity. He tries to win men, not to drive them ; to make the best of them, not to blame them ; to attract them, not to argue with them. The bitter and rancorous spirit is remarkably absent ; and the tolerant spirit prevails. This is especially noticeable when he is dealing with religious beliefs other than his own. Here he is always courteous and sympathetic. He is the perfect gentleman in such matters.

Usually his one attempt is to absorb and assimilate all that he can approve in the religion of another ; his one desire is to try to mould it into his own system of religious thought. In this respect, he shows the truly catholic spirit. For he has a very large share of that charity which 'thinketh no evil' and 'rejoiceth with the truth.'

The third feature that I should wish to notice in the life and writings of the Swami is abounding joy. He was not in the least

one of those gloomy ascetics, who seem to have left behind them all human happiness. He knew what physical hardship meant, in a way that few can have experienced. But this did not embitter him, or make his central message one of harshness. On the contrary, the very titles of his lectures are sufficient to give a picture of the character of his own mind. "Happiness Within," "How to Make Your Homes Happy"—such are the subjects that appeal to him; and his heart goes out as he tries to make his joyous message clear. It is the record of his own experience, not that of another. He is full of happiness in himself, which he wishes to impart to the world; and he is never so joyous in spirit as when "Happiness" is his subject. It is this also, which bubbles over in his poems, waking in others an echo of his own laughter. The outward setting of these poems, as I have already said, may often be crude, but the inner spirit is caught by the sympathetic reader beneath the imperfect vehicle of expression. The message of this gay spirit, this 'troubadour' of divine song, laughing at hardship and smiling at pain, is one that the world sorely needs.

This mention of his poems leads me on to one further feature which I would wish to mention. I do so with diffidence, as it is quite possible that others may take a different view to my own. But what I would venture to say is briefly this, that I find in Swami Rama Tirtha's *poetic* spirit, which lies beyond his own philosophy, the highest value of his written work. In this seems to lie its freshness, its originality, its contribution to the world of thought. His romantic love of Nature, strong in his life as in his death; his passion for sacrifice and renunciation; his eager thirst for reality and self-abandonment in search of truth; his joy and laughter in the victory he had won, are the true emblems of his inner poetic spirit. They go beyond the philosopher and reveal his true personality. It is the presence of these qualities which make him break out into song. To these qualities my own heart goes out most warmly in response. On these sides I find by far the strongest attraction of the writer.

With the full philosophy of the Advaita Vedanta, as it is often stated in the writings

of Swami Rama, I have not come to an agreement. Rightly or wrongly, it seems to me a short cut in trying to solve the problem of existence,—a solution which has overlooked certain persistent facts of human experience. I am always conscious of obstinate and irreducible elements in the equation of God, the Soul, and the Universe, which the Advaita system does not seem seriously to take into account. I would refer for an instance, in Swami Rama Tirtha's book, to the chapter on the 'Prognosis and Diagnosis of Sin.' While containing some valuable thoughts, this chapter appears to be unsatisfying in its conclusions, intended as they are to form a final answer to the problems of the origin of evil.

But, on the other hand, with the poetic spirit of Swami Rama where his thought is still in solution, and not crystalised into a formal logical system, I have a deep sympathy. Here I feel again on common ground, and my whole heart goes out to the young writer in his beautiful passages, on renunciation as the Law of Life Eternal; or again in his vivid appreciation of beauty in nature; or

again, to mention only one more instance, in his pure ideal of married life. The same sympathy rises within me as when I read some of the poetry of the Upanishads, or certain passages from that greatest of all Sanskrit poems, the Bhagavad Gita. There also the note is struck, which is heard many times in Swami Rama's writings, that only in the silence of the soul can the divine harmony of the Universe be heard.

The spirit of Wordsworth, among the English poets, appears to me very near akin to the heart of Swami Rama Tirtha. In Swamiji's love of Nature, I can well imagine him, during his later days of wandering among the Himalayan mountains, echoing Wordsworth's great sonorous lines :—

I have learned

To look on Nature, not as in the hour,
Of thoughtless youth; but hearing often
times

The still, sad music of humanity,
Not harsh nor grating, though of ample
power.

To chasten and subdue. And I have felt
A presence that disturbs me with the joy

Of elevated thoughts; a sense sublime
 Of something far more deeply interfused,
 Whose dwelling is the light of setting suns,
 And the round ocean, and the living air,
 And the blue sky, and in the mind of man.
 I can imagine him also declaring himself
 an adherent of Wordsworth's own majestic
 creed :

Therefore am I still

A lover of the meadows and the woods,
 And mountains; and of all that we behold
 From the green earth; of all the mighty
 world.

Of eye and ear both what they half create,
 And what perceive.

I have not been afraid to quote this famous
 passage almost at full length, even though it
 is so well known to every lover of English
 literature, and so very often quoted. For it
 is, I believe, the *poetry* of the West, rather
 than its philosophy,—especially the poetry of
 that wonderful 'Revolution Period' in English
 Literature,—which comes nearest to India's
 heart.

In the same way, I venture to believe, it
 will be the poets of Modern India, as they

seek to bring their spiritual instinct of the past into living touch with the new movements of the age, who will come nearest to the heart of the West. Amongst these poets of modern India, I would reckon that remarkable company of religious leaders, who have appeared in different parts of the country, during the last century, among whom Swami Rama's tender spirit showed such early promise of fulfilment.

In this approximation between India and the West, there will remain much that the West is not likely in the end to adopt. But there will be much on the other hand, that will throw light on cherished and familiar religious truths giving them a new setting.

I cannot refrain, in this connexion, from quoting a passage from Swami Rama's lectures, which may illustrate my meaning :

‘In the Lord's Prayer,’ he writes, ‘We say, ‘Give us this day our daily bread, and in another place we say, ‘Man sha'll not live by bread alone.’ Reconcile these statements; understand them thoroughly. The meaning of that Lord's Prayer, when it was stated,

‘Give us this day our daily bread,’ is not that you should be craving, willing and wishing: not at all. This is not the meaning. The meaning is that even a king, an emperor, who is in no danger of not having his daily bread, even a prince, who is sure that his daily bread is guaranteed to him,—even he is to offer that prayer. If so, evidently, ‘Give us this day our daily bread’ does not mean that they should put themselves in the begging mood; that they should ask for material prosperity; it does not mean that. The prayer means that every body, let him be a prince, a king, a monk, anybody, is to look upon all these things around him, all the wealth and plenty, all the riches, all the beautiful and attractive objects, as not his, as not belonging to him, but as God’s,—not mine, not mine, but God’s,—That does not mean begging, but renouncing; giving up; renouncing unto God. You know how unreasonable it is, on the part of a king to offer that prayer, ‘Give us this day our daily bread,’ if it be taken in its ordinary sense. How unresonable! But it becomes resonable enough, when the king, while he is offering that prayer puts himself into the mood,

where all the jewels in his treasury, all the riches in his house, the house itself,—all these he renounces, as it were, he gives them up, he disclaims them. He breaks connection with them. so to say; and he stands apart from them. He is the monk of monks. He says, ‘This is God’s : table, everything lying upon the table, is His, not mine ; I do not possess anything that comes to me, comes from my Beloved One.’”

Such a passage as this gives, on the one hand, an example of Swami Rama’s style, so simple, so direct, so careless with regard to repetition, if only the meaning can be made clear ; and, on the other hand, it explains what I have called the approximation of two different streams of human thought, issuing from two different springs. These, in their conjunction, should do very much indeed to fertilize the soil in which man’s life is sown.

Eastern and Western conceptions of spiritual life are flowing forward to day, like two great rivers which come from different sources. We need the poet thinkers, both in the West and in the East, who may be able to cut new channel from one river of human

experience to another. In this way, the soil of human life will be enriched, and its fertile area enlarged.

Among the different intersecting channels of new thought, which are being cut, three appear to me to be of special significance :—

(1) There is the approach made by the West towards the East, in what Tennyson has called 'the Higher Pantheism.'

The sun, the moon, the stars,
the seas, the hills and plains,

Are not these, O Soul, the Vision of
Him who reigns ?

Is not the Vision He ? Though He
be not that which he seems,

Dreams are true while they last ;
and do not we live in dreams ?

As we read many passages in modern English poetry, we feel as though we were back in the Upanishads, repeating Indian thoughts uttered long centuries ago.

(2) Along with this conception of an all-pervading Divine Nature, there has developed

in the West, even more clearly and distinctly in modern times, the conception of an eternally persisting personality.

Dark is the world to thee ? Thyself
art the reason why :

For is He not all but that, which
has power to say 'I am I ?'

But in its negative aspect, the loss of personal identity, or complete absorption, as the final end of the soul, is a conception, which the poets of the West have never willingly accepted. This forms one of the main themes of 'In Memoriam.' I would quote the following lines :

That each, who seems a separate whole,
Should move his rounds, and fusing all
The skirts of self again, should fall,
Remerging in the general soul,
Is faith as vague as all unsweet.
Eternal Form shall still divide.
The eternal soul from all besides,
And I shall know him when we meet.

So the poet sings of his dead friend, again and again in more passionate accents at the close :

Dear friend, far off, my lost desire
 So far, so near, in woe and weal,
 O loved the most, when most I feel
 There is a lower and a higher :
 Known and unknown, human, divine:
 Sweet human hand, and lips, and eye:
 Dear human friend, that cannot die,
 Mine, mine, for ever, ever mine.

Thus the modern West to-day expresses
 the conviction, which for century after cen-
 tury it has cherished, that love is eternal,
 individual existence through the medium of
 Love.

Love is and was my king and Lord,
 And will be though as yet I keep
 Within his court on earth, and sleep
 Encompassed by his faithful guard,
 And hear at times a sentinel,
 Who moves about from place to place,
 And whispers to the worlds of space,
 In the deep night, that all is well.

It is again this central conviction of the
 eternity and ultimate reality of Love, involv-
 ing both personal union and personal distinc-
 tion between subject and object, that forms

the burden of the poetry of Browning, the most virile and forceful of modern English Poets.

For Life, with all its yield of joy and woe,
And hope and fear,—believe the aged friend—

Is just our chance o' the prize of learning
Love,

How Love might be, hath been indeed
and is.

There is a certain real danger in this emphasis on personality in the West, in its individual forms even when thus closely associated with the highest ideal of Love. For love itself may become too individual and possessive. It may lead to a subtle self-assertion and to an individualism of a selfish type. But one thing is certain, the West will never accept as finally satisfying any philosophy, which does not allow it to hold the faith that love between human souls may be an eternal reality.

(3) There is a remarkable approach made from the side of the East in what both Swami

Vivekananda and Swami Rama Tirtha have made familiar by the name of 'Practical Vedanta—the approximation of the modern Vedanta to Christian philanthropy in its social and national applications. Here again, the approach may well have its limits, and the social and national development of the East may differ both in kind and in degree from that of Europe, with its own religious discipline of nearly two thousand years.

I do not wish it to be understood that this religious contact between East and West is always conscious and deliberate. On the contrary, from both sides, it appears still to be almost unconscious,—a mingling of two atmospheres rather than the conscious acceptance of any new definitions. Many would repudiate the idea that approximation as yet existed. But those who look beneath the surface, and have watched the trend of thought, both in the East and in the West, tell us clearly that an intermingling is actually taking place, not from one side only, but with mutual advantage.

It is because Swami Rama Tirtha was so singularly fitted to make some of these advan-

ces, that I regard his published works, and the tradition he has left behind, to be of true historic value. Therefore I would wish to do all in my power to keep his memory fresh and green. Such a saintly personality should be an inspiration both to those of the older generation who knew and loved him and also to the younger student life of India, which has grown up since he passed away.

‘Prabuddha Bharat’